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Editorial

A very short editorial this time, due to the fact that the articles in this issue have used up most of the space we have available for this issue. This must be a reflection of your enthusiastic support for this publication, and must also be due to the success of the two recent events the Society has hosted on Mentalization approaches to psychotherapy and research. We have a number reports from these events in this issue. It is clear that both of these areas present both a challenge and an opportunity for our work and thinking and there is latitude for many further discussions, arguments, and debates about their place in Group Analytic thinking and practice. Please do consider writing to us to continue these debates: articles, letters, brief thoughts, cartoons, etc. are always welcome

Terry Birchmore and Paula Carvalho

President's Page

On Friday 29th January the conference “Can Group Therapy survive NICE: Examining the Evidence” took place at the Tavistock Institute, London.

Glenys Parry and Chris Blackmore, of the University of Sheffield, presented the findings of the Systematic Review and Recommendations for Future Research. The day was full and many more would have wanted to be there had there been more room. It was testimony to the great interest in the findings of the Joint IGA/GAS Research Project.

And what were the findings? As you have all got the final report and the summary with recommendations you would know that group psychotherapy was found to be an effective approach across diverse conditions. So it works. However this is not enough in today's political climate. The demand from the authorities is what works for whom. This is a problem for group analysis. We are used to think that it works for everybody with slight changes of technique. There is however a clear tendency worldwide, not only in the UK, for the authorities to demand evidence, manuals and standards for different sorts of disorders.

Another problem is that the number of empirical studies, in particular of high quality RCT's is small. There is an urgent need for more studies both qualitative and quantitative. It was clearly said that heterogenous groups don't count (if they count at all) as much as homogenous groups. The idea of homogenous groups runs counter to Foulkes's ideas of the composition of groups. This represents one resistance among group analysts. We are trained in heterogenous groups. Another resistance is against systematic empirical research. Many see it as running counter to Group Analysis. But no matter how we look at it we cannot avoid adapting to these demands if we want to continue to exist in public health services.

Recently, in Britain, the National Working Party for Psychological Therapies would not include group analysis or group psychotherapy in their analyses, because there is no manual available or any agreed method of working. We cannot continue to ignore these signals; we have to start working on manuals, definitions of key concepts and interventions, etc. There is a lot of work ahead and it is difficult, but to think in a strict and systematic way about what we are doing, when

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we are doing it and for whom is also a challenge that we could learn a lot from.

But there is of course much more to the present situation of Group Analysis and other psychodynamic therapies. We don't enjoy the status we used to have. Our way of working has constantly been under attack from different parties during recent years. This has been traumatising and made it difficult to mourn the loss. Add to that the financial crisis that also affects many of us in our daily lives privately and professionally, creating a *Zeitgeist* that is more in the direction of an individualistic culture than a culture of fellowship and solidarity. I don't say that everybody should do research or that we should only do homogenous groups, far from it, but we are thoroughly in need of a pool of good empirical research, that hopefully could establish a renewal of respect not only for Group Analysis but psychodynamic therapies in general .

And now to something else. In the last issue of *Contexts* I mentioned some thoughts about the Annual General Meeting and the experience we have had so far with different models. We have discussed this further in the Management Committee and have decided to host the AGM over a whole day including a scientific program, a large group and more time for discussion. The program is not finalised but the date is set for Saturday 23 October. So we hope that a full day will be of a greater benefit and also attractive to the membership.

The theme of the 15th European Symposium in Group Analysis is now decided and is "Cultures, Conflict and Creativity". You can read more about it in this issue of *Contexts*. So start to think about how you can contribute to make it an inspiring and full event by being a participant, giving papers, chairing panels and symposia, conducting groups etc. The symposium takes place at St Mary's College, Twickenham, London, UK, 29th August – 2nd September 2011.

Gerda Winther
President, GAS

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.

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New Members

We welcome the following new members of the Society:

Mrs Hara Alexandri	Student Member	Athens, Greece
Mrs Michele Anne Burden	Full Member	Berkshire, UK
Mrs Monica Doran	Full Member	London, UK
Ms Allison Shanks	Student Member	Edinburgh, UK

Can Group Psychotherapy Survive NICE?

Examining the Evidence

Joint GAS/IGA Conference

29th January 2010, London

1) Can Group Psychotherapy Survive NICE? A

Personal Viewpoint

I, along with many fellow group analysts/psychotherapist from as far afield as Copenhagen and Portugal gathered together at the Tavistock clinic on January 29th 2010 to hear the findings of a report commissioned jointly by the IGA and GAS to answer this very question. It was not a good day to travel I had heard, for it was the day Tony Blair had been summoned to answer at the Iraq enquiry, not a good day to be in London with rumors of terrorist threats at a peak. But, alas, we soldiered on, awaiting the evidence from our own enquiry.

And, I have to say, having listened to the findings, I think the short answer to the question was probably ‘No, the evidence is not looking good’, well not at the moment anyway.

The day began with an excellent presentation of ‘A systematic Review of the Efficacy and Clinical Effectiveness of Group Analysis/ Dynamic Group Psychotherapy’ presented by Chris Blackmore and Glenys Parry from the Centre for Psychological Services Research at the University of Sheffield. This set the scene for the day and focused our discussion and following presentations. The document is available

on the IGA website if you haven't had the chance to take a look, I recommend it.

The purpose of the review led by an expert panel including group analysts, psychologist, psychiatrist and a service user, was 'to provide a comprehensive summary to our members of the evidence base for group psychotherapy, which can support establishing the case where necessary for maintaining or developing clinical services in the NHS, stimulate discussion and development of clinical practice in the NHS and private practice, and help to point the way forward for further research'

Those present will remember gasping at the original electronic database search result figure of 14,004 articles, which after sifting dropped down to just 60 papers, 34 were primary studies, 19 were reviews. My heart started to sink; this was not looking good...observational studies... 'hard to know if the therapy produced the change'.

The one and only qualitative study... 'impossible to draw firm conclusions from one small qualitative study' and review of reviews didn't make me feel any better.. 'Group therapy does better than waiting lists and standard treatment (thank the Lord) but no better than individual therapy and the type of group does not predict the outcome'. 5 RCTs... (please let there be something in here for us) Piper's study showed improvement in complicated grief with supportive and psychodynamic groups therapy but with no significant difference between the two. The other 4 RCTs weren't very encouraging either.

I can't go on, in summary it wasn't good. Treatment in a group was having some benefit it seemed, but, and here's the bottom line for those of us working in the NHS, no real scientific proof that we are doing anything useful... I think it was at this point I started to feel a bit panicky and was glad my manager wasn't there. Coupled with that, I felt irritated and incredulous. Those glorious moments where one sees a real moment of change/insight/enlightenment, call it what you will, in the clients came to mind, I found myself thinking of a group I currently run with young people who are really on the edges of the socially acceptable realms of normality, ostracized by their peers yet finding something very accepting and therapeutically important in the group. Can I prove it? Probably not. Have I like many others tried to measure it with my own non standardized measurement tools? Yes, I confess.

But then it came..... "The other non randomize control studies did however give support to the use of group psychotherapy in a variety of conditions."

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Finally, validation, it is valuable work, but, it is not being communicated in the way the NHS, with its powerful insistence on implementing the guidelines has chosen to measure effectiveness or efficacy. Yes, you read it right, guidelines in some Trusts it seems that this has been translated to ‘The Word’. And only available in stone or paper version in a special book called Exodus. Professor Sir Michael David Rawlings from NICE perhaps agrees; (a quote I borrowed from Rex Haigh) ‘Evidence Hierarchies attempt to replace judgment with an over-simplistic, pseudo-quantitative, assessment of the available evidence. Decision makers have to incorporate judgments’, as part of their appraisal of the evidence, in reaching their conclusions.’

Glenys shot straight from the hip, NICE have a game; it’s a good game for lots of people, especially of course CBT. The game was practically made for them. They play it well and are rewarded by having their treatment recommended for almost any condition in mental health. The game has some rules; if we as group analysts and psychotherapists want to play we need to increase the quality of the evidence base, using both qualitative and quantitative methods. The researchers give us their recommendations on how to achieve this.

Rex Haigh lifted the mood, he reminded us in his talk that actually NICE aren’t all about RCTs, actually there are 5 types of evidence that will bring you to the attention of the NICE guys, and only two of them feature RCTs. Observation studies and expert opinion for service users is also of interest. ‘Really?’ I hear you cry, well yes, but maybe not in the ‘headline recommendations’. I really enjoyed this presentation, Rex urged us to think about the game we are being invited to play and maybe its not the only one in town. Its not just about the hierarchies for three letter therapies, we have a duty here to look longer term, look at improving quality of life for our service users, measure and capture what is important to them. His belief is that we should be bolder, take a broader perspective in our research strategy.

The voice of experience that really counts is that of the service user. The final presentation of the day gave credence to this when Cathy Boyd joined Kevin Healy from the Cassell Hospital, where they have listened to the voices of their powerful user group in making changes to treatment that have improved outcomes. Not an RCT in sight, just common sense and listening to those who know what it’s like to experience the therapy.

In keeping with that I remind you of this quote taken from the NICE Depression full guidelines not the oversimplified and quite different summary. (If you haven't checked out the differences have a look, it is interesting reading) 'The Guidelines are 'Evidence based', but: 'it is important to remember that the absence of empirical evidence for the effectiveness of a particular intervention is not the same as evidence for ineffectiveness'

Professor Bateman presented his very interesting and inspiring work on group psychotherapy with Mentalization, for clients with BPD entitled 'Translating Practice into Research'. Fact is, he tells us, hundreds of therapies claim they lead to change, but we are still not good at describing the mechanisms involved. His work looked at the traditional model of G.A.P (has to be three letter acronym) and its problems such as high drop out rates, chaotic situations with BPD clients and compared it with MBT. His results showed a significant bias in favor of MBT, although both groups made improvements. He highlighted the success of MBT focusing on specific psychological functions of BPD, as opposed to more generic group model, proposing a bias for structured programmes. The big one ... should group psychotherapies be manualized? Can it be done? Would we want it to be done?

There were interesting discussions; the art or science of therapy, the complexities, and the historical and personal styles. Is it right to be mysterious or even precious in our loyalty to traditional approaches. How can one capture all of the ingredients of a good group, capture all of the specific factors or mechanisms for change. Do we have our own very specific struggle here in trying to articulate what we do? No two groups are alike, we see every member in the group as having a role as co therapist with us. We are all very aware of excellent scholars within our field who have produced very inspiring work, how can we use this?

How can all of this be captured, researched and articulated?

There was a real concern that if we do not manage to perform this task, that group psychotherapy at least in its current form, could become obsolete within the NHS. There seemed to be a consensus of opinion that NHS rationing may well lead to only short term therapies being offered with longer term interventions falling into private practice.

By the end of the day I think the tide of opinion was agreeing with the urgency of finding a way to articulate what we do in such a way that NICE will accept our findings, maybe we will have a research

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design of our own for them to consider, one that can measure what we want it to measure and that is useful to managers and clients alike.

The discussion workshop I attended was a bit frustrating, I like others didn't feel that we kept to our brief of how to take this forward, instead we recycled a bit the whole debate about the morality of NICE. As I left I was wanting more on this, it had been a good, interesting and thought provoking day. There seemed agreement that we need to do something to survive the current Health Care climate. How are we going to take this forward?

Julie Dilallo

Clinical Nurse Specialist in Camhs

Group psychotherapist

2) Examining the evidence: An individual insight

The event took place at the Tavistock Clinic in London, on the 29th January this year. Glenys Parry and Chris Blackmore presented the outcome of the analysis of the 34 study cases and 19 reviews published between 2001 and 2008. The purpose of this study was to identify the efficacy and effectiveness of Group Analysis and Analytic/Dynamic Group Psychotherapy. Efficacy was proved but effectiveness was revealed to be low. Well, effectiveness is directly related to visible results, efficacy occurs throughout time, and such an intervention requires a great deal of time, which establishes a variable hardly operable in a short and limited time lapse. The human mind is much too complex and mental processes are slow in their modification.

N.I.C.E. – the National Institute for Health and Clinical Excellence addresses three areas of health: Public Health, Health Technologies and Clinical Practice. It has a direct connection with the N.H.S. – the National Health Service. N.I.C.E., by observing the outcome of the above investigation may state that Group Analysis and Analytic Group Psychotherapy are techniques to both uphold and develop, as it improves each individual's quality of life by reforming its functioning process, and that individual becomes more productive to society, reducing the duration of his illness and absence from work, which leads to a noticeable impact on economic growth. Nevertheless, such an impact isn't visible in the short range, but in the medium range, and economists should regard well-being in the medium range.

Chris Mace gave a deeply insightful talk on the study of various small groups and aimed to prove the effectiveness of change. Rex

Haigh considered three areas: Economics, Service Users and whole system thinking, emphasizing the broad thematic of Human life and Being human. He was regarded as a visionary! Anthony Bate- man focused on borderline personality and intervention, enhancing the bond between research and clinical practice, taking the analysts' idiosyncrasies into consideration.

From the Cassel Hospital a patient, Cathy Boyd, and her doctor, Kevin Healy, presented their individual viewpoints. Cathy is currently on training, conjecturing the possibility of becoming a psycho- therapist. This event hasn't ceased to shock me, for I believe there is no need to exhibit such raw effects of the healing methods applied in this Hospital. Charcot demonstrated the outcome of hypnosis by displaying his patients. For a long period of time, the psychiatrists and psychologists to be would surround their patients and bom- bard them with questions. Many of these patients felt like they were guinea- pigs. From an ethical point of view, such form of presenta- tion requires some reviewing.

As for the workshops, even though I've only attended one, feed- back on the others seemed very positive. Although limited by time scarcity, very constructive commentaries arose, but much more could have been said, much more could have been thought, however that isn't possible in a single day. After all, knowing how to wait is a virtue. I had the pleasure of directly contacting the supervisor of this research, Professor Digby Tantam, an extremely knowledgeable man who made himself available to share his knowledge. He clarified the need of figures being supplied to economists so that Government is encouraged to support specific interventions in mental health.

Researching requires from the researcher a great deal of curiosity, perseverance, knowledge, honesty, creativity and above all the love for truth. One must raise relevant questions and possible answers to such questions and this movement is already science. The exhib- ited research was long and extensive, very laborious and demand- ing of great minutia. The results were analysed with the resources of descriptive and inductive statistics, which leads to a better under- standing of its results. To all those who were involved in this project, I publicly manifest my admiration and congratulate particularly the supervisor, and generally those who worked hard and confidently. Praise is also due to all who have been dedicating themselves to the study of group analysis and group analytic psychotherapy, authors who write about this technique, exposing themselves in some way, without whom the elaboration of research wouldn't be possible.

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To me, group analysis and group analytic psychotherapy are techniques concerned with psychic healing. These are techniques whose object is the psychotherapist/ group analyst himself. His course of action mainly depends on the bond established between the psychotherapist/ group analyst and his patients, as well as the relationship within the group. Such an approach requires time; it does not produce immediate results, and requires a great deal of effort from all the members of the group – both patients and group analyst. It's a selective technique, not everyone is skilled to perform group analytic psychotherapy, much less group analysis.

We ought to enhance the psychoanalytically oriented group analyst and/or group psychotherapist. He has been through group analysis, supervision and theoretical formation. Updating and study should be continual. Personal enrichment is far too valuable to be stopped. In order to provide the best to our patients, we must qualify ourselves again and again. The group analyst personage is an important pier or wharf to be thought about in this discourse.

The state requires figures that are examined by economists, in the sense of financing, and it demands statistics, being considered as the State's science. This is the language spoken in the society we live in, an established ritual. Governors are to be reminded that although they may not observe immediate results, such as those observed with medication, patients who experience this healing process improve substantially in their quality of life, the conflicts that fundament the symptoms are solved, and that doesn't happen with medication, it only postpones such conflicts. More, the maturation processes are also not developed by medication, but they are by analysis. It is my belief that State decision-makers don't appreciate the observance of malnourished fat people. Quality is to be more valued than quantity so the healing processes here approached may be exalted. To prevent any misunderstandings, medicaments are necessary and in some way complement psychotherapy, but alone won't perform a change in mental processes.

In our meeting, extremely important matters to mental health were debated. I think G.A.S. and I.G.A., as with any Association that wishes to accomplish themselves and lay hold on science, need to implement an investigation of its core business. All knowledge that contributes to an improvement in the quality of life is valid and welcome to the group analytical community.

Teresa Bastos Rodrigues
G.A.S. Full Member
Portuguese Group Analytic Society

3) “Can Group Therapy Survive NICE?” Some reflections on the Conference (29th January 2010)

Having only just qualified as a group analyst, I was honoured when, by coincidence, I should happen to sit next to Terry Birchmore, joint editor of “Contexts”, who proceeded to ask if I would like to write something about this conference. I hesitated at first, feeling like many of us that I am no expert in the area of research, but then decided to have a go at writing something about what I personally got from the day.

I approached this conference with the hope that we would be able to find a way forward, amongst the community of group analysts in the UK, to building a sufficient body of evidence which would be seen to be sufficiently rigorous and scientific to finally persuade the funding bodies across the NHS of the necessity to provide group psychotherapy, as I do strongly believe that we need to adapt to the prevailing culture if our model is going to have any chance of surviving.

I was certainly confronted. For a start, the point was made that research is not a means to prove a preconceived belief that group analysis is effective! If we are going to get up to speed with the prevailing paradigm of testing hypotheses in a controlled environment, then we have to approach the whole process with an open mind, willing to discover that our much treasured model might not be all that we believe it to be. “Research is part of being curious in a more organised way” (comment made by Chris Mace)

Throughout the conference, I was aware of oscillating in my sympathies between the pragmatic, realistic arguments made by Chris Mace on the one hand, and the “anti conformist” stance adopted by Rex Haigh!

The Systematic Review, presented by Chris Blackmore and Glenys Parry, had been circulated in advance. At first glance, this made for gloomy reading. Although the RCT studies did come up with some evidence in favour of group therapy in general none were able to identify whether or not the analytic method was beneficial. The observational studies were more positive but the problem with these is that they cannot prove anything definitively, given that other factors might also be at play. This was disappointing, as it shows that we do not yet have adequate research evidence to support our belief in the therapeutic value of the analytic approach to groups, to a standard that would satisfy the NICE panels.

Some helpful points were made regarding a way forward, including the need for individual pieces of research to be replicable, requiring

us to establish some standardised measures within the discipline. Also there is a need for “equivalence” trials, which for example test whether our method is as good as CBT.

A plea was made at one point against the industrialising of psychotherapy, turning it into a quantifiable commodity like medication. We know about the importance of “evidence based practice”, but what about the development of “practice based evidence”? In other words, how are we going to reconcile the need for rigorous systematic research with the inevitable irregularities to be encountered when attempting to quantify and measure a method that relies so much on personality, intuition and a “fit” between therapist and patient?

I felt my spirits lift a little when Rex Haigh asked how many of us believed that group analytic psychotherapy will vanish from the NHS unless we have evidence from RCT’s of its effectiveness. I was one of the minority who put their hands up! His point, made most persuasively, was that NICE produces guidelines, not imperatives, and that we need to make use of a number of other ways of influencing local service provision, particularly making the most of local voices in pressing for treatment, and individual testimonials.

Chris Mace, who I very much admire for his expertise and guidance in the area of research for psychotherapy, made some very compelling points.

He looked at the “Well Being” document published by the Department of Science which cited 5 elements of well being, namely to connect, to give, to be active, to take notice and to keep learning, a recipe for group therapy. So why then are we not able to prove that we can and do regularly bring together all these ingredients!

He spoke of a lack of clarity, saying that we need to define what sort of groups we offer, and the formal psychiatric diagnosis of our patients. He argued that we have very few studies of “pure” outpatient group psychotherapy, and that we need to be systematic. For example we need to consider whether there are other treatments going on alongside the group, in which case do they undermine the validity of the research?

Many of us had some difficulty with his argument that research will need to be focussed on homogenous groups treating specific psychopathologies, in order to fit into the medically based approach of the NICE panels, which looks for effective treatments for each pathology. After all, the model of group analysis, as defined by its founder Michael Foulkes, advocates that we need to include a range of pathologies and personality types in a group, in order to create a

setting in which the community has been brought into the consulting room.

Rex Haigh argued compellingly that heterogeneity needs to be celebrated, as different approaches work for different people. He argued against systematisation, saying that this is totally against the group analytic ethos. The unconscious can't be systematised or prescribed. He added that there is currently a tyranny of evidence, and that evidence is not the only way. He pointed out that this in only one small moment in history. I agreed up to a point, but am concerned that we cannot afford to ignore this small moment of history. We still have to find a way of fitting in to protect our profession.

I fully agreed with Mace's observation that branding is necessary to get past NICE. The example of Mentalisation Based Therapy (MBT), a treatment model based on psychoanalysis which has been very successfully researched, was presented by one of its founders, Anthony Bateman. This is a "manualised" treatment, in other words it has been clearly defined and standardised. It has a clear identity, its own three letter acronym, like CBT, CAT and DBT, and is amenable to RCT level of research. In order for our model (or models) to be research-friendly we do need to have a standardised version of them, and we need an acronym for what we do. Is it pure group analysis we are doing in our out-patient settings, or some applied version of it? Given the diversity of our patient groups, not only their psychiatric diagnoses, but also the severity of their problems, and the differing levels of psychological mindedness, it is pretty certain that there is a full range of versions being practiced in the NHS from pure group analysis at one end of the spectrum to analytically informed support groups. Perhaps we should call it Dynamic Group Therapy (DGT), or Group Analytic Therapy (GAT)? Who is to decide? Is this something for the research committees of IGA and GAS?

A very important selling point for group psychotherapy, not to be overlooked, is that it is very much cost-effective, compared to individual treatments. I found it helpful to be reminded of this.

Regarding the practicalities of conducting RCTs, there was much discussion. Clearly, for a research project to be worth doing, so that it is able to provide the quality of evidence required, it would require extensive funds, expertise and time. A suggestion was made that some of us could try to team up with local university departments, and attempt to negotiate working together, using the university research funds and facilities to undertake research into the efficacy of group analysis.

One point made in the discussion which I hope will be taken further was that there is a need for short courses on research methods and statistics.

Much was said about service users throughout the day, and the important contribution service users can make in adding weight to the case for our method, for example their testimonials and service evaluations. Kevin Healey argued that service users know a lot about what helps them, and made the point that at the Cassel they did eventually listen to the service users' communications that endings weren't manageable, by changing their practice and introducing the integrated step down model. Healey made the point that research evidence is the same thing as patient feedback, but in a formalised form.

Anthony Bateman's talk was encouraging. He showed us how in the case of MBT, he and his colleagues had managed to translate practice into research with particular success, and argued that the process of "manualising" the treatment was really no more than elaborating it in a systematic way.

As an aside, there were a number of points Bateman made about groups which I enjoyed. I liked his definition of group therapy, namely that the individual develops through the act of becoming a responsible group member, through negotiations with the other group members. After four years of studying group analysis, I still sometimes struggle to keep hold of what it is we are trying to achieve! I also liked what he said about the need to remove patients from treatment early, if they are not benefiting. On hindsight I certainly wish I had done this, seeing now that it only takes one group member who is not benefiting to hinder the development within the whole group of a healthy analytic culture. He raised a question about the mechanisms of change, and proposed that if you know the truth you can change how you act. Also, I was very surprised to learn that they do not assess for motivation at the Halliwick, one of the three essential criteria for most of us regarding suitability for psychotherapy!

By the end of the day, I think I felt quite unsettled, torn very much between the conviction that we have to adapt to survive, and hence we urgently need to organise ourselves to produce the quality of evidence that NICE panels and NHS commissioners require, whilst on the other hand still very concerned about what we stand to lose by going down this reductionist route, and end up perhaps feeling that we have inadvertently sold our soul to the devil!

Anneke McCabe

4) Thoughts on ‘Can group psychotherapy survive NICE? Examining the evidence’

As an NHS Clinical Psychologist, and now Group Analyst, this conference was long awaited. During my IGA training in Glasgow, research came fairly low in the priorities of the Group Analytic curriculum. However my original training left me hankering for the research component, and so when I heard that a Systematic Review of the evidence for the effectiveness of Group Analysis and Analytic/Dynamic Group Psychotherapy had been commissioned by IGA and GAS, I was excited.

The Review had been requested in response to Lord Layard’s report, and increasing pressure from commissioners to provide evidence of the efficacy and clinical effectiveness of psychological therapies. Group Analysis aims for more than symptomatic relief so our work does seem to be cut out for us.

I had carried out a teaching session for the advanced group of students in Glasgow in April 2009 and I was sorry that the review had not been completed on time for this. I heard about the conference and, although NICE does not apply directly to the NHS in Scotland, I was eager to hear the results of the Review.

I took the bus from Stanstead Airport on the Friday morning and as a consequence was slightly late, missing Jenny Potter’s Introduction and Chris Blackmore’s contribution to the ‘Findings of the Systematic Review and Recommendations for future research’.

Glenys Parry presented the Results in an authoritative but sensitive manner, informing us that there was broad and consistent evidence for the effectiveness of group therapy but not enough to distinguish between the group therapies and insufficient randomised control trials to be included in NICE guidelines.

The recommendations suggest that we have some way to go - increasing the amount and quality of research, using both qualitative and quantitative methods in a number of areas and reporting in a more systematic way. Glenys was realistic about Group Analysis entering into this arena and I liked her analogy of us moving from a cottage industry to industrialisation. I am not quite sure if we have committed ourselves to this but it does feel as if we are nearer than we have been.

Chris Mace and Rex Haigh were the respondents to the presentation of the report. Chris challenged us to think about what Group Analysts currently provide as our strength, the number of groups we run and the cost effectiveness of this.

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Rex approached this from his Personality Disorder experience, as a member of the NICE committee on Personality Disorder. Again he challenged us to think beyond the Health Technology framework and to use the other knowledge sources which inform our Group Analytic practice. He emphasised the recommendations of the Review that the Group Analytic community should develop a Research strategy with Good Practice Guidelines and that a Quality Network should be set up.

Anthony Bateman presented his 23 years experience of research into his practice - now marketed as Mentalisation Based Therapy, MBT, (fitting the bill in this current climate of a 3 letter anagram) for Borderline Personality Disorder. He described the process of defining the disorder being treated, understanding the disorder, defining the treatment intervention and mechanism of change and the requirements of therapists and their skills. He referred to work of Lambert 2009, which has recently been carried out looking at therapist's skills, in which feedback is given following video analysis and outcome tracking.

Kevin Healey and Cathy Boyd gave a joint presentation from the User's perspective. I found this helpful, particularly in terms of how the transference can be managed, by contrasting it with other realities. Cathy gave an interesting account from her perspective and the element of empowerment was apparent to the audience. Kevin referred to research which had been carried out at the Cassel Hospital which confirmed gave rise to a change in practice supporting the User's perspective.

There was a choice of 3 workshops; 'Research and how best to take this forward', 'User Involvement', and 'Service Evaluation, Audit and Qualitative Review'. I attended the latter. Sally Mitchison as workshop leader had prepared a handout on Audit and Service Evaluation, directing us to www.npsa.nhs.uk for advice on distinguishing between the concepts of audit and research. Discussion started with members referring to the plethora of data which has been collected for routine clinical outcomes, much of it group analysis and invariably CORE (Clinical Outcomes for Routine Evaluation). However this was seen as often driven by clinical management and not always used directly by clinicians. The alternative was quality assurance, and this led the members of the workshop to a creative and interesting interchange on the audit cycle, and how we can use this to inform and make changes to our practice. Jennie Davies referred us to her qualitative research which she used first for submission for her MSc in Group Psychotherapy at Turvey, but later extended and wrote

up for the June 2009 'Contexts'. She routinely carries out an exit interview with all group members, 2 months post group, however her research used Grounded Theory to analyse the semi-structured interview, which asked participants about their therapy outcome from their perspective. We also considered using questionnaires such as Yalom's which looks at the most significant event in the group. We wondered about measures which are more functional, such as the quality of life measures. In terms of service evaluation the idea of 360 degree feedback from group members was discussed.

In the plenary there was a definite buzz, as participants carried on sharing ideas. I began to sense some of the Group Analytic creativity, such as using our own experience of being a small group member, to try to catch hold of this functional component in the outcomes: by way of a large group, or extract themes from our clinical papers, obviously with permission, or by asking new graduates to carry out a semi-structured interview? As I reflected on my own experience of my small group, 3 years after completing/being discharged, I continued on my journey and I am at a different place now than I would have been if interviewed immediately I finished, or at 2 months follow up.

Participants were eager to start, to set up research, to undertake statistics courses, to make alliances, to seek expert advice. It feels as if we have to make moves from our cottages towards industrialisation to begin to learn from each other, in this domain and it may be an opportune time for a Research network; perhaps using an internet forum, or using one of the existing newsletter's research columns/sections?

Glenys Parry suggested that the systematic review was a challenge, but also an opportunity, and it does feel like that. If we are moving into industrialisation we need to take heed of the recommendations; to increase the amount and the quality of the evidence base on GA and A/D group psychotherapy, to undertake more high-quality studies, employing both qualitative and quantitative methods. This suggests to me that there are certain tasks which are organisational; developing a Research Strategy based on the areas in the recommendations of the Review where research is lacking, develop Good Practice Guidelines which would include reporting of Research, establish Research committees and link with existing Research bodies, and introduce Research/Audit to the training of Group Analysts.

Although we may not completely buy into the Health Technology Assessment (HTA) process, I do like the idea of us attempting to hone

our practice to improve the ‘Product’ we offer to group members. We are planning to have a day thinking about how the Systematic Review applies in Scotland, how we disseminate it, and to whom.

I understand from an account of the conference, written by Jenny Potter, Project Manager of the Systematic Review, in Dialogue the Newsletter of IGA, that there will be another conference in the Autumn with the theme of the User’s perspective. Having had the privilege to attend this conference I would like to hold on to my interest and enthusiasm by attending the next one and I hope to continue in this challenge along with some of you.

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**Something old, something new, something
borrowed... Report from Mentalising the
Matrix, 38th Autumn Workshop, Group
Analytic Society (London) 2009**

Something stirred through London IGA headquarters. Was it anxiety, that some of the old bedrocks of group analysis would be thrown away as outdated and old fashioned? Or hope, that something new had arrived to sustain and possibly rescue the future of analytic work in this evidence-based and scientific new world. Perhaps it was anger: these are not new ideas but simply rehashed theories that were described long ago. The winds of change were certainly heart felt throughout this stimulating and well designed four-day Autumn Workshop, which brought together expert lectures in mentalisation, small and large group discussions, as well as controversial and potentially exposing “skills based training groups” in an approach that has certainly proved itself worthy of merit in the field of severe personality disorders, where like it or not, we know that often well meaning therapists can do more harm than good in working with people who have weak ego strength and show a propensity for dangerous acting out.

I was also on another parallel journey of my own, having just qualified from the Turvey Institute for Group-Analytic Psychotherapy, in search of a new attachment to house my professional needs for further development at a time of great uncertainty in the world of psychotherapy. Many of the Darwinian ideas presented in the lectures, survival of the fittest, development and evolution of the species, seemed so very relevant for the position of Group Analysis in an evidence-based world: adapt and survive, or stagnate and face potential extinction. These powerful underlying anxieties emerged from time to time in the lectures, in the questions from the floor, and in the small and large groups as we struggled to think about how best to apply new theories and integrate these into the training of group analysis, the way we practice, and how we study and research groups. It was refreshing to see first hand this personal and professional struggle in others, some very senior Group Analysts that had written key papers I had read as part of my own training, and to really question the principles we adhere to in our divergent views of what is Group Analysis.

For anyone who was unfortunate enough not to be able to participate in this working conference, we learnt through some very lively presentations the place of mentalisation in theories of child development and its roots in social and anthropological theories of human evolution; why ‘holding mind in mind’ and the development of the ability to have a ‘theory of mind’ was advantageous to the survival of the human species. Mentalisation is in short being able to see ourselves from the outside and others from the inside, a high level developmental and cognitive ability, that perhaps many psychotherapists have simply taken for granted. The application of mentalisation in the treatment of people with severe personality disorders, people who struggle to hold a mentalising stance in the face of stress and anxiety where they lose their grip on the social reality, was practiced in vivo in the anxiety provoking “skills based training groups.” Many of us had the chance to role play a group therapist while others had an opportunity to dig deep in terms of acting skills and play very difficult patients. It was a reminder of the limits of the application of any psychological theory in the face of volatile and dangerous attacks on thinking. Some of the things we learnt felt to me like an easy marriage of old and new ideas, the notion of inquisitive stance, a ‘not knowing’ position, therapist transparency, validating the patient’s current experience and having the honesty and courage to acknowledge failures and mistakes, so very Group

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Analytic. Yet other ideas, the avoidance of whole group interpretations and lack of acknowledgement of the group-as-a-whole, not making interpretations that tell the patient how he or she is feeling, trying not to explain things away via archaic transference relations, and avoiding metaphorical and symbolic language, challenged some of the everyday things we might take for granted in group analytic outpatient psychotherapy groups. Mentalisation approaches underline the importance of keeping anxiety levels low so as to minimise the potential for harmful regression of borderline psychic states into a ‘psychic equivalence’ or ‘teleological stance’, and avoiding interventions that simply foster a ‘pretend mode’. Of all the skills that were stressed, being active at times of heightened anxiety seemed challenging to some, though I kept reminding myself when I saw discussions getting quite heated, this was about the application of a theory to a particular clinical group.

So what has remained for me, months later, having attended this conference? Well, I think anything that can stir up so much heat and debate must be a good thing; but more seriously, mentalisation has really posed a challenge to Group Analysis: our group practices may have to adapt for the work required of us in the 21st Century. Can we produce the evidence that our methods are effective (scientific or otherwise)? Given we all have to do “applied group analysis” as part of our core training, can we show the general public and people who commission public services that we are a relevant form of treatment that is adaptable for the contexts we find ourselves in? Like it or not, we must apply ourselves to these very important questions, rather than seeing new ideas as providing just a marriage of convenience. And remember too, a long time ago, that Foulkes himself radically adapted and repackaged old Freudian principles and traditions and gave birth to group analysis. We must engage with, not fear, the challenges of the 21st Century.

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The 38th Autumn Workshop of The Group-Analytic Society

“Mentalizing the Matrix” Oct 29–Nov 1 2009

In a moment of enthusiastic mentalization following a session of our Small Discussion Group, Paula Carvalho asked me to put in writing the ideas that flew passionately from me to her and between all of us in an enriching and resonating way. Some time has passed since then; back home in Israel I faced two most powerful life events- one of grief and the other of huge happiness that I am mentalizing since then.

In my practice, I found myself using the debate started at the Workshop about the effectiveness of MBT (Mentalization Based Treatment) group psychotherapy as compared to GA to look differently, for example, upon recurrent conflictual exchanges in a supervision group - as mentalizable crossroads.

The beautifully organized Workshop – its full name “Mentalizing the Matrix. New Perspectives of Ego Training in Action”- was held at the institute of GA in London in the lovely Autumn coloured weekend of October 29 - November 1. The institute hosted the fully booked much in advance Workshop and the Staff were headed by Dieter Nitzgen. The two central rooms jointly created a large hall for the 11 (!) highly documented, rich lectures and panels held there. The same space served as a circle for two Plenary Discussions convened by Dieter by the end of the second and third day and for the Fish-bowl convened by Robi Friedman at the end of the fourth day. In the smaller rooms took place alternately Small Discussion Groups and MBT Skill Training Groups - same place, same participants, each of the conveners becoming a participant in the other kind of group.

The Opening Lecture was held in the first afternoon in a joint dialogue by Dieter Nitzgen and Sheila Ernst in a vivid way that presented us with Foulkes’ seminal concept of “Ego Training In Action” (1957) and on to newer theoretical developments like that of Dennis Brown. The development of perspectives has been addressed versus the findings and formulations of Fonagy and others on attachment theory and this was an appetizing introduction to the workshop.

Nine lectures on MBT held by leading practitioners and teachers from Norway, Netherlands and Britain addressed the topic on different realms, in a very detailed conceptualization on theory, methodology, practice and research. Only one lecture was actually on

psychoanalytical perspectives of mentalizing and containing and was delivered by Angelica Staehle, psychoanalyst and group analyst from Germany.

One of the realms on mentalization was placing the concept in evolutionary perspectives, in connection with attachment, in clinical discourse and from a therapeutic stance.

Summarizing mentalization - it is the capacity to make sense of facts in an interpersonal reality deriving from an inquisitive, active stance, which enables inferences prone to error, influenced by other persons' minds, capable to generate one's own insights and perspectives in an authentic way.

The therapeutic stance in MBT is of transparency, validation, emphasis on process (more than content), adapting it to the person's mentalization capacity, maintaining a plain language ("keep it simple"), avoiding metaphors or symbolic language. Therapist interventions stem from a supportive, empathic, clarifying, elaborating and challenging position. The aim is understanding, not developing insights, grasping the affect immediately, not enabling, not telling people what they feel- this way enhancing ego processes shared by the group.

The connection between mentalization and attachment ("Minds are minded because minds mind minds") and the evolutionary perspectives ("Nothing is practical like a good theory") brought into focus the primordially of group, intersubjectivity and affects in the development of the capacity to mentalize. Theory and comparative research showed that interpretations of others seemed to be prior to interpretation of one self (first one is known and minded by others and only then by one self) and that interacting and interpreting others' minds enhance the ability of self reflection. The secure attachment base ensures through mirroring the capability for mentalization and affective self regulation.

The other realm was focusing on the suitability and effectiveness of MBT group psychotherapy for complex personality disorders (like borderline) and trauma related states and consequently in specific therapeutic settings (psychiatric community).

Since these conditions are characterized by disorganized, non-mentalizing or pseudo- mentalizing processes- MBT group psychotherapy is found to be suitable and effective for re-activation (but not hyper activating) the attachment system for assistance with self regulation of emotions, of moment to moment attention of interpersonal exploration of current and past experiences and of creating alternative perspectives.

The dilemma of the fragile duality in the therapist's intentions of enhancing mentalization through interest in the other's mental world and interpreting actions and interactions in mental terms by activating attachment systems that carry in them in security patterns which on the other hand- make mentalization difficult- is solved by using concurrent therapy (individual and group). In my view, the most significant aspect of therapy for these conditions is the conjoint structure of therapy, not so much the MBT aspect. (See also *)

This brings us to the third realm on mentalization that was dealing with MBT compared to psychoanalytic and Group Analytic perspectives. Although the common platform for both MBT and GA was described as an effort to reflect on and to contain non-mentalized, splitted and fragmented moments of interaction and to find meaning- the distinctions between them emphasized the complementarity of the two modalities, suggesting that MBT offers a generic framework.

In this framework MBT was presented offering the WHAT- tools within a theory of practice (in fact a manual, taught and supervised with a strict methodology running for several days) based on empirical testing, research and evaluation with efficiency for borderline states, etc. It also offered the HOW: precise, consistent, carefully used interpretations (only when they're almost obvious) working in the here-and-now context. The lectures sometimes repeated themselves- thinking about this, it appeared to me that although the lecturers had very different personal styles, eloquency and humour- this might reflect some essence of the method itself (mental rehearsal...)

All of these lectures were in the technology of PowerPoint.

A. Staehle's complex lecture on mentalization and containing in psychoanalytical perspectives had no PowerPoint technology. At the overloaded lunch timing we had difficulties in mentalizing and containing it. This symptom carried in it overt and covert meanings that were picked up by Dieter in the Plenary of that afternoon.

The Small Discussion groups (not experiential as Don said, "So let us just talk") allowed for intimacy to emerge and simultaneously, anxiety, insecurity and envy about the attractiveness, seductive power of the "new born" MBT evoked. A more active stance of convener was needed in the tense quality of the discussion and Don, in our group was very present in this stance. We shared an increasing honest way personal feelings, thoughts and experience about different shifts in the technique and the self perception of the Group Analytic conductor - for some of us (more actively engaging things that we don't

go public about)- our group became a safe and challenging enough space to bring about these issues.

The interplay between the two kinds of groups, Small Discussion and MBT training skills faced us very vividly with the movement from feelings of distrust towards interpersonal acknowledgement, realistic criticism and mutual enjoyment and fun experiencing the role playing in the training skills scenarios. I felt that in the small group we, GA, had power as compared to the skill training teacher. The plenaries carried at the beginning distrust and dismissal towards the new model on group treatment that became quite overt.

In our small group anxieties aroused about the fact that growing appeal of MBT leads already to cutting funds in the public service for group- analytic psychotherapy which has higher costs, is not measurable enough, is not explained and marketed enough. In the following plenary there were voices about producing a manual like MBT practitioners. Morris Nitsun spoke about the need to describe and write down group analytic experience and clinical conceptualization by different professionals- before we think about designing evidence based research manual.

In our small group I spoke about the distinction between conceptualization and manuals (what to do and do not question) as leaning on an ethical base and on the use of countertransference in the group matrix. In the plenary we came back to issues of identity and community coherence: what is it to be a patient in a therapy group, to be with a patient and to be a group analytic therapist. Through an exchange of associations we arrived to the theme of names – MBT, GA. Somebody suggested that maybe we should change the name of GA, since analysis sounds old fashioned to the public. I said that it seems to me that what we're talking about is not the issue of changing names but the issue of explaining and conveying to somebody (and first of all between us) what we're doing in a communicative way.

There was a struggle in the big room between MBT and GA similarities (we are also mentalizing, we are more active, but have not yet conceptualized and communicated this) and between differences (MBT are like religion with a cook book manual, don't talk about ethics and have very short mechanical like training). Relating to the PowerPoint technology that all the MBT lectures had- I said that they've got a point and also they've got power. The psychoanalytic presentation, which had no PowerPoint had to represent so much for so many. We spoke both in the plenary and also in our small group about the too heavy burden that the lecturer carried on her

presentation. I said that it is not only about differences in PowerPoint technology presentation, but mostly about power struggle, money, domination.

The Fishbowl that Robi convened was at the end of the workshop. The small group conductors took part in it. Their personal account of what they experienced brought in very strong emotions, intergenerational fantasies and feelings of guilt, intra and interpersonal dynamic conflicts, some of them unconscious until that point. Robi said “I didn’t hear until now, in the whole Workshop, the use of the word unconscious. I hear it now”. At that point I had the realization that we’re talking about competition, anxiety, power struggle- on a covert level and we talk about internal dilemmas about who we are, GA coherency, communicativity and effectiveness- on the other.

Bringing the two methodologies in the same hall of mirrors brought about developing learning about ourselves through mutual mirroring. For me, the social, interpersonal and friendship ties played an inspiring “music” in the matrix of the workshop with vivid involvement and passion links between some of us that enhanced mentalizing personal discoveries.

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One Deep Emotion Unlocks Another

Group Analytic Workshop in the woods of Germany 2000 – 2010

A colourful silk shawl, like a bunched rainbow, glows in the darkening room. Twelve women and men regard this riot of colour as it unfolds. The 13th chair is empty. The vivid fabric from Nepal is a present from the friend, the friendship having long since come to an end. However, the cloth reveals an older fragment of memory: children’s shoes, 54 years old. Johanna puts them into the centre of the circle.

Tiny, brown, shabby, dried earth on the soles from streets in which, for a long time, no children have been playing. In the woodburning stove, in one corner of the 90 square meter room, almost a ballroom, the beechwood crackles. There is no other noise. "It's good to know," says Ruth from London, "that some children who wore shoes like that did reach adulthood." Everyone immediately visualises the alternative: heaps of children's shoes in the extermination camp Majdanek. Their owners never grew to be adults. Then, once again, there is silence. To break the silence, to re-establish severed contacts, this group is getting together for a weekend in the Soonwald, a remote corner between the Rhine and the Nahe in Germany. They have come from England, Denmark, Croatia, New Zealand, Germany and South Africa. Men and women between the ages of 30 and 70: therapist, priest, analyst, teacher, journalist, engineer, architect; baptised Catholic, turned agnostic; brought up atheist, converted to Judaism; born Jewish, brought up Catholic. Complex family histories; signs of family secrets. Christine from London discovered only recently that her silent mother was Jewish. It was through one furious sentence from her angry 95 year old father that the truth emerged: "Stingy like your Jewish mother!" Michael from Augsburg in Germany doesn't know why his father broke off all contact after he, the son, had invited him to Peenemünde where his father had been involved in building rockets 50 years earlier. Andy from Norwich wonders if his daughter is suffering from Crohn's disease because for generations the family had endured more than they could digest. Alenka from Croatia fears that she may remain childless as the men in her family had all lost their lives in the war. It was dangerous to have sons.

The Workshop, organised by the Group Analytic Society, focuses on the children and grandchildren of the generation that experienced the Second World War either as victims, perpetrators, participants, passive observers, witnesses or in the resistance. One could almost say on anyone alive today in Europe or on those that fled to all parts of the world. The object of the workshop is to uncover burdensome memories buried under the silence of an earlier generation and to preserve and keep alive that which is significant before it is lost forever. The participants meet for the first time. The setting is appropriate: The Soonwald Schösschen, previously a hunting lodge, today a conference centre, has something magic about it. It could have been the Sleeping Beauty's castle.

So much for appearances. The reality is that world heavyweight champion Max Schmeling hunted boar here some 60 years ago.

There are no longer any hides or hunting trophies. Many of the animals have disappeared, too. “How will I recognise you at the airport?” asked Petra who left Germany for England at the age of 16, ashamed of the deeds committed by the previous generation. Andy replied by email: “Just look for a small Jew.” He is the second person she approaches at Heathrow airport. The way to the workshop is not easy. One participant lands at the wrong airport, gets into a taxi and manages to arrive anyway. One chair remains empty to the very end. The absence of one person becomes significant. The theme of the workshop is painfully close to each individual’s life story. Our way here reflects this, says Teresa Howard, the leader of the workshop. She herself has come a long way: born in England, raised in New Zealand, the daughter of a man who, as a fifteen year old had fled Berlin with just ten marks in his pocket, the son of a Jew and an Austrian aristocrat. Perhaps because of her own long journey, Teresa quickly gets to the point. Group analysis has its own laws: little guidance but much communication. A human being is a social creature and not really suited to just being alone with a therapist. Psychoanalyst S.H. Foulkes developed the concept of this form of therapy from psychoanalysis, gestalt therapy and a sprinkling of sociological group theory. In the Second World War he treated groups of traumatised British soldiers. Sigmund Heinrich Fuchs (original name of S.H. Foulkes) lived in Karlsruhe in Germany until he too had to leave in 1933. In 1952 he founded his Institute and called it GAS (Group Analytic Society). Was it a macabre joke of the Jewish founder who had escaped the German gas chambers? The word “gas” appears in some of the drawings that had to be completed before the participants really get to know each other. Most of them are professionally involved in psychotherapy. They are not happy with this haste at all. Ruth: “She wants to tap my unconscious.” Teresa admits: “That’s the quickest way to success.” There they lie on the floor, pictures of experiences, of fear and hope. One shows a cry, like that of Edvard Munch. Severed roots in another. Again and again, long, confused paths. A treasure trove, hiding its content. A tree with words instead of leaves that fall to the ground, and burn – an auto-da fe.

Like burning at the stake is how a Swiss newspaper described the burning of 20,000 books in Nazi-Berlin in May 1933. Books of distinguished writers were consigned to the flames. So-called “Feuersprüche” (fire-oaths) were spoken: “Against decadence and moral decay! For discipline and morality in family and state! I hand over to the flame, the writings of Heinrich Mann, Ernst Glaeser and Erich

Kästner.”^{vi} Kästner was standing in the crowd, his collar turned up, to watch the execution of his books.

Fire and cold. Hunger and death are the subjects of the paintings. There is tension that first evening. Can I trust these strangers? How safe am I here? Wouldn't it be better if I left right away? Questions they all ask themselves. They all stay. The next morning there is an electricity cut. A storm is brewing in the valley. For three days there is more rain than usual in this region of Germany with statistically the maximum hours of sunshine a year. Many feel the cold beyond the temperature. In their childhood they often experienced cold, on their bodies and through their neglected feelings. One deep emotion unlocks another. The cold produces sadness. Their body remembers. Bring something along that has significance. Reveal something personal. When the members of the group were asked to do that, Johanna Engelmann immediately thought of the shoes. The feeling they still arouse in her today: to have your feet on solid ground right from the start. Her father had sent them when he was a prisoner of war in France in 1947, close to dying from starvation. It takes courage to show them now. Confidence grows slowly between the members of the group whose parents had come from opposing camps. In some it leads to envy. Ruth Barnett, teacher and psychotherapist expresses this: a million and a half Jewish children did not survive the Nazi period; others did but only just. Ruth is four, her brother seven, when their parents put the children into a sealed train in Berlin to take them to England. In December 1938, shortly after Kristallnacht. “My father would have been arrested if he had been at home on Kristallnacht”, Ruth wrote in a recent email, “but he walked the streets with my seven years old brother. On the edge of a rioting crowd was the safest place for Jews to be as no one would imagine Jews would be in the crowd. You can imagine the shocking effect on my brother.”

For a few more months, Nazi Germany allows Jewish families to leave – without any possessions. But no country will let them in. Not even the children, except for Britain. “We'll join you soon,” the parents lie when they see them off. Some 9,354 children do manage to escape in this way to be looked after in relative security by English foster families. Relative security like Ruth's. It was 50 years later that Ruth became aware of the fact that there had been a number of such Kindertransports. That was in 1989 in London when the surviving participants of the Kindertransport first met. It takes a long time for some memories to be retrieved. Especially those that cause the greatest pain. Ruth is suddenly hungry

for the expanse of memory she had banished to hidden recesses of her mind. Ruth's father was Jewish, her mother was not. For a time this protected her father. Five years later, in 1943, he escaped to Shanghai at the last minute. In 2009 Ruth went with her daughter on a Jewish tour of China and found the house where her father had stayed 65 years ago.

2,500 other Jewish husbands of 'Arian' women were arrested in 1943 and interned in the Rosenstrasse in Berlin. There was an immediate protest from wives and mothers. Publicly and loudly. They were not to be put off by the SS. For six days they protested, then Goebbels relented and ordered the prisoners to be released. After that, this one public demonstration against the persecution of Jews in Germany was forgotten. For 50 years. How could that have happened? Only in 1996, a memorial in central Berlin reminded people of the women's protest in the Rosenstrasse.ⁱⁱ One generation on and, perhaps, this whole event would have been obliterated from memory and from history.ⁱⁱⁱ A life story like that of Ruth takes one's breath away. The group needs fresh air. Some go swimming, others go for walks. The Soonwald, one of the largest German forest areas lies in the south eastern part of the Hunsrück. Low mountain ranges, swampy marshlands, brooks running along deep gorges: barren rather than idyllic. This is where Edgar Reitz made his prizewinning film series "Heimat". It is historic ground over which many peoples have wandered. This is where Schinderhannes lived: praised by the people as the German Robin Hood in literature^{iv}, films^v and by tourist boards. In reality he was nothing but one robber among many during the period of the French revolutionary wars. He took from those that had more and kept what he took. And for that he was executed in 1803. Perhaps he had overstepped a borderline: as long as he robbed and blackmailed Jews, the peasants of the region were content. But when he started on them, all sympathy was gone. "Only in retrospect do we recognise hell. While we are stewing in it, we call it 'Heimat' – our homeland."^{vi} In his novel, Robert Menasse shows us a breathtaking picture of the secret life of Portuguese Jews in the 17th century. Flight from the Inquisition, torture, burning at the stake. Living this secret life meant, above all, keeping silent. False names. Not trusting anyone. The secrets are passed on to the daughter, not to the son. 350 years later in London it was the son to whom Christine Manzi's mother divulged the secret. Both, mother and son, keep this secret all their life. Once, when Christine was 18, the mother said to her: "I'm sorry for what I did to you." But what it was, she never explained. It was not the custom in this

family either to have conversations or to have fun. Christine remembers the odd sentence from her childhood, like: “Dinner is ready” or the accusation: “You are thinking things”, to which her answer was always “no, no”. She has remained silent for years. When she was ten, she saw a tree in flower bloom and wondered how she could possibly not have seen such a sight before? She put herself on ice and survived her childhood. That is how she describes it today. To all appearances it was a normal, bourgeois life, school, and a normal, very Christian name: Christine. When Christine herself had four children, she asked her old mother: “Do you have any Jewish blood? I’ve become such a Jewish mother.” “No, no,” is the answer.

After her brother’s death, and long after her mother’s, Christine finds her passport with the entry: “Name: Alice Wiebcken changed to Webkin in 1915”. The family had probably come from Germany long before 1900.^{vii} Christine’s grandmother was called Hannah Wiebcken. She was said to have spoken Yiddish. No, Irish, says the old father; she was supposed to have been an Irish Catholic. What is the truth? Hannah had 13 children. They lived in London’s East End and owned a pub called “The Germans”. Around 1915 it was destroyed by arson. That is when the family changed their name to Webkin, some of the brothers calling themselves Johnson joined the army and fought against Germany. To her nine year old daughter Hannah said: “If they ask you, tell them your name is Webkin, just keep the rest to yourself.” She obeyed. The safest thing was not to say anything at all. But when, 85 years later, the old man, full of fury and hatred of Jews, blurted out the truth to the daughter, Christine finally made sense of what had been incomprehensible. She doesn’t see herself as Jewish. Only a little bit. Knowledge kept secret over two generations. A mother behind a mask all her life. It destroyed Christine’s childhood but not her life.^{viii}

Andy Sluckin, clinical psychologist and psychotherapist, works with mothers who don’t succeed in establishing a relationship with their children. “I don’t know this child, she has nothing to do with me” is the title of one of his essays. It could be describing Christine’s childhood. To show and understand feelings is what infants reflect to and learn from the adults that care for them. Mostly their mothers. If she wears a mask, like Christine’s mother did, there can be no reflection. There is a great demand for sweets during the weekend. If there happens to be no dessert, these successful soul doctors complain bitterly. They would call it regression. Reverting to childhood impulses. Had Hitler won, this too would have remained secret

knowledge. Sigmund Freud's books were thrown into the fire with the words: "Against soul-shredding overemphasis on sexual instincts and for the nobility of the human soul."^{ix} In 1939 a young Jewish trainee nurse in the Sudetenland applies for a place at a London hospital. She encloses a photo. That is why she is offered a job. Thus she is the only one in her family who escapes annihilation. Andy Sluckin tells the riveting story of his parents. To bring something of significance: for some it is music, others read poems, a prayer, show a piece of art work. Andy reads from his autobiographical novel "Had it not been for Hitler". Had it not been for Hitler, his parents told him, he wouldn't have been born. The parents would never have met. It is a confusing double bind, not only for a child: Andy owes the miracle of his birth to Hitler, the murderer, who was responsible for the death of nearly all his parents' relatives. Andy, however, felt that gratitude was inappropriate here. Very near the end, Michael Albrecht finally manages to show us what he has brought. Up until now, the civil engineer from Augsburg has said little. He was friendly and cautious. The others look at a photo and are taken aback. Forty elderly men and women are standing in front of a 14 meter high rocket, squinting into the sunlight – Michael in the last row. The rocket is a life-size model of the V2 standing on the land of the army testing station Peenemünde on the Baltic island of Usedom. The elderly people are colleagues of Michael's father, "Old Peenemundians". They celebrate the anniversary of space travel. Every year. Even Wernher von Braun's secretary is there, tall, proud and blonde, rather exceptional in an eighty year old. Ruth, bewildered, says: "Your father built the doodlebugs!" That was the name in England for the German V1 rockets. The "V" stands for Vergeltung, that is "retribution". No one who has ever heard the sound of it arriving can forget it. 2700 V1 and V2 rockets hit London and the south of England during 1944, killing almost 6000 people. In the relative security of England. Why does Michael show them this photo? When the wall between East and West Germany came down in 1989, Michael invited his father to make a trip to his past, to Peenemünde in the former GDR. Now it was possible. But then it was the father who created a wall between them. He broke off all connection with his son. Michael has been trying to find out why ever since. In letters, by travelling to places connected to his father's childhood, he tries to get to the bottom of his father's life. What is the secret?

They all know the power of silence. And yet they find it difficult to empathise with the grief of the rejected son. Because he is German?

His father was not a convinced Nazi, just an engineer. Like many others. Later, Andy reveals that his daughter asked him on his return: “Were the nasties nice to you?” confusing “nasties” with Nazis and thereby showing the fears her father had aroused in her. But who did come to this group without prejudice?

Later, Ruth writes that Michael’s story reminds her of the searing impotence she feels in the presence of her German family. At 14, Ruth was uprooted a second time. Her mother wanted her back home – but for Ruth she had, meanwhile, become a stranger. The son, already a student at Cambridge, was allowed to stay. After one set of brutal foster parents, Ruth was happy with the second and third family. When she refused to go to Germany, the police came and fetched her. “But”, says Ruth, “my parents were no monsters; after nine months they allowed me to return to England.” And here is where she stayed. “I am German, Jewish, British“, says Ruth, “but where am I really?” The brother, on the other hand, has been living in Mainz for decades. How could people have known then? Who could have foreseen that a repetition of the experience of the four year old, not having been dealt with, would come to the fore again? Repeated suffering does not just double, it intensifies. The trauma becomes chronic. Millions of people in Europe are suffering post traumatic stress disorder. Those who had experienced air raids in London, Moscow, in German cities, looked at the pictures of planes crashing into the World Trade Center in Manhattan on 9/11, at the pictures of the Madrid train bombings in 2004, the London bombings on 7/7, and felt more deeply disturbed than others. The next morning the sun shines into the corner room of the Schloßchen. The house turns into a symbol: it was built by Karl Ewaldt, a factory owner, whose Jewish wife found shelter in it until she, too, had to flee to Switzerland. “Off she went to Switzerland,” is what the villagers say, even today. As if she could have stayed. The place passed quickly from one owner to another: from occupying forces, to schools, sewing machine manufacturers, and wineries. Then the Americans: high fences, vicious dogs, security level 1, they said in the village. Was it because of the nearby air force base Hahn, the largest atomic weapons repository in western Europe during the Cold War? Meanwhile the house has changed back again. It belongs to the Heintl family. Hildegund Heintl, orthopedic surgeon and psychotherapist, is a grand old lady of German psychotherapy. Here, the 82 year old sits by the tiled stove and she doesn’t mind you interrupting her reading. On the table lies the book she wrote about how she dealt

with her own stroke.^x Next to it are books by her son, Peter Heint, psychiatrist and family therapist, working in London, Germany and Austria. Books about wartime and post-war trauma.^{xi} The core of the seminar programme deals with the consequences of early traumas.^{xii} The third day is resource orientated: everyone here, after all, is a survivor. They love and work – Freud’s definition of spiritual health. And how did they manage that?

Ruth’s early years were stable. Horses became her friends in exile. Ruth: “If you lean against the neck of a horse when you are sad, it will immediately turn its head to nestle against you.” With a few, quick strokes she draws a perfect picture of a horse. She has done it so often. Christine was ten when a woman teacher made her feel important, with some simple little Christmas handiwork: cotton wool stuck on a loo paper cardboard roll, painted to look like a snowman, with sweets inside. One for each child, including Christine. Today she is a Social Worker with four children and six grandchildren. Some years ago she sailed around the world with her husband; it took two years. When they first met she knew exactly what she wanted: his family. A loving Italian family, full of music, laughter and good food. “And my husband,” she says, turning on her smile still a little uneasily like all those who learned to smile rather late in life, “my husband married me to bring a little sorrow into his life. Because joy and laughter are only one side of the picture.” (translated by Bea Green). A shorter version was published in the Swiss magazine NZZ-Folio.

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Next workshop: *Breaking the Silence – Mending the Broken Connections*

Summer Workshop of the GROUP-ANALYTIC SOCIETY (London) in the Taunus mountains, Germany, 30 July to 1 August 2010

Jane Abercrombie, 1909 – 1984

A Cambridge Perspective

It is 25 years since the death of Jane Abercrombie. Many people will remember an inspiring teacher, and recall her lectures using striking visual images. In Cambridge, where she came to live towards the end of her life, we have special memories of her friendship and of working with her.

Trained as a biologist, Jane spent much of her professional life in London applying group-analytic principles in higher education, teaching medical students, architecture students and university teachers, and pursuing her special interest in small group discussion. She lectured in many parts of the world. Her classic book ‘The Anatomy of Judgement’ was published in 1960. With Michael Abercrombie, her husband, she edited the Penguin Dictionary of Biology. She was a colleague of Dr Foulkes, a founder member of the Group-Analytic Society (London) and in 1981 became its President. On her retirement she came to live in Little Shelford, near Cambridge.

She showed that we all accumulate assumptions about the world from early in life. These are mostly accurate and useful; helping us get through every day without becoming weighed down by the need to assess every impression received. But all information we receive must find a place amongst the host of ideas, beliefs and assumptions we carry in our minds. If we cannot find room or make sense of new information we are bound to reject it - or distort it, to make it seem to fit with what is there already.

This can lead to extraordinary results. Those who saw her lectures will recall the rotating trapezoid, painted to look like a window but seen obliquely, so that one vertical side is longer than the other. This rotates slowly and continues to do so but, paradoxically, appears to swing back and forth because we assume the longer side must always be the nearer. But a stick hung on the bars of window appears to do the impossible and break through the bars - because we do not have an assumption that would make a stick appear to swing back and forth like the window.

Jane used many images to show that our assumptions are so powerful that they determine the way we interpret information received by our senses. She used a photo of a metal boiler with rows of rivets and dents that appears to change completely when turned upside down. We assume that light comes from above and areas that are dark on top and light below must be dents; but the same areas appear to be bulges

when the photo is reversed. She used the ‘old woman/young woman’ image to show how the same information, without changing, may be given two different sets of meaning; and the image of the ‘hidden man’ - a slide showing random black and white shapes in which some people see the head and shoulders of a bearded man while others cannot see him, to indicate that information given significance by one person may appear meaningless to another.

Those images engaged and amused and provoked discussion, but their significance was not limited to visual perceptions. Jane Abercrombie emphasised that our most deeply held assumptions are formed early in life and influence all our relationships. These are often the most hidden and the most powerful in their effect. Indeed assumptions formed before we have language and the means to give expression to our experience may be said to constitute part of the unconscious mind.

In the 1950s and 1960s there was widespread interest in group work in Cambridge. Dr David Clark led a team that transformed the mental hospital at Fulbourn into a therapeutic community. Wards that had been locked were opened, and patients, many of whom had spent many years in the institution, were encouraged for the first time to take an active part in decisions affecting their lives and the life of the community. Group meetings, large and small, were held throughout the hospital. All members, patients as well as staff, were encouraged to take part. Visitors in their hundreds visited regularly and took part in the activities of the therapeutic community.

At the same time, courses were held in the hospital to promote understanding of group work in the wider community. Interest grew and led in 1975 to the formation of Cambridge Group Work, an independent organisation set up to run annual courses of teaching and group experience for professionals and other interested persons. Before long it was decided to seek recognition for these as an approved route for further training by the Institute of Group Analysis. Jane Abercrombie was living nearby and was invited to evaluate the contents of the course. She did so, gave her approval, and the IGA gave its recognition. Then Jane joined Cambridge Group Work herself and became a leading member, introducing us to her research and to the small free discussion group method for learning she had used with success in London. We adopted this on our annual course.

At that time, Jane also conducted a number of very popular courses at the Cambridge Institute of Education providing in-service support for teachers. Those who took part recall to this day a unique and precious resource that helped them cope with the demands of their work.

Jane, through association with Foulkes, had found that a small free discussion group would reveal hidden assumptions in its members that hindered their learning. She might give members a task, such as reading a paper between one session and the next, and ask them to report back what they had understood. The members, comparing their experience, found their responses differed because each had brought a unique set of assumptions to the task. Discussion in the group brought hidden assumptions to light. By this process members were prompted to modify areas of themselves about which they might have been wholly unaware.

In an analytic group the same processes applied. As members increasingly came to know one another and reveal more of themselves they found cherished assumptions challenged by differing viewpoints in the group. Each would be confronted, possibly for the first time, by alternatives to deeply held convictions. Receiving impressions of themselves from fellow members, their assumptions would be challenged, brought to light and better understood.

Jane described her research in 'The Anatomy of Judgement' published by Penguin in 1960 and reissued by Free association Books in 1989. Further reading may be found in 'The Human Nature of Learning, selections from the work of M.L.J. Abercrombie', edited by Jennifer Nias (Society for Research into Higher Education, 1993).

To quote from tributes at the time of her death by one who knew Jane well: "... we were gently led to share with each other, as honestly as we could, our views about our own processes of observation. We were encouraged to question and to tussle with each other and to see the way we each relied on our own basic assumptions ... above all, in time, we learned to begin to listen to each other ... Jane Abercrombie did not actively teach [us] ... she enabled us to learn for ourselves."

Jane Abercrombie shed an original light on group work and group analysis. Her importance for education is acknowledged worldwide. Her ideas and her method are surely as important today as ever. In Cambridge we enjoyed her friendship, we were inspired by her ideas, and privileged to work with her.

Bill Lintott
Institute of Group Analysis
Cambridge Group Work
Cambridge Psychotherapy Practice
March 2010

The Group-Analytic Society (London)

The Jane Abercrombie Prize 2011

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

All Society members and others who work in group-analysis are encouraged to submit details of work which they consider suitable for the award of the prize. It may be presented on paper, video, DVD, art form or a combination of these media. Interested persons should apply directly to the President at the Society address. Entries for consideration should be with the President by 16th May 2011. The Prize will be a cheque to the value of £1,000 Sterling. It will be announced and awarded at the London Symposium, August 2011.

Please contact **Gerda Winther**, President of GAS, if you wish to discuss a potential entry, or to recommend that the work of another person should be considered.

Group Analytic Identity in Times of Change

A brief report on the 10th Portuguese-Brazilian Meeting of Group Analysis and Group Analytic Psychotherapy

Since 1991, the PGS (Portuguese Groupanalytic Society) and ABPG (Brazilien Association of Group Psychotherapy) meet every two years, alternately in Portugal and Brazil. Last November, took place the much anticipated 10th Portuguese-Brazilian Meeting of Group Analysis and Group Analytic Psychotherapy hosted by the PGS in our nation's capital, Lisbon.

Apart from the obvious linguistic affinity and empathy in general cultural terms, the motive of these encounters is rooted in an

understanding of some key aspects of group analytic therapy. As Guilherme Ferreira said there are similarities in group analysis theory and technique between the practitioners of the two countries: “the importance of a major regressive situation and the establishment of a transference neurosis among the group (or similar situation, an organized transference structure).”

The themes proposed over the years had an enthusiastic acceptance from both societies. This year’s theme proved that we share our concerns about the future of group analytic therapies.

The title of the Meeting “Group Analytic Identity in times of change” sums up these concerns. Quoting the Chairman of the Congress César Dinis “We live in a society where the acceleration of change is dizzying. (...) When the recent financial and economic crisis came, brutally subverting the stillness of the conscious, wonder restlessness and anxiety occurred. The question that arises for us is the impact of such events in the identity of group analysts, who have always focused on the importance of multi and transpersonal aspects in the genesis and development of the self and what is their belief in the merit of their proposal in a time of disorientation.”

The Brazilian representation was the largest ever in the history of these meetings held in Portugal, included the current President of the Brazilian Association of Group Psychotherapy.

The three day event took place in an ancient building in the centre of the city, right next to the national theatre and one of the most beautiful squares in Lisbon. It was an emblematic hotel with superb crystal chandeliers and huge curtains hiding the five meters height windows.

Each day’s work included a major conference, two thematic sessions with several presentations and a Large Group at the end of the day. There were also two concurrent workshops in the first two days, and the third day finally presented the conclusions of these working groups.

The conferences focused on the main theme of the Congress. They were held by the Chairman Cesar Dinis on the first day, the President of the PGS Sara Ferro on the second day and the by the President of ABPG, Luiz Carlos Coronel, in the third day.

It was curious to see the continuity of thought between the first and second conference. With Cesar Dinis we went from an incisive and insightful analysis of the current spectrum of analytic based psychotherapy, including Group analysis, almost crushed by the dictates of

modern society (immediacy, market economy, standards of behavior, lack of space for creativity, and so on) to the suggestion of a movement of “rebellion” against conformity, mental submission and freedom of thought limitation. With Sara Ferro, we asked ourselves about the construction of group analytic identity - the only way to come upon these difficulties. And she asks us: “how to think or rethink our profession as group analysts (...) when the conditions imposed on us are adverse to the requirements of temporality necessary to our activity?” And then followed by a detailed prescription to combat the fading of group analysis: the study of all “schools” highlighting the common concepts in the definition of group analysis and analytic group psychotherapy; the implementation of a meta-theory on group analysis; the research to evaluate the outcomes of analytical therapies and the establishment of criteria for admission of candidates, the requirements in the standards of training and control mechanisms of analytic practice. Finally, she pointed out the positive aspects that these “times of change” brought to our area of knowledge such as the development of neuroscience confirming important aspects of the psychoanalytic theory, the disclosure of the methods and experience exchange allowed by information technologies, filling the need for socialization through operative training groups based on a group analytic model, among others.

I will try to report what happened in the remaining sessions. Dr. Luiz Carlos Coronel’s conference seemed to me to be in line with other presentations, scattered in several sessions. The author portrayed the panorama of the population treated in psychiatric services and mental health in Brazil. He pointed the growing complexity of their task, mainly due to medical and psychiatric co morbidity of the patients suffering from “pathologies of the void.”

This issue was later brought up in the session entitled “The Narcissism of the therapists”. Angela Ribeiro addressed the difficulty of the therapist that inadvertently reinforces the narcissistic omnipotence of his patient. Graça Galamba spoke of the danger of the psychotherapist’s insufficiently analyzed narcissism and the influence that will have afterwards on their relationship with patients. Carla Lam recalled how the analyst, taken by his narcissism, cannot come in contact with the “unknown” that his patient brings out. And Waldemar Fernandes proposed an engaging discussion about what is narcissism, understood in the perspective of psychoanalysis of the links in a group setting and how the interventions / interpretations of the therapist can be related to his/her narcissism.

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In the session entitled “Singularities of the Portuguese Groupanalysis” we heard Azevedo e Silva question about the essence of the changes of our time: re-evolutionary changes or colorful changes? Could it be that the dean of the PGS was alerting us to the danger, - thanks to our own narcissism and the need to combat the distress caused by the growing complexity of the mental health situation in Portugal and Brazil, - of settling with the change of color and not seeking the re-evolutionary change?

The questioning about identity was approached in a very moving way by José Henrique, but specially by Isabel da Franca, in the session entitled “Impact of the Training/Personal Group Analysis: personhood, The Pattern and Group analytic identity”. These colleagues reminded us about the importance of group analysis in the construction of their personal identity, and consequently, of their professional identity, as a male nurse and a dermatologist.

There were many presentations of psychotherapeutic approaches (and others) in institutional environment divided in several sessions. I’ll refer briefly some aspects that are still clear in my mind. The presentations of two Brazilian colleagues working with children: Carla Lam presented a clinical vignette of a group of children in the Session on the “Narcissism of therapists”. Ida Bechelli works with groups of parents and babies in a prophylactic context, “when any anxieties and difficulties that are interfering or may interfere with the development of children and / or development of the role of parental caregivers”. Maria João Centeno and collaborators working in the Day Hospital of Santa Maria Hospital in Lisbon, remembered the family relationships dysfunctionality of psychotic patients, demonstrated by the lack of limits in their own living spaces. These aspects are easily perceived in multifamily groups that take place in that institution.

The session “Group Psychotherapy in an institutional context: what is the therapeutic range?” featured the presentation of a paper on a Day Care Service for Drug Abusers. Sebastião Sanches broadened horizons talking about his experience in leading a group of workers from a company, where it was possible to improve the emotional well-being and to resolve interpersonal conflicts and thereby increase the productivity and effectiveness of the company, adapting to the market impositions in today’s society. At the Workshop on “Malleability of Technique,” Geraldo Rosito also talked about an experience with a group of workers and it was followed by a very interesting discussion.

Perhaps these new approaches to analytic practice will adapt our technical skills to the present needs of our society, without destroying our analytic identity, and slowly helping to alert the “quiet consciences”, in the words of Cesar Dinis.

Another sessions’ theme was the Therapeutic Factors of Group Analysis and Analytical Group Psychotherapy. The speakers questioned about what enables groups to grow, the establishment of links, projective identification as a privileged way of communication between analyst and patient, among other important contributions.

In the last session of the Congress, we had the opportunity to hear about our Spanish colleague’s experience in Gregorio Marañón Hospital, in Madrid. His very attractive presentation “Therapeutic factors in a Psychotic Patients Group” broadened my perspective on therapeutic factors in group psychotherapy, when he stated that “the therapeutic factors act aside diagnosis, theoretical and technical framework, being an intrinsic element of group dynamics”.

Isaura Neto, former Director of the Day Hospital at Santa Maria Hospital, presented a study that aimed to access the facts that, for the mental health trainees that went trough the Day Hospital for training purposes, were of greater importance. The conclusion pointed to the psychotherapeutic groups.

I believe these two presentations gave an example on how we can make group analysis appear as the therapeutic method that adapts best to society’s change: validating our convictions with investigation and reaching people who are in training through group analytic based training models.

A last reference to the Large Group conducted by Isaura Neto. The anxiety emerging from the presence of strangers to our Society was clear on the first day. The evocation of the past raised by the hotel’s decoration – perhaps an attempt to recognize the common past between Portugal and Brazil – proved to be defensive. Gradually, it was possible for some Brazilian participants to emphasize the “strangeness” they had felt with the Portuguese warm welcoming, questioning “what do they want from us?” When the paranoid positions were overcome, the experience of proximity became possible, as well as the mutual recognition that makes the exchange between our societies more than a “marriage of convenience”. In this context, a proposal rose to extend these meetings to other Portuguese speaking countries, in a healthy projection of hope in the future.

To finish I would like to point out the personal meaning of having been a member of the Organizing Committee. I think that the survival

of analytic societies will depend on whether they are able to involve younger and inexperienced members in this kind of activities.

In conclusion and in my modest opinion, the Portuguese Society of Group Analysis has the means to prevail, innovating and adapting, but preserving its identity, bequeathed by Eduardo Luís Cortesão and many others.

Margarida França

Clinical Psychologist and Candidate Member in Portuguese Group Analytic Society

Report from the Portuguese-Brazilian Group Analytic Conference, Lisbon

November 2009

“Group Analysis Identity in Times of Change” was the theme of the X National Congress of the Portuguese Society of Group Analysis and the X Portuguese-Brazilian conference of Group Analysis and Group Analytical Psychotherapy, which took place in Lisbon, on November 19 to 21, 2009. The event gathered important names from Brazil and Portugal in those fields through conferences, workshops and presentations in different areas of application. This meeting was conceived and strongly encouraged by the great Group Analysis theoretician Luis Eduardo Cortesão about 20 years ago, and congregates in the same space and time speakers of the Portuguese language from different countries that share a common historical origin. Among the societies that took part in the meeting there was the Portuguese Society of Group Analysis (Sociedade Portuguesa de Grupanálise – SPG) and several Brazilian societies represented by the Brazilian Group Psychotherapy Association (Associação Brasileira de Psicoterapia de grupo – ABPG). According to discussions held in the congress, even though both societies are of psychoanalytical inspiration in their group approach, the Portuguese one is closer to the practices of Foulkes, while the Brazilian is more inclined towards Bion.

What drives professionals from different backgrounds to cross the ocean to exchange experiences on working with groups? There are

several similarities, particularly the above-mentioned common language and historical origin. From the point of view of the recent history, it is worth mentioning the period of political dictatorship that deeply marked the societies of both countries. This was remembered in a unique way during one of the presentations, through a Brazilian song (Buarque, C. 1976 - Tanto Mar) about the end of the Portuguese dictatorship, while at the time the song was composed, Brazil only hoped for the same to happen. It is important to point out that, although sometimes they may share established (Freud, Bion, Foulks, Zimmerman) or not so common (Cortêsão, Pichon, Anzieu) theoretical frameworks, there are different applications in each country. What stands out for a Brazilian observer like me is the original conceptual basis of the Portuguese works and the cohesiveness of the Portuguese institution of Group Analysis, as a contrast to the diversity of the Brazilian organizations and their applications of group psychotherapy beyond clinical settings (public service, companies, etc).

This meeting was opened with a talk about Identity and Change, the proposed theme of the event. I stress the paradox created by this very theme when one realizes that Identity is the repetition of certain characteristics that differentiate us, that is, aspects that are unchanging, relatively steady, and for such reasons are used to know or recognize certain objects, people, or techniques. A lot has been said about the changing times in which we live: to change is not to be the same anymore; it is to cease to be what one is. Here we have the paradox that not always we face with much creativity, as in the change a threatening side is always found: to give up being what we are and the identity that protects us. Once again I recall my condition as a Brazilian observer, a member of a not very cohesive group psychotherapy society, to mark my astonishment before the approach to the theme, which focused much more on the aspects of conservation of the identity, to somehow (imaginarily) try to avoid the inevitable changes to which we are submitted.

Such an event is a fertile opportunity to share common experiences about what is essentially a group activity in which the facilitator is often alone, without whom to exchange impressions and points of view. The Workshop What Is A Successful Group Analysis was one of the activities I enjoyed the most, in which we wrote a script of a session of group analysis. Six characters with psychopathological descriptions were role played in two versions, one with a Portuguese therapist and another with a Brazilian therapist. The plot addressed whether the character Rita was ready to leave the group, what reactions

this would stir up, and how to conduct this issue in a group analysis session that was originally intended as ordinary. The experience was very enriching, for each psychotherapist had a different approach to the situation with a wealth of detail; thus providing a great opportunity for exchange. Language comprehension problems also arose because of the particular cultural and pronunciation differences between Brazil and Portugal. This was used in that context as an opportunity for interpretation. For instance, a conclusion by a Portuguese participant, when commented by a Brazilian, was not fully understood, until one realized the different usages of the common Portuguese word *giro*, which is slang for cool in Portugal, but means spin in Brazil.

I took part in a panel about Group Psychotherapy in the Institutional Context: What is the Therapeutic Reach?, and presented the paper Organizations under transformation – groups with psychoanalytical reference, their potential and limitations. I gave an overview of the last 50 years of Brazilian economical development and exposed the contradictions inherent to a model of capitalism regarded as late, which reverberates in corporate proposals of group interventions of psychoanalytical inspiration. I also reported a successful intervention in a group working with technical help to an IT system. The other presentations were diverse: Institutionalized treatment of drug addicts with creation of a day hospital, Group for simultaneous assistance to parents and babies, and a Multi-family group in an institutional setting. At the end of the presentations, I expected the considerations of the listeners. However, I was surprised at the silence and the very few of questions addressed to the table. I wondered whether we were in a configuration of issues (companies and public health institutions) that had found little resonance with the audience. After quick responses by the presenters, the president of the panel, while I was still answering, advised the need to be concise. Then he closed the session and called attention to another subject: the early death of Dr Felicidade Marques Franco was announced in a society marked by longevity.

Dr Felicidade was a professor and member of the Portuguese Society of Group Analysis and her passing away deeply moved everyone at the conference, especially those Portuguese people who had been patients in the groups she led. Our group of Brazilians respectfully joined in the one minute's silence in homage to this beloved lady. Following the tragic announcement of Dr Felicidade's death, we appreciated the comment made by a Brazilian woman about the symbolic meaning of the death of a person whose name, 'happiness' in Portuguese, is so important nowadays. Thus, not irreverently, but

in an attempt to search for insights and a deeper meaning within common life experiences, we combined the significance of the search for identity – the theme of our conference – with the death of happiness. Instead of indicating a morbid direction, perhaps this points us out to understand that, in times of change it may be necessary to stand the loss, or death, of what has brought us happiness until now so it can be recovered. Perhaps we could re-elaborate or recognize an identity that is already ours, even though slightly different, for it is inevitable to react to changes and to be transformed as a result.

At the end of each day of the meeting, we participated in the Large Group, which turned out to be a rich moment for the exchange of perceptions and for the formulation of questions which kept arising throughout the day. On the first day there was a measure of uneasiness regarding the purpose of that type of group. Some had already participated in other international meetings and appeared to be familiar with its development. Others questioned its effectiveness, in an typical attitude of professionals who are used to dealing with groups according to specific techniques, and experienced the difficulty in communicating and the unconscious resistance that are often present in group work. Initially the discussion was rather stilted, and it was interesting to observe the use of the Portuguese language by Brazilians and Portuguese, as well as their fascinating differences. On many occasions their good sense of humor helped to ameliorate the anguish felt facing the unconscious content arising in the group.

On the first day the perception of some was that the Large Group was mostly ineffective and unnecessary, a perception which gradually dissipated over the next few days. In the beginning the conversations were falling into a void and had to deal with the discontentment of almost a hundred members of the large group, all of them highly qualified to coordinate groups, gathered together in a confined space, trying to find some relevant issue to discuss. A Brazilian idiom (slang), marked this day: ‘papo-cabeça’ (lose sentences that sound like an intelligent discussion, but actually do not make sense).

On the second day of the Large Group we started to talk about the conference venue itself. It was a beautifully and tastefully decorated room with exquisite, delicately ornamented chandeliers hung with hundreds of luminescent crystal shards. The walls were upholstered with fabrics in an impeccable combination that was indeed palatial, and undeniably lived up to the name of the hotel where it was situated: Palace. The opinions about the conference room put in evidence the tastes by modern or antique objects depending on

the age of the observer, as if it were an allegory to a generation gap. For example, one of the group did not like a particular mirror with a gilded frame because he did not know where he would put it in his house; his mother, however, would have liked it very much and knew exactly where to put it. Some others commented on the contrast between their own homes and their parents', in a reaction which reflects the need of every generation to be reasserted over the previous one. Yet others spoke about how modern objects can be placed in an old setting, and vice versa, in an observation that hints a desire for a synthesis that included the heritage of the prior generation while still singularly affirming a unique current identity.

As we were nearing the end of the event, on the third day of large group meetings, the conversations were more objective and the topics marked by greater definition. I should not avoid commenting about issues that I considered latent and difficult to convey, but whose expression was enabled, in a way, by the presence of people from other societies, notably those from Brazil. Even though Portugal and Brazil have much in common culturally, there were important contrasting aspects that were difficult to perceive. The Portuguese society is very cohesive, with a well-defined hierarchy. Its oldest members stood out at the conference for their numerous comments regarding the diverse talks. I noticed the difficulty of the younger ones to voice their opinions; and I heard some protests about extremely conservative stands, leading to defensive attitudes, sometimes with concealed threats of exclusion, towards those who were attempting to somehow propose as a theme the development of new applications to the group analysis methodology.

I dare say that although some at the conference were controversy about technical aspects, the central issues were power and an inter-generational conflict, rather than significant divergences from the theoretical perspective. In times of rapid changes, we are forced to respond to such changes, although we may not all respond in the same way. There is clearly a desire among the younger ones to reinvent themselves, to search for new applications, not with the purpose of denying their heritage, which involves a risk. Instead, the idea is to create new constructs based on the heritage. This is not always approved of by those who have already thought through those issues and reinvented themselves a long time ago. On the last day, of appeased talks, a controversial episode from another congress was recalled, when a discussion was held about the possible applications of group techniques based on psychoanalysis along with new technologies. This generated a debate which has yet to be resolved. What are the current experiences in the several applications of such techniques? What

awaits new elaborations and theoretical developments within the framework of group concepts inspired in psychoanalysis?

I returned to Brazil and felt an acute sense of Portuguese nostalgia. I brought back a bit of the Lisbon sky in my photographs along with the memory of intense conversations, both at the serious conference tables and at those not so serious – but no less important – tavern tables accompanied by good food, drink and immersed Portuguese-Brazilian conversation. I remain with the impression that I lived in times of change, memorable days, pleasant and significant days, with people who, above all, identify themselves with life – meaningful life, may it be of those who suffer, or of those who have suffered and now can help others to elaborate their suffering, particularly within a group setting, this curious addiction of ours. I am grateful to those colleagues for such fruitful days and for your competent and kind-hearted organization. Finally to those who were unable to make it, do not miss the next one in 2011 in Brazil!

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GAS/IGA Library Report

King’s Fund Library Database Guidance

Coming to a computer near you ... the IGA/GAS Library database
.....

The following text offers guidance for IGA/GAS members in finding and using the IGA/GAS Library database.

Please note: the first point to remember is that this database is a work in progress!

Second point [a la Warren Buffett] – please note first point!

Seriously – because of the inception of the data in various, limited, Access databases, the data will be of variable depth and completeness for some long time, however, currently, the database is a useful resource, and it seemed sensible to enable members to access it as soon as possible, rather than waiting for that far off [very far off] day when all the data is perfect

To paraphrase Coué ‘every day, and in every way, it is getting better and better’ – well at least, every Tuesday and Wednesday, I am enhancing the database.

So, if you are used to large, comprehensive, University Library systems, please note that this database is that of a small, specialist library, on a ‘small library’ system.

But please remember that while I very much hope that you will investigate and use the database – you don’t have to – because I am still happy to conduct database searches for members. The new database makes this a more productive exercise for me too.

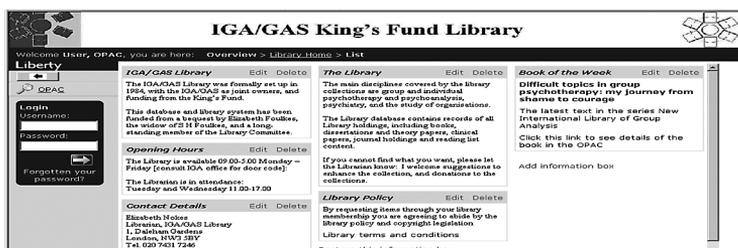
However, the database is available to you 24/7, whenever and wherever you have an internet connection – whereas I am **not** available 24/7.

How to access the database

Members can access the database through the ‘Member’ areas of their respective IGA and GAS websites, where the link into the database

will be provided. IGA students can access through the ‘Student page’ on the IGA website.

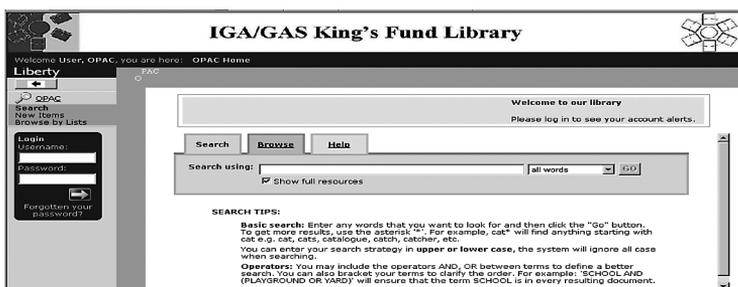
Once you have clicked on that link, it will take you into the library system home page



IGA/GAS Library system home page

This provides you with core information about the library and library service, and reminds everyone of the inception of the library, and how the new system came about, thanks to a bequest from Elizabeth Foulkes.

If you enter simply as a user, you can then immediately access the ‘OPAC’ [Online Public Access Catalogue] by clicking on the icon for ‘OPAC’ on the left hand side bar. You don’t need to have a log in or password for this. This will take you to the search screen



IGA/GAS Library database search screen

You can then search to find what the Library holds, and this information can be used to obtain material from the IGA/GAS Library, or used with your own local library and information resources.

If you are or want to be an active Library user, you can ‘enrol’, which will enable you to have your own personalised log in and to see a record of your loans, etc. If you borrow from the Library you will need to be enrolled, as in future all loans will be managed through the library system.

To enrol, please email me, and I will provide you with a log in and password, which you can enter in the appropriate boxes on the home page.

The system itself provides basic guidance on searching – see ‘search tips’, in the illustration of the search screen - and in future issues I will expand on this guidance.

It is important to mention some of the current vagaries of this database, stemming, as mentioned, from its derivation from varied Access databases.

The origin of the data, as it was converted into the new system was a range of separate ‘Access’ databases, set up independently, with different fields, for different types of material: thus books, dissertations, clinical papers, reading list materials, and tapes, were all treated differently.

All the stock is now brought together in one dataset for the first time, which is in itself a significant break through.

However the way the previous databases were set up produced severe limitations on the amount of data extant in any given record, in ways outlined in more detail below. These limitations are currently – and will be for some long time – being overcome by the process of ‘data enhancement’ whereby I look at individual records, with the hard copy to hand, and improve the content of the record to make it fuller and more useful. This typically involved adding: third and further authors, description of the material – i.e. type of material, pagination / length, presence of illustrations, as many key words as are needed to express the subject of the material, and an abstract detailing the content of the material.

Another enhancement that will progressively take place is amalgamation of identical bibliographical records. Where we have multiple copies of the same text, in the same edition, and thus with the same ISBN [International Standard Book Number – the unique identifier for that specific edition of that title], the old database held an entry for each separate copy, although without a unique identifying / accession number. [Access databases can be set up to carry this data: regrettably, these ones were not]. This has always made it difficult to identify which copy of a title was the one being dealt with.

The new system gives each entry a unique number, a seven figure number, which will be entered on the book in red ink. This number will be used to loan the book, and through this we shall always know precisely what we are dealing with.

New material will all have this unique accession number added, inside the front cover, and progressively, all library stock will be so identified, although it will be a long time before all stock is marked with its accession number and has an enhanced record in the database.

Where we hold multiple copies of identical works, the bibliographical data – author, title, imprint, date, pagination, keywords, abstract – will obviously be identical, but each copy will have a unique accession number. The system enables me to merge the bibliographical data, so, when you search, rather than seeing a series of identical records, you will see one record, which contains the full bibliographical data on the book, and a series of ‘holding’ records, one for each separate copy. These records will indicate the ‘status’ of the individual copy – i.e. where it is held – i.e. a ‘library’ or a ‘QC Ref[erence] copy, and their availability – i.e. ‘available’ or ‘on loan’.

In due course, where multiple copies in excess of need are identified, some stock may be dispersed to regional centres, and this will be indicated on the database, which will eventually become a comprehensive record of UK wide IGA stock holding.

The system offers the opportunity to link to electronic files, something which is as yet little used here, although a feature I have used extensively in other posts.

The system offers the opportunity to create and hold an unlimited number of lists, so records of reading lists can be held, from year to year, enabling tutors and students to check the current content of lists, and ensuring that lists will always be accessible in their current form.

More guidance on database features will follow.

Elizabeth Nokes, IGA/GAS King’s Fund Librarian

Letter to the Editors

Mexico City, Friday, 29 January 2010

Dear Editors,

I have just received the December 2009 issue of *Group-Analytic Contexts*, which, as usual, provides a fascinating reading. It also includes a letter by Kevin Power, as a response to my contribution, in issue No 44 of June 2009, called ‘A Personal Reflection on the Large Group Experience: Thinking Group or Therapeutic Group?’ I shall therefore exercise the time-honoured tradition of right to reply, to state my position vis-à-vis his allegations.

I was surprised by the fact that the letter refers to me as ‘Prof Ubert-Ocklander’. I have to inform him that my name is ‘Reyna Hernández-Tubert’—a compound surname made from my maiden name and my married name—and that I am not a Professor. I happen to be a medical doctor, psychiatrist, paidopsychiatrist, group analyst, and psychoanalyst, and I hold a Doctoral Degree in Psychotherapy. I am also a Member of the Mexican Psychoanalytic Association and a Training and Supervising Analyst in its Institute, as well as of the International Psychoanalytic Association, the Argentine Psychoanalytic Association, and, recently, of the Group Analytic Society, albeit I have been a group analyst for the past thirty years. Mr. Power is free to choose to address me by any of my degrees or by my proper surname, as he wishes, but he should not use a professional title to which I am not entitled. However, since my full name and my main professional qualification are clearly imprinted at the end of my contribution to *Contexts*, I have no choice other than assuming that it was an intentional distortion. Altering the name of someone considered to be an opponent, in order to disqualify or otherwise belittle him or her, is an old trick, with which we are all familiar since elementary school, but I would have expected something better than that from a member of our Society.

Of course I knew that he was the person that had rudely interrupted me during the Friday session, but I did not mention his name, nor any other, because I understand all that happened during those four days as a manifestation of the group process; after all, this is what group analysis is all about. We know well that hate is the ruling emotion that emerges in the large group. Pat de Maré and his co-workers (1991) suggest that hate derives from frustration, and that it should be

processed by dialogue, in order to turn it into psychic energy that may be used for thinking, which breeds understanding, information and, finally, that sort of impersonal friendship they term *Koinonia*. Since Eros always tends to unity and fusion, frustration is the result of an awareness of differences, and hatred is always an abhorrence of the different Other. Hence, when over five hundred people of all races, cultures, and national origins, coming from the five continents, meet and interact, hate is certainly to be expected. The question is whether we are able, or not, to identify, name, and think-through this hate, by means of dialogue, in order to turn it into thinking, understanding, and brotherhood.

The theme of differences and discrimination—a broad term that encompasses racism, sexism, classism, xenophobia, and all other forms of bigotry—was very much present, at least from my point of view, from the very beginning of this large group. That was the essence of my two interventions; both were met with hate, and were violently interrupted. However, I noticed that explicit mentions of the subject became ever more frequent, as the days passed. It is obvious to me that the conflicts derived from the awareness of differences within a multi-national and multi-cultural organisation, and the attempt to deal with them through discrimination, were the main unconscious concern of our group—and which seem to be pretty much active even now, if we are to judge by the tone of his letter.

The writer's arguments explain, from his point of view, his behaviour at the time. The fact that he expresses them more than a year after the event indicates to me that his outburst was not—unlike that which happened on Wednesday, with his blessing—just a manifestation of the general regressive climate in the large group, but an expression of a consciously held ideology and conception of the human being and group life, which I am far from sharing.

It is obvious that he had an agenda for the themes that group should deal with. He was, of course, entitled to have his own opinion, just as every one of us. I only wish that he had had the courage, which he attributes to me, to stand up and speak his mind. It is regrettable that he chose, instead, to sabotage other people's attempts to deal with subjects which he deemed to be irrelevant and superficial. Malcolm Pines (in Tubert-Oklander and Hernández-Tubert, 2010) considers that this kind of large group represents an attempt 'to let the conference speak for itself'. Power, on the contrary, seems to feel that the conference should speak for himself, and that manipulation and violence are legitimate means to lead the group to a rightful goal. But the

group process follows its own path, independently from the wishes of any of its members. Thus, of the many themes that are proposed, it only follows those which resonate with its unconscious concerns, which may be quite different from those of the convenors or the conference planners.

It is interesting to note that both of us refer to the same episodes in the group, albeit with a difference: I strictly refrain from mentioning the names of their protagonists, since these are by no means to me personal affairs, but group events to be analysed—the one exception being now, of course, Mr. Power, since he has chosen to give vent to his views about the group and my participation in it, in a quite different context from that of a group. I shall comment the two other incidents mentioned by him. The first one occurred on Wednesday, when a senior analyst reproached a younger one—precisely he who had interrupted me a few minutes ago—for his rudeness in not giving him his seat in the inner circle. The other one happened at the beginning of Thursday session, when an Israeli colleague, sitting in the inner circle, recounted the violence with which another person had attempted to take the seat next to his that he had reserved for his wife. There were no ‘threats of murder’, as reported by Power, but our colleague informed us of the murderous fantasies that he had experienced at being thus assaulted, as an indicator of the violent climate that we were experiencing. These two events are most significant, not on account of their emotional intensity and shocking value, but because they provide food for thought. And the large group is, if we agree with Pat de Maré, a place for thinking: ‘The problem of the rudimentary large group is its mindlessness; not how to feel, but how to think’ (de Maré, 1984, p. 45). This goal can only be attained through the introduction of speech—something quite distinct from ‘speeches’—i.e., by speaking, listening, and attempting to understand each other, which is that interpersonal activity known as dialogue. And without dialogue and thinking, a large group would become a circus—and of the Roman kind, at that.

So, when considering the first of the above-mentioned episodes, are we to leave out the fact that it represented an inter-generational conflict in the context of an institution that is undergoing a generational change in its leadership? And when the senior analyst reproaches the younger one for his rudeness, should we not explore the possible implication of the latter’s recent attack on me? Then, in the second example, is it possible to ignore that it was an Israeli colleague who

was being accused of ‘chair invasion’? And what are the implications in relation to racial and political discrimination?

This is, of course, my own view of what large groups are—a view that is also shared by other colleagues and writers—and I never expected that everyone should agree with it. But it is an academic attempt to recount and analyse an event, and I do expect an academic response and discussion. This is why I was indeed surprised that this writer qualified my contribution as a ‘long and intricate report’, since complexity is the only viable scientific way to approach a hyper-complex occurrence, such as a large group, which requires a similarly complex description and analysis. This, of course, leaves open the possibility of discussing any theoretical, technical, or clinical dissent, but I hereby put an end to any further discussion framed in personal terms, at least on my part.

With kind regards,

Dr. Reyna Hernández-Tubert, January 2010
ReynaHdzTubert@gmail.com

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Culture

GAS/IGA Film Group

4th June 2010. *Waltz With Bashir*. Directed by Ari Folman (Israel 2008). A ground breaking animated docu-drama about post traumatic stress disorder following the war in Lebanon in the nineteen eighties. Discussion led by Dr Davina Quinlivan, Dept. of Film Studies Kings College London.

16th July 2010. *The Reader*. Directed by Stephen Daldry (US/Germany 2008). A thought provoking post Holocaust story from the

book by Bernard Schlink, with an Oscar winning performance by Kate Winslet. Discussion led by Kate Stables, film critic at Sight and Sound, who has written about the murderous femme fatale in modern cinema.

Fee: £15 for individual tickets. £100 for a season ticket (only available in advance of season and not transferable).

We advise booking in advance at the IGA: 0207 431 2693iga@iga.london.org.uk

Tickets are usually available at the door. Reserved tickets without payment must be collected by 7.20 p.m. to guarantee entry

Information from: Peter Mark 07786 088194

Roberta Green 0207 385 3408

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:

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Events

Announcing

THE FIFTEENTH G.A.S. TRIENNIAL EUROPEAN

GROUP-ANALYTIC SYMPOSIUM

CULTURES, CONFLICT AND CREATIVITY...

which will take place at

**ST MARY'S COLLEGE in
RICHMOND-UPON-THAMES, LONDON, UK
AUGUST 29TH – 2ND SEPTEMBER 2011**

*The event is being organised by
THE GROUP-ANALYTIC SOCIETY (LONDON).
Symposium Sub-Committee Chairman: Kevin Power*

Group-analysis seeks to understand the many facets of culture. An analytic group has a culture, and so does a family, an organisation, a community and a society. We live in a time when cultures are increasingly interconnected while also striving for separateness to preserve identity. Most cultures are anxious about the global economy, climate change, and how to live together in the context of continuing wars, genocide and terrorism. Not only must we work with our personal conflicts but also with those that arise in interpersonal relationships, in organisations, and within and between societies and nations. How can the creativity of group-analysis respond to and work with this complex matrix of cultures and conflict?

Breaking the Silence
Mending the Broken Connections
Summer Workshop of the GROUP-ANALYTIC SOCIETY
(London)

in the Taunus mountains, Germany
30 July to 1 August 2010

See GAS Website for further details
<http://groupanalyticsociety.co.uk/>

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Perform, Involve, Participate
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Information about Conference Accommodation
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