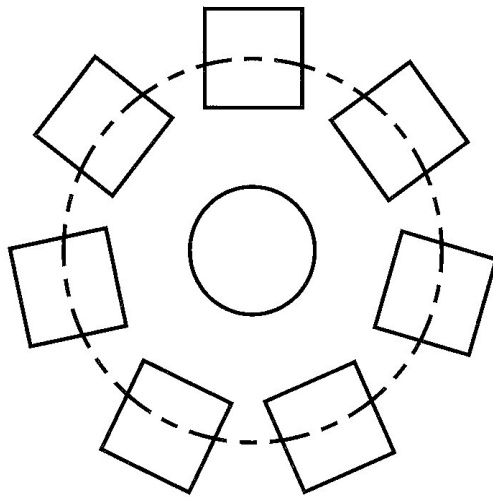


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TABLE OF CONTENTS

EDITORIAL.....	
PRESIDENT’S PAGE.....	
Different Homes for Group Analysis” in Lithuania by Egle Pauziene.....	
Personal Experience with a Median Group of Ex-patients by Antonella Giordani.....	
Impressions of the 2012 Foulkes Lecture by Catherine Hayes.....	
Impressions of the 2012 Foulkes Lecture by Edi Gatti Pertegato.....	
<u>Papers from the GAS International Symposium 2011:</u>	
1. Children’s Drawings: A Developmental Case Study of a Child in Therapy by Teresa Bastos Rodrigues	
<u>Book Corner</u>	
1. Book Review: Anatomy of an Epidemic by Terry Birchmore.....	
2. Project for a Group Analytic Dictionary by Søren Aagaard.....	
3. Film Review: Etre et Avoir by Dr Chris MacGregor.....	
Report of the IGA/GAS International Librarian by Elizabeth Nokes.....	
Citations and Abstracts of Articles from Other Journals by Terry Birchmore.....	
Events.....	

Editorial

We have the usual heterogeneous collection of pieces in this issue: articles from different corners of the world, a further article from the London Symposium, two personal impressions of this year's Foulkes Lecture, and a new section: Book and Review Corner. I hope that this Corner will be filled with short and informal reviews, or even short notes about films, books, art, etc and that you, the reader, will be inspired to inform and educate others about what captures your interest in your reading or viewing.

I would also like to thank the contributors to this issue for taking the time to write for Contexts and for maintaining the quality and interest of this publication.

Terry Birchmore

President's Foreword

(Editor's Note: this article also published in the Group Analytic Society Annual Report and presented at the 2012 AGM).

This first year of my term as President was full of work, together with the MC, which will hopefully show results soon. The Journal edited by Tom Ormay and the Editorial Committee are doing very good professional work. There was a well visited Foulkes Lecture by Farhad Dalal and an excellent Study Day afterwards. Especially the dialogue between Farhad's wish to have a more humane and relational therapy and the vivid discussions of the Study Day were very inspiring. In particular, the very powerful Large Group showed how these dialogues result in important encounters. It also proved the special place of GASI in the space of our group-analytic professional life.

Besides the regular engagement of the MC , e.g. the internet site, the Forum, the Foulkes' Library and other "everyday" aspects of our work, there was the challenge of the symbolic change from GAS London to GAS International. We tried to conceptualize the meaning of being International. It reflects the reality that the Society is spread all over Europe, the Middle East, represented by members of the Israel Institute for Group Analysis and other organizations in South Africa and Australia, New Zealand and Brazil. There are so many members who are able both to enjoy International contributions as well as suggest their own s to all other countries, that it would be a mistake to continue describing the center of GA as being solely in London. The Symposium, a truly International event once in three years, should not be the only space in which Group Analysts from all over could gather. I shall pick three from many proposals the MC started to plan, relating to this change: 1. an International Summer Workshop for Group-Analytic Candidates. While starting in a small scale, we would like to organize such an event with countries willing to take the

initiative and arrange for Group-Analytic Candidates to meet for 3-4 days. In our MC we established an Internationalization Sub-Committee which will cooperate in the organization of such a Workshop with any local group. 2. A second example of Internationalization would be the publishing of a Dictionary of Group-Analytic Concepts. The initiative of Soeren Aagard, now heading a Danish group of Group Analysts, will hopefully become international. After the Dictionary will work through group-analytic concepts, it will be translated to many languages, like Danish and other Scandinavian Languages, German, Italian, Portuguese, Hebrew, etc. 3. My last example is the international work we are involved in trying to protect the high standards of our profession: twice this year I met with other Group Analysts in an international working group that included the heads of Group Therapy Organizations all over the world. Both in New York (the AGPA annual congress) as well as in Cartagena, Colombia (IAGP congress) we progressed somewhat in establishing Standards of Learning for the different levels of group work.

We have continued this year to promote Manualization in order to conveying the development and research of Group Analysis. An international group headed by Prof. Steiner from Norway will hopefully finish soon their work. We also plan to establish this year an European Forum for Research.

This first year was also marked by the preoccupation with the lack of funds: the Symposium did not result in a financial surplus, thus it did not supply the revenues expected. In order to go through the current crisis, we need to find ways to increase funds. We will have to do three things to solve the problems: we will have to lower costs, we will try to encourage our members to support us by paying the fees, and we will need more members in our Society. I hope all members will join in this effort. Slowly we are witnessing new applications, mainly from Italy and Germany. I do hope that along with Internationalization, there will be not only an quality increase in to our professional life, but also the joining of many more Group Analysts from everywhere. This will help us also to promote Group Analysis further. I firmly believe that our Group-analytic approach to groups and therapy has unique advantages, and we will do the utmost to influence our professional world.

Last but not least: we are finalizing agreements with SAGE (our Journal's publisher) which will help us to achieve important aims like the joining of many more young members the Society and to have many more applicants from all over Europe, including those countries which have difficulties to pay our fees. I believe that having as many as possible of professionals and their energies at the Society's disposal will be crucial in order to meet the challenges Group Analysis faces today

Robi Friedman

Be a Contexts Writer!

*“Substitute “damn” every time you’re inclined to write “very”; your editor will delete it and the writing will be just as it should be”. **Mark Twain***

Contexts welcomes contributions from GAS members and non-members on a variety of topics: Have you run or attended a group-analytic or group psychotherapy workshop? Are you involved in a group-analytic or group psychotherapy 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 10,000 words long, or between one and eight A4 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, a reply to an earlier article published here, or stray thoughts that you have managed to capture on paper. Give it a go!

Articles are welcome from all those who work with groups in any discipline: whether practitioners, trainers, researchers, users, or consultants. Accounts of innovations, research findings on existing practice, policy issues affecting group therapy, and discussions of conceptual developments are all relevant. Group therapy with clients, users, professional teams, or community groups fall within our range.

Length: Full length articles; of up to 10, 000 words, should show the context of practice and relate this to existing knowledge. We also accept brief contributions which need focus only on the issue at hand: brief descriptions, reviews, personal takes of workshops or events attended, humorous asides, letters and correspondence..

Presentation: articles, letters, etc. should ideally be in Word format and forwarded as an email attachment to the Editors.

Please don’t worry about language, grammar and the organisation of your piece. We, as editors, receive many pieces from non-English speaking countries and it is our job to work with you to create a piece of writing that is grammatical and reads well in English. This help also extends to English speakers who may need help and advice about the coherence and organisation of a piece of work.

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!

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A Home for Group Analysis in Lithuania

***A Review of the International Summer Conference “Different Homes
for Group Analysis” in Lithuania***

Developing the Idea of the Conference

Group Analysis, developed from the disciplines of psychoanalysis, sociology, developmental and social psychology, and systems theory and has applications in different clinical and social settings helping specific groups of people, in organisational consultancy, and also in teaching and training. Group analysts work in a wide range of contexts applying the method to a variety of problems and life situations.

The basic rule of Group Analysis - that everything can be said and understood as a valuable communication - opens the space for a healthier development of each group member in the therapeutic group by mutual recognition of being different. And this rule invites us to consider every communication between people as worthy of analysis and correctly understood in any situation or setting, and the tool we have chosen for it is Group Analysis.

Winnicott, and also Foulkes, describe analytic psychotherapy as a process progressing from a lack of communication to open communication - from monologue to dialogue. And possibly with the same practical object - as was also intended in the Divine Comedy - "to remove those living in this life from a state of misery, and to bring them to a state of happiness".

We aspire to help people to redeem their own unremembered history, to excavate a lost and painful past, to companion them in their journey a long way back and to wait for them to return. Remembering the profound truth, according to Dante again, that "no man can safely enter the dark gate of the shadow world without knowing, that some deeply loved and trusted person has absolute faith in the rightness of his journey, and in his courage and ability to come through".

Working with different patients and clients in various settings requires widening our knowledge and experience, and hopefully, after this Conference we came closer to answering the question: "How can the borders of Group Analysis be widened?" - thinking of how Group Analysis can be applied and accepted in different homes.

The Content of the Conference

The 4th International Summer Conference, "Different Homes for Group Analysis" was organized by the Lithuanian Group Analytic Society, with support from Vilnius University, and was very successfully held in July of this year in Lithuania, and as usually we had a very interesting and provocative programme with plenary lectures, practical workshops, small discussion groups and an experiential large group.

We started with an inspiring plenary lecture by Chris MacGregor from Scotland, who aimed to outline issues relating to autonomy, authority and social isolation with some clinical examples in her presentation "Matrix and Patrix: The Conductor, The Group and The Parental Dyad". The presentation explored factors concerning the interplay between the social matrix (including local geography, culture and social history) and the development of an individual and communal sense of autonomy.

Chris MacGregor is interested in loneliness and social isolation, and how group-analytic processes open up possibilities for people who have been living very narrow lives with little social contact. Isolation is a risk to psychological well-being and those with a troubled sense of self can struggle to gain a sufficient sense of personal autonomy and ability to engage constructively with authority figures/issues. The author is particularly interested in the role of, and representation of the father in group analysis and argues that within group analysis

there is scope for rehabilitation of the father figure, and this can enable growth of understanding and sense of self within the group.

Chris MacGregor works in a psychotherapy department in a psychiatric hospital in Inverness, which serves a rural and urban population. She is a consultant psychiatrist, based at the psychotherapy department of New Craigs Psychiatric Hospital, is part of a Dialectical Behavioral Therapy team and also offers an individual psychotherapy (psychodynamic/Gestalt based) and some group-analytic groups.

As a second lecturer M J Maher (UK) presented an interesting case study of a white therapeutic community for people with a diagnosis of Personality Disorder in her presentation "Zimbabwean influence on Group Analysis", and how they responded to her use of her cultural tradition of totems: a tradition, in 1950's described by Freud in "Totem and Taboo" as 'primitive'.

In the use of metaphors the author combined the concept of animal totems with Klein's concept of projective identification. The resident's troubling behaviour, for example self-harming, is projected onto an animal that could be identified with that behaviour and the group then uses this metaphor to try and understand the behaviour. This helped them to make sense of their destructive behaviour from a safe distance before bringing it closer to themselves, and it was about acceptance and motivation to change a destructive behaviour.

M J Maher was born in Zimbabwe, obtained her teacher training from Mutare Teachers' College and taught at Chitsera Government School in Mbare, Harare. In 1988 M J went to the United Kingdom to train as a psychiatric nurse, and subsequently training as a group analyst. She worked for the NHS as a psychiatric nurse and a group psychotherapist facilitating therapy groups and staff groups. MJ has experience of working in therapeutic communities for residents with a diagnosis of Personality Disorder and of Drug and Alcohol Addiction. Currently she offers individual, couple and group psychotherapy in her private practice and also facilitates carers' groups and experiential groups for trainee counsellors.

In the Conference M J Maher looked at the challenges of introducing new concepts and how resistances were met and overcome by community, and also at the group dynamics and group processes that took place within the residents' group and the staff group. The presentation was concluded by reading some of the metaphors which were published in her book "Racism and Cultural Diversity: Cultivating Racial Harmony through Counselling, Group Analysis and Psychotherapy."

Clinical specialists from Stavanger, Åse Sviland and Anvor Lothe, kindly agreed to present their practical work with Multi-Family Groups for psychosis and other psychiatric disorders. Åse Sviland is a clinical specialist in psychiatric nursing. She has experience in psychiatry, mostly in relation to psychotic problems and she is also a trained supervisor. Anvor Lothe is a clinical social worker and family therapist, and she is also a trained supervisor. They have extensive experience in psychoeducational family work and every year they have Family School in Stavanger where they train new group leaders. They also had family school in other cities in Norway and in Archangelsk, Russia as well.

An objective of the presentation was to describe the development of an integrated multifamily group intervention in First-episode psychosis in a clinical hospital setting in Stavanger University Hospital. In this project the treatment protocol consists of a two year intensive, outreach treatment program including individual psychotherapy, psychoeducation, family intervention and medication. Since 2002 the method has been integrated in an

outpatient clinic, offering the method to other diagnostic groups than first episode psychosis. The key elements of the multifamily group intervention are problem solving, communication training and psychoeducation based upon the McFarlane model specifically adapted for the group patients. The multi-family group consists of five families and two group leaders and offers a programme with bi-weekly meetings over a two-year period.

The achieved results and conclusions were also presented. Since 2002, 57 groups have been established. The family outpatient clinic also provides a formal education programme for new group leaders, and has so far educated 460 new group leaders. The psychoeducative multifamily programme has been successful in implementing a study protocol into an ordinary clinical setting.

We also took pleasure in listening to our Lithuanian colleagues, Sigita Asvydiene and Jurate Lazinskiene, about their trans-cultural teaching experience, teaching health professionals in Archangelsk. Their talk was titled "Keeping stability: Implementing the Group Analytic paradigm in the ever changing cultural tradition in the Archangelsk psychiatric community".

The presentation was about the authors' 9 year experience of teaching health professionals in Archangelsk, describing challenges they have met in keeping the stability of the process and discussing the factors which were effective in teaching. The group analytic approach and especially the large group had a major impact in establishing a culture of inquiry, empathy and open discussion. The large group appeared a very effective factor in keeping group stability and integrity in the whole structure of the training.

Sigita Asvydiene is a psychologist/psychotherapist in Vilnius, Lithuania. She graduated from Vilnius University in Psychology, and then completed studies in Gestalt therapy and Group Analysis. She works in private practice and as a teacher in Group Analysis; and also as a teacher in the other programs for psychotherapy at Vilnius University. Jurate Lazinskiene graduated from Kaunas medical university in Lithuania; she is a psychotherapist in private practice. She is trained as an individual psychodynamic psychotherapist and group analyst and has teaching experience in different courses of postgraduate training for psychiatric staff and school psychologists. Since 2003 they have both been teachers and supervisors in group therapy in the 3 projects at the University Hospital of Northern Norway.

The Experiential part of the Conference

As a practical and experiential part of the Conference we have had three optional workshops, small discussion groups and a large experiential group. In this part of the event we have a great opportunity to widen and deepen our understanding of the application of group analysis - to group functioning in different aspects of our professional practice. We created the possibility of mutual sharing and discussion about our ideas of group processes in the small discussion groups, led by Lithuanian group analysts. And we have had a very special "spiral" experience in the large experiential group, conducted by Christopher Scanlon.

In the workshop held by our teacher, an honoured member of the Lithuanian GAS and founder of the training programme for group analysis in the Baltic States – Prof. Steinar Lorentzen from the University of Oslo, we discussed the question: "One Group Analysis or many?" Does a 'main-stream' Group Analysis exist, or is the definition of Group Analysis what a group analyst does with his patients? The workshop engaged participants in a discussion about personal experiences as therapists with different patients in groups using the themes: How does Group Analysis differ from other psychodynamic group approaches?

How may Group Analysis be modified working with different patient categories? Are longer therapies better than short-term interventions? Technical interventions in Group Analysis; Do we want a manual in group analysis?

Steinar Lorentzen is a Professor of psychiatry and researcher at the University of Oslo Institute of Clinical Medicine and the Research Clinic for Mental Health and Addiction, Oslo University Hospital. He is a Psychiatrist, Psychoanalyst and Group Analyst and a Founder Member and Training Group Analyst of the Institute of Group Analysis in Norway. He is the author of several research studies in group analysis, and is presently conducting a study comparing the effects of short and long-term group psychotherapy.

We had in our programme a workshop held by Anna Chesner from the London Centre for Psychodrama exploring Group Analytic Psychodrama where she demonstrated combined group analysis and psychodrama she uses in her practice. In this workshop there was a short introduction to how we might consider the relationship between psychodrama and group analysis and how they inform each other in the author's work. There was an opportunity to take part in a piece of psychodrama and to reflect on it in the light of the Conference as a whole.

Anna Chesner is Psychodrama Psychotherapist, Senior Trainer, Group Analytic Psychotherapist, HPC registered Dramatherapist, Playback Theatre Practitioner. She works as a psychotherapist both in private practice and at the Cawley Centre, Maudsley Hospital London in an outpatient therapeutic community for people with borderline personality disorder. She is co-director of the London Centre for Psychodrama Group and Individual Psychotherapy, attached to Anglia Ruskin University Cambridge, widely publishing in the fields of creative group work, supervision, dramatherapy, psychodrama and playback theatre.

The Practical Art Therapy workshop for combined Art Therapy and Group Analysis was introduced by our Lithuanian colleague, a qualification year student of the group analytic training Violeta Kniukstiene, who is an experienced art therapist as well. The parts of the workshop "The road inside using Art Therapy" were: Introduction to the theoretical basis of Art therapy; Individual creative activity not requiring any special art preparation or education with the essence of creative process, which allows expressing inner experience, without the worry about level of skill; The work discussion group where the participants were provided with the space to share their thoughts, free associations, the emotions emerging during the creative process. Verbalization helps to perceive our own feelings, they reason, to realize unconscious content.

Violeta Kniukstiene is a teacher of the arts, a psychologist, and psychodynamic group psychotherapist, a member of LT Art therapy association. For the several years she has been studying Art therapy in Prof. L. Lebedeva's (Moscow, Russia) organized Art therapy workshops. She works as a psychologist in the Klaipėda mental health care center and Spirit help for youth centre.

About the Lithuanian Group Analytic Society

The Lithuanian Group Analytic Society was founded in 1999 as a voluntary association of the Lithuanian citizens, unifying psychologists, psychotherapists, psychiatrists and other specialists, working in the field of group analysis and designed to answer and implement the mutual needs and tasks of the Society members, which are coherent to the Lithuanian Constitution and law. The main aims of the activities of the Lithuanian GAS are to unite the

specialists of group analysis in Lithuania, to protect their rights, and to support their professional learning and development, and to provide evaluation of the specialists in group analysis in Lithuania and to participate in their accreditation.

Lithuanian GAS members constantly meet in different events, provide group analytic training, organize yearly local and every three years international conferences of group analysis, and recently have established the Film Club where every month people watch and analyze an interesting movie. At the moment we have 31 member and also 5 honorary members.

From 1995 the Lithuanian GAS has started a Group Analytic training in Lithuania with Scandinavian teachers and for now together with Vilnius University organizes and provides training for Psychodynamic Group Psychotherapy and Group Analysis for Lithuanian students.

The Lithuanian Group Analytic Society is a member of the European Federation for Psychoanalytic Psychotherapy, EFPP and the European Group Analytic Training Institutions Network, E.G.A.T.I.N.

One of the goals of Lithuanian GAS is to organize international events to provide a possibility of meeting, discussing and collaborating on our shared professional base. Our guests who have made a fruitful contribution to our conferences are Prof. Steinar Lorentzen (Norway), Malcolm Pines (UK), John Schlapobersky (UK), Ivan Urlić (Croatia), Andrea Giannelli (Italy), Dr. Chris MacGregor (Scotland), MJ Maher (UK), Ase Sviland (Norway), Anvor Lothe (Norway), Anna Chesner (UK), Christopher Scanlon (UK) and others.

Some of the events we have held are: E.G.A.T.I.N. Study Days "Authority and Leadership in Group Analytic Training" in Vilnius, 2000; Summer Workshop "Group Analysis in Eastern Europe" in Dubingiai, 2003; International Symposium "Group Analysis in Different Cultures: Diversities and Tolerance" in Dubingiai, 2006; International Summer Workshop "Language in the Group, of the Group, by the Group" in Dubingiai, 2009; International Summer Conference "Different Homes for Group Analysis" in Dubingiai, 2012.

More information about our organization, past and upcoming events can be found on our website www.lgad.org.

Impressions

In the Conference "Different Homes for Group Analysis" there were up to 40 participants from UK, Scotland, Norway, Finland, Estonia, Latvia, Russia and Lithuania who were sharing professional experiences and also leisure time in the wonderful countryside around Dubingiai on a strand of the longest lake in Lithuania: Asveja which has become a traditional place to meet for the International Summer Conferences of Group Analysis.

The place provides us with a great possibility of visiting the Museum of Ethno cosmology and watching stars, having time for pleasant communications and to enjoy swimming in the beautiful waters of the lake. Besides visiting the Museum the film "Lars and the Real Girl" was offered by LGAD Film Club as a coherent social activity which was very absorbing, evoking discussions and associations. And the Farewell Party as always was full of fun, international songs and dances.

Chris MacGregor sharing her impressions pointed out that “the title of “Different Homes for Group Analysis” expressed perfectly the content of the conference. We heard about GA work in many different geographical locations across Europe including thought-provoking cultural perspectives from Zimbabwe.

We also considered the way in which Group Analysis can contribute hugely to bringing about much-needed changes in philosophy of care, when it 'finds a home' in clinical settings such as the Archangel project. Hearing about a non-Group Analysis group based project in Norway was valuable, in allowing reflection regarding which Group Analysis principles clinicians use in other fields, and which ones they would not find helpful, with reasons for this.

For me, the most important home for Group Analysis is the one that I make for it in my mind, and the one that others make for it in theirs. We saw the connections between these 'homes' when we had a lively discourse in the small and large groups. I was fascinated to see how quickly ideas can be assimilated, adapted, played with and used - such as the zebra totem of MJ's lecture, and the patrix concept of my own. Group Analysis is very much alive and full of energy and our collective mind at the conference was warm and lively evidence of this. (The party was great too.).

Egle Pauziene
President of the Lithuanian Group Analytic Society

A Personal Experience with a Median Group of Ex-patients

Lecture at Study Days Institute of Group Analysis.

Zagreb 23-24 March 2012

Freud in “Terminable and Interminable Analysis” (1937) discussed the limits of the therapeutic method of analysis. The transient nature of the results of therapy depends on the difficulty of completely eradicating defence mechanisms and the drives of destruction.

In addition in Group Analysis we consider that any change of the individual threatens the equilibrium of the entire network that aims to restore the previous status quo.

At the beginning of the 90s the first author created a median group of ex- patients with three main objectives: 1) to keep alive and cultivate an analytical mentality and culture; 2) to discuss and tackle the problems of everyday life; 3) to deal with the possible reappearance of symptoms in any of the members.

A meeting of the median group of ex-patients is included in this paper.

Key words: terminable and interminable analysis, group analysis, median group of ex-patients.

Freud in Terminable and Interminable Analysis discussed the limits of the therapeutic method of analysis (Freud 1937). He asked:

- When does an analysis end?
- When do symptoms disappear completely and definitively? When are the unconscious conflicts and problems that underlie the symptoms worked through and resolved stably and definitively?
- Can one attain stable and lasting psychic normality through analysis?

Freud always exhorted analysts not to deceive patients with promises of easy, rapid and definitive cures. With great modesty and realism his criterion was that an analysis ends when the ego is put in a position to function in the best way possible. The transient nature of the results of analytical therapy would depend on the fact that fundamentally one cannot always manage to eradicate defence mechanisms and replace them with more mature and ego-syntonic mechanisms. Defence mechanisms return during treatment in the form of resistance to healing. The healing itself is treated by the ego as a new danger.

Consequently analytical treatment does not allow short-cuts of any kind and, as a rule, involves a lengthy process. It could be said that analysis ends when one is able to do self-analysis. From this point of view analysis becomes interminable, and this is the predominant experience, both in individual and in group analysis.

Freud attributed also, totally or partially, negative results to the destruction drive. He advised psychoanalysts to repeat the analysis every five years for a certain period, in order to deal with any possible regressions.

Analysis is a process of maturation. It involves the transition from narcissistic (individual, family-centric) pre-genital positions to genital positions of sharing of common human problems and relational exchange.

To put it in de Maré's words, it involves the transition from Kinship (individual and narcissistic family-centric culture) to Kithship (the social culture of citizenship). This transition is constantly hindered by defence mechanisms that take on the appearance of resistance to change.

May the patient consider himself, as it were, sufficiently "vaccinated"? Would it not be better to subject him to "booster shots"?

In group analysis we consider psychic disorders as an expression of the relational network in which the patient lives. Individual psychic disorder is an expression of the disorder of the context in which the patient lives. Thus "repetition-compulsion" is linked to relational network compulsion in order to maintain the group's homeostasis (Foulkes- Anthony 1957, Foulkes 1948, 1964).

I have little belief in complete and lasting cures. I often say to patients: "one never gets better!" Therefore I had the idea of creating a median group of ex-patients.

The following diagram (Pisani, 2000a, 2009) summarises the main characteristics of the median group (de Maré 1989, 1990, 1991, 2003).

MEDIAN GROUP

CULTURAL OBJECT AT CENTRE AS OBJECT OF THERAPY.

EMPHASIS IS MORE ON THE OUTSIGHT THAN ON INSIGHT.

CLASH BETWEEN INDIVIDUAL AND GROUP IS OF PARAMOUNT IMPORTANCE.

OBJECTIVE: MORE TO HUMANIZE THE SOCIO-CULTURAL CONTEXT THAN TO SOCIALIZE THE HUMAN INDIVIDUAL.

PRECEPTS AKIN TO THOSE OF FOULKES' SMALL GROUPS: FACE TO FACE. SINGLE CIRCLE SEATING, FREE FLOATING DISCUSSION, CONVENOR NON-DIRECTIVE, ETC.

CULTURAL TRANSPOSITION RATHER THAN TRANSFERENCE.

FOCUS + ON HERE AND NOW: MIRRORING, RESONANCE, CORRECTIVE EMOTIONAL EXPERIENCE, EGO-SELF TRAINING IN ACTION.

PRIMARY MUTUAL HATRED TRANSFORMED THROUGH DIALOGUE INTO IMPERSONAL FELLOWSHIP (KOINONIA).

R.A. Pisani

The median group is not based on the criteria of vertical transference investigation, but on those of horizontal analysis. The objective is the maturation of group culture.

The idea came to me, first of all, when I realised that in analysing others, I continue to analyse and cure myself. In this way my analysis becomes interminable. What happens instead to patients? They return to their interaction network, to their plexus, thus reactivating their own basic conflicts.

So at the beginning of the 90s I created a median group of ex-patients. They are patients, from small groups in my private practice, who finished therapy in various

ways. Some (a few) reached an excellent level of maturation, others a fairly good level, but decided to interrupt the therapy for various reasons: financial, work or family problems, or difficulties linked to character resistances.

The first objective of this group is to keep alive and cultivate an analytical mentality and culture, to consolidate the results obtained from the therapy, to fight any remaining infantile dependences and to continue to mature and grow.

The second objective is to discuss and tackle the problems of everyday life, better in the light of a better knowledge not only of some aspects of reality, but also of subtle, latent and unconscious emotional interferences that habitually interfere with reality. From this point of view the group is called to discuss the problems of everyday life with the koinonic spirit of ancient groups of hunter-gatherers.

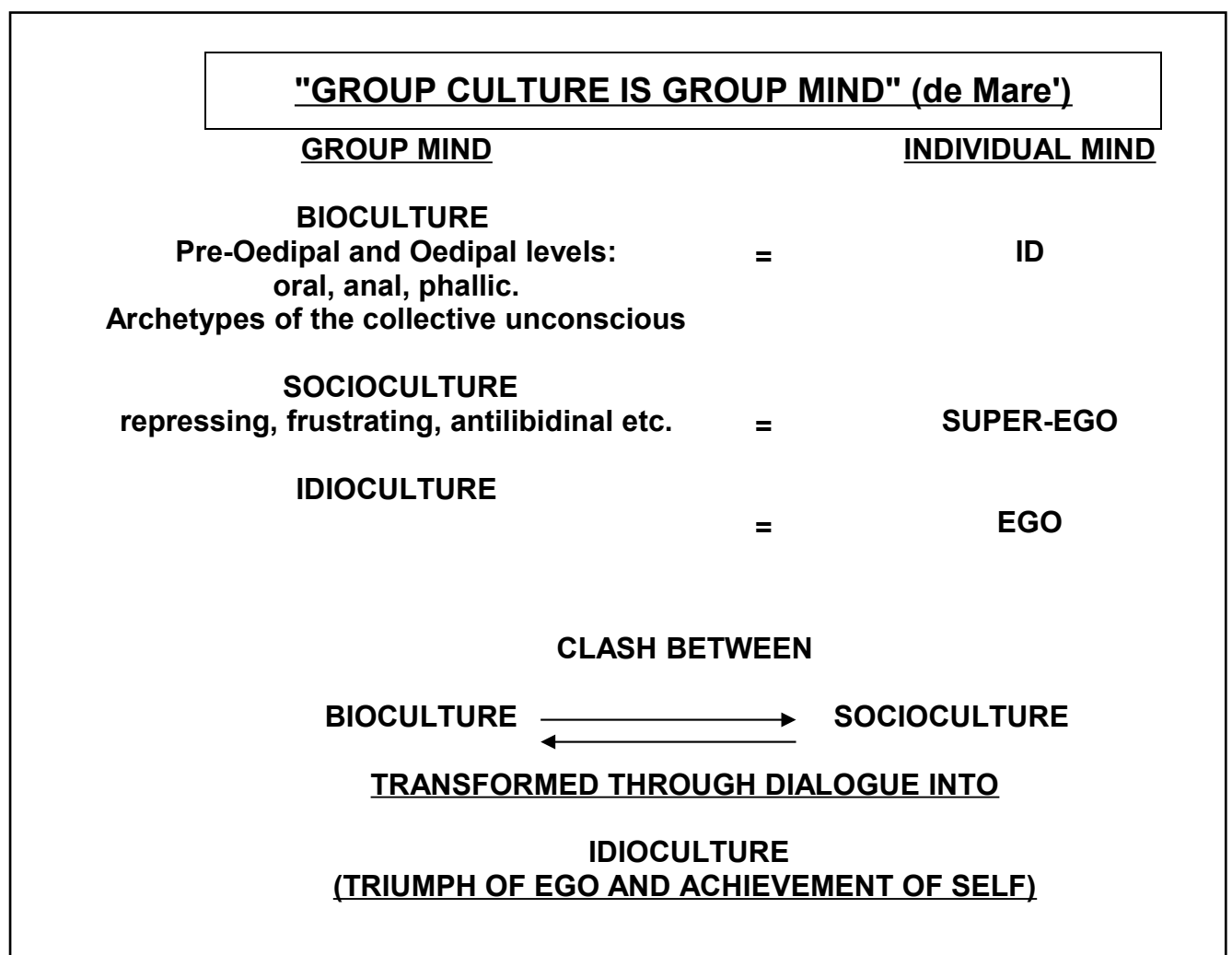
Frequent themes are those of infertility between couples; problems relating to children (anorexia, drug addiction, scholastic failures etc.); financial problems and those of survival, difficulties of conjugal life, bereavements, separations, divorces, sickness and so on.

The third objective is to deal with the possible re-appearance of symptoms in any of the members.

The operative instrument, as you know, is free floating dialogue. It is group of peers and the conductor is the “*primus inter pares*”. Thus the citizens are called to face common problems.

J. Anthony defined the scientific method of research and therapeutic application in group analysis. While the psychoanalytical situation is analysed in terms of the transference situation, the group analytical situation is analysed in terms of structure, process and content, each inseparable from the other. The group analytic situation discourages the development of a regressive transference neurosis and privileges non transference phenomena: mirroring, resonance, ego-self training in action, etc. (Foulkes-Anthony 1957, Pines 1998, Pisani 2006, 2010). E. Klain (2009) added the amplification function of the conductor.

To Anthony's triad Patrick de Marè (1991) added for the median group the idea of metastructure, namely the maturational change that group culture undergoes during sessions: from pre-genital to oedipal cultures towards genital culture. It involves the expression of the instinctual drives of Bioculture (corresponding to the Id of the individual mind), the reorganisation of Socioculture (corresponding to the Superego of the individual mind) and the affirmation of Idioculture (corresponding to the Ego of the individual).



From the point of view of the structure, now the group of ex patients consists of 22 members (12 women and 10 men). It meets once a month, for two hours, from October to June. In July, August and September there are no meetings.

There are various reasons for participating in the group. For some it is because of a need to belong or because of unsolved or not entirely solved dependence. Some members continue to have symptoms (anxiety, somatizations, hypochondriac alarm, phobias and so on): a relapse in relation to life's unfavourable events. They come expecting to continue the therapy and hoping for definitive cure. Sometimes it is a question of participation linked to unsolved or partially solved transference. One participant, for example, interrupted her participation because she could not bear the idea of no longer seeing me as a father.

Some come with the idea of continuing the therapy for a little longer in order to facilitate their detachment.

There is no fixed term as regards the duration of this experience. The agreement is that each person is free to participate so long as he or she appreciates its usefulness. He or she can decide to leave the group at any time. But until this decision is taken, they must all participate regularly.

Interruptions occur mainly for two reasons: disappointment at not having managed to find a definitive solution to their problems, or they make a definitive separation, regardless of the result achieved (tired of continuing to work on maturational processes).

The majority therefore agree with the initiative of periodical meetings to cultivate the mind and the analytical culture in order to defend themselves from the regressions imposed by interference from the context and network to which they belong. In short, to cultivate auto-analytical reflection and the affirmation of their own identity (idioculture). This majority accept the criterion of horizontal analysis, not based on transference regressions, in order to encourage the development of consciousness and maturation. If there are regressions, transference phenomena, a recurrence of symptoms, problems of everyday life, the criterion is to meet again, discuss them

together and try to find a common solution. If there is a problem, this involves all the citizens who are called to discuss it and work it out together. The objective is to cultivate the group's maturational culture.

The process

is based on dialogue, free floating dialogue, which is not related to the free association method of psychoanalysis, nor to the free floating discussion of group analysis in small groups or rather, in my opinion, it includes them. Dialogue is the non-regressive instrument par excellence that transforms what has no meaning into understanding, knowledge and significance (de Marè's principle of meaning). The group cultivates the criterion of emerging from their narcissistic isolation and entering the domain of fellowship, Koinonia (citizenship, society).

The operative instrument of dialogue is based on the specific factors of group analysis: mirroring is particularly in the foreground, together with resonance, corrective emotional experience, ego-self training in action, etc. (Pines, 1998; Pisani, 2010).

The content

or significance of the multi-personal dialogical process, emerges from the interaction between structure and process. A content that, through the meetings, involves the maturational process of culture (metastructure).

I am presenting the main interventions and passages of a meeting held recently.

MEETING OF THE GROUP OF EX-PATIENTS ON 27.01.2012

(Report by Dr. Antonella Giordani)

Structure:

17 participants: 9 women and 8 men.

Process:

Mrs M, who has been trying to become pregnant for two years, opens the meeting. She dreamt of having her chest and breasts covered with pimples full of pus mixed with milk which is therefore poisoned. She admits she does not have a maternal instinct. Having a child may not be a priority since she is satisfied with her work (lawyer), and with her conjugal relations.

Also Mrs A. did not feel she had a maternal instinct. She remembers the effort it cost her to accept first her pregnancy and later the presence of a daughter to be nursed. She asks M. what she thinks is the origin of her lack of maternal instinct.

M. thinks of the inevitable involvement of her parents; it is impossible to establish a dialogue with them.

For A. it is necessary not to worry about the maternal instinct, but rather to separate from the maternal figure: detach from this in order to be oneself.

Mr.G.2 sees himself in the discourse about parents. His father descends upon him and pressurises him to phone his mother, who instead is so cold and detached.

For Mr.Ga. the maternal instinct is present like other instincts: hunger, thirst, sleep. In M.'s case the unconscious desire to have a child with her father may carry weight.

The Conductor points out that, apart from this confusion related to having a child with her father, M. is afraid of being like her mother and having only poisoned milk to give to her children.

Mrs.C speaks about a dream she had after her daughter's boy-friend told her he wanted them to go and live together. In her dream she sees two cows, one of which gives birth to a calf and the other sucks it up, swallowing it. C. interprets it as re-proposing herself to her daughter like those mothers who do not let you grow. They take over your life and want to make you what they say; they impose bans and

punishments. Therefore she urges M. to have a child in order to free herself from her mother's prohibitions, albeit not explicit ones.

G. 2 is furious with himself and with his own unconscious because he cannot behave in an adult manner. He thinks he is always waiting for a caress from his mother and a clap on the back from his father. He relates that he met one of his father's political friends and was introduced to him as "the son of...".

M. reflects that also in her conjugal relationship, she was afraid of re-proposing the parental bond.

Mr.Ga. recognises himself in the description of the parents that G. 2 gave. Today he no longer cares about his parents, but the fact remains that there is a little corner where the child Ga. hides.

Mrs.Gn. is linked to M. by the fact that she experienced maternal inadequacy caused by Elena's (her daughter's) pediculosis. She, too, dreamt of her son with his head full of lice.

Also Mr.G.1 recognises this need which he links to identity with and separation from his parents: "when the separation occurs I no longer know who I am".

With regard to identity, Mr.E. says that having got to the age of 50 he no longer knows who he is. He is grieving for his mother's death.

The Conductor asks everyone to assess what they have kept/modified/eliminated from the parental figure in the definition of their own identity.

Content:

Infertility and maternity anxiety associated with that of fusion-separation and identity. The foreground is represented by Mrs.M, MrsC. and Mr.G.1, the background by the group.

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Impressions of the 2012 Foulkes Lecture:

Specialists without Spirit, Sensualists without Heart - Psychotherapy as a moral endeavour

The Lecture

The Foulkes Lecture begins in the ante room of the Brunei Gallery Lecture Theatre with a convivial glass of wine and the chance to meet old colleagues, chat to fellow students or engage in conversation with random strangers. When the throng moves through to the lecture theatre and we take our seats, as mentioned by this year's lecturer Dr Farhad Dalal, the air of expectancy does feel like the Group Analytic equivalent of the Oscars.

Dr Dalal's lecture was interesting and informative. His exposition that psychotherapy is a work in ethics rather than a scientific paradigm is based on Raimond Gaita and Wittgenstein, and links via Norbert Elias to Foulkes' view that in order to belong we have placed ourselves and are placed by others. In her Response, Sylvia Hutchinson spoke of Foulkes' writing on Group Analysis being a creative task of the responsive therapist, who is receptive of everything from the patient and has an attitude of enquiry and reflection. At its simplest, what matters is the relationship between the therapist and the people who come to therapy, not manuals and techniques, and that the therapist responds to the person as a person, and not as a thing. I would be surprised if any Group Analyst disagreed with Dr Dalal on this point, though they

might be surprised that Dr Dalal felt it needed saying. I was intrigued by Dr Dalal's quoting Garfinkel about, 'yet another first time'. I assume this is the same author whose writing I know from conversation analysis, I would have liked to hear more from this source.

Food for thought

Dr Dalal explained that there are two sorts of morality. The first is described by Freud's view of social justice, that we deny ourselves in order to deny others also. This is an instrumental morality. Gaita explains an alternative called empathic morality. An instrumental morality is based on guilt that the object is both hated and loved. An empathic morality is based on remorse that one is vulnerable to others but also what it means to wrong them. The former is self-serving and its tendency to objectify is easily turned to ruthlessness against any undifferentiated mass of people, whereas the latter serves others and leads to a capacity to suffer deeply, the definition of a soul. The first typifies social rules, 'scientism', and a belief in detachment that Dr Dalal points out is flawed since it always based at some level upon subjective judgement. The second requires subjectivity and is fundamental for the experience of love, and perhaps is also necessary to allow a therapist to attune to people who come to therapy, to enable them to find meaning in their life experience. People who come to therapy are damaged by having been being treated as objects, or 'its', not people, in their early life. Dr Dalal suggests that a detached and neutral therapeutic stance can re-produce this early experience.

It is a relief to me to hear an authoritative account that raises this possible outcome of therapeutic detachment since I intuitively share this view, but maybe others would take issue with this point. It seems to me the assumption that detachment is the only acceptable professional therapeutic standpoint is deeply rooted, together with the obverse that any kind of subjective feeling on the part of the therapist should be treated as deplorable. Dr Dalal tempered his view by adding that responsivity needs to be thoughtful, that is, just because it feels right, don't unthinkingly assume it is right. I was entertained by the use of Terry Pratchett as an illustration here.

I might be less in agreement with Dr Dalal about manualisation, psychotherapy and the scientific paradigm. I accept his argument that manualisation, or the imposition of

rules and procedures by public institutions, in this case, the NHS, does not guarantee better therapy. He is able to discuss the same argument in greater depth on the topic of institutional racism in his book, 'Thought Paralysis' (Dalal, 2012 pp60-65). I resonate with Sylvia Hutchinson's comments about the difficulty of pursuing a therapeutic 'meaning-making empathetic responsiveness' in an NHS where technique based therapies are currently dominant. What I do not accept is the implied suggestion that the right thing, maybe the only thing to do, is to give up and go away.

I mentioned above Dr Dalal's reference to Norbert Elias. The central tenets of Elias's writing in, 'The Civilising Process' (Elias 1994/2000) and 'The Established and the Outsiders' (Elias and Scotson 1994) is that there is always competition for resources, change happens by the accretion of thousands of individual decisions, and it is very hard for the outsider group to gain ground. I agree with Dr Dalal that we should not panic about the level of therapeutic resources going to CBT, the tide will turn because the evidence for CBT shows that it is not a successful therapy for everyone – other types of therapies are needed too. Lots of individual decisions will make this happen over time. I don't think Group Analysts should withdraw from the NHS even though it is a difficult road to travel. It seems to me that engagement with the current paradigm is a more effective strategy than standing aloof. For the sake of those patients who are being referred to the NHS right now but who get no benefit from CBT or similar therapies, Group Analysts should produce a sturdy evidence base to establish Group Analysis as an effective treatment, so we can keep a toe hold in therapy departments. I do not feel this is a consensus view in Group Analysis yet, but maybe we are collectively, reluctantly, coming to that conclusion.

Question time

The first couple of questions were lively and interesting but they did not seem to engage with Dr Dalal. Following such an interesting lecture I was disappointed that a conversational dialogue was not developed further with the audience.

The 36th Foulkes Study Day

The Tavistock Centre is large enough to comfortably accommodate the study day. It is conveniently close to the IGA, the venue for lunch and the party. At the time of writing (August 2012), my impression of the Welcome and Panels is distilled into a memory of a good humoured gathering where views were freely exchanged. The fragments of this conversation that I felt moved to write down and which still resonate are comments on the fragility of a society based on Cain killing Abel, that in death sometimes all there is, is witness, as justice is too difficult, and that groups need to be able to contain challenge. If there is only love, guilt and reparation, there can be no authentic remorse. At lunch there was more time to meet and greet old friends, and discuss the day so far with new ones. Conversations filled each room and spilled out of the front door. A book stall was available, as were the recipe books for the delicious lunch. This felt to me like a gathering of the clan, a family party where relationships were made and strengthened.

I always enjoy melding with strangers in a temporary small group. Our discussion was thought provoking but I remember the large group most vividly. For me, the large group linked the three fragments from the Panel discussions I recalled about a fragile society, and sometimes there is only witness and groups must be able to contain challenge, to the strap line of Dr Dalal's lecture, 'Psychotherapy as a moral endeavour', in a way which showed a more complex real life relationship between instrumental and empathic morality. Dr Dalal's 2012 Foulkes Lecture was elegantly simple. His work has highlighted issues that will foster the development of Group Analysis and the IGA for many years to come.

The party

More food, more wine and more conversation. A last goodbye before we all headed home.

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Catherine Hayes

Impressions of the 2012 Foulkes Lecture:

Specialists without Spirit, Sensualists without Heart - Psychotherapy as a moral endeavour

First, let me briefly introduce myself, being mostly unknown to GAS Members, although I keep up a long-standing correspondence and exchange with some of them and I am a long-term habitual reader of Group Analysis.

Well, I would describe myself as an old member of the Italian Group Analytic Society and, by contrast, rather a new one of GAS, which I joined some years ago. Interest in history always attracted me and since 1993 led me working on a particular subject: the matrix of Group Analysis, whose investigation, also helped by others who had preceded me (M. Rosenbaum, J. Campos, C. Pigott, to name some) drew me to its tracks in the USA and, step by step, to discover the true origin of group analysis and a crop of Burrow's writings on it.

Besides a number of articles on this matter over the years, a book was published in Italy in 2009 (II edition, 2010) and its English expanded edition, whose title is "From Psychoanalysis to the Group: the Pioneering work of Trigant Burrow". This will be issued by Karnac this year. Actually, I guess its content, from the historical point of view, will be generally surprising, even shocking for some colleagues, and the possibility of being rejected or attacked may arise. But, as group analysts, we are not allowed to ignore historical truth at every level, our institutional one included, and should be aware of the fact that historians are inevitably sons of their own time and thus their evaluations reflect the contexts in which they work. Also, history may change as soon as new information, and new sources emerge from further research, just as happens in group analysis either in its dual or group setting.

But the book will be surprising also for its unforeseen content concerning the original papers both on psychoanalysis, where Burrow stands out as the precursor of its relational orientation, and on group analysis which he introduced by elaborating its

theoretical and methodological structure. One may be captured by the topicality of his thought on the social nature of man, on conflict, and on the questioning of so called 'normality', where one can meet with his basic concepts of social images, social unconscious, social neurosis and the therapeutic factors of the group method of analysis.

He went ahead of Freud and of his time and though he quite acknowledged his debt to Freud by clearly stating he had developed the social aspect of what Freud had discovered in the individual field, he was expelled from psychoanalysis and a taboo was placed on his thought and name within psychoanalytic circles. And paradoxically, despite this iron censorship but also thanks to it, after few decades Foulkes and others, who had got much "interested" in Burrow's thought, could draw plentifully and selectively from it. These events are reported in detail in the book.

One may ask what has Burrow to do with Dalal's lecture on "Psychotherapy as a moral endeavour"?

The fact is that as soon as I knew about the title I couldn't avoid the connection as my mind went at once to Burrow's thought on this matter, and I have been wondering about their possible connections. But before launching into my subject I would like to make some preliminary remarks regarding the conductorship of the SHF Lecture in general. It was the first time I have attended and I was favourably impressed by the high attendance, even if the discussion which followed the lecture, given its unusual and complex theme, seemed to me rather hurried. Also, as a foreign participant, like the group of my Italian colleagues, the speakers' strict way of talking interfered with a full understanding, but I appreciated very much Dalal's systematic exposition and the use of slides which helped a lot in grasping at least a general meaning.

Concerning Dalal's Lecture, as it was described in the initial announcement, the theme evoked in me some perplexities, but also great interest and curiosity as it reminded me of some Burrow's essays in which he dealt with moral issues. Thus, I was interested in whether and how much Burrow's view reflected Dalal's. I began to wonder: what does Dalal mean by the term "moral" attached to psychotherapy "whatever the school or modality"?

As I read the written copy of the Lecture Dalal kindly had sent to me, I could realize better the various connections which led him to such a statement. It emerges that, in relying on the work of the sociologist Norbert Elias, he coined his 'first assertion' according to which 'the 'psyche is constituted and patterned by the field of power-relations one is born into' and, in referring to the moral philosopher Raimond Gaita's thesis, he formulated his 'second assertion': 'the psyche is not only constituted by power-relations, it is also constituted by moral-relations'. In short, given that 'we live in the social world', that is as much as to say that 'we live in a moral universe'.

Let's now briefly mention Burrow's social-moral view on the human being, which dates back to the Tenth and Twenties of the last century, so greatly preceding Elias and Gaita.

Burrow faced the socio-ethical trends correlated with neurosis and the social origin and connection of repression with moral reaction. However, he didn't connote the term 'moral' according to the conventional mode, which he questions, but he used it

‘in the sense of a striving toward conformity to inherent law, to organic order’, where ‘organic’ is meant as ‘organism as a whole’.

In *Character and the Neuroses* (1914) he argues that ‘the repression is essentially a social reaction’ which ‘comes early to be a moral reaction, since the moral sense is but an outgrowth of the social consciousness and conclude: ‘Repression therefore is biologically a moral reaction’. Such thesis maintains that this morality is ‘native, spontaneous and inherent’.

In *Psychoanalysis and Life* (1913), the neurotic is defined ‘a potential artist’, as he failed in ‘objectivating his creative impulse’, that is, his authentic self. It follows that ‘the neurosis represents the struggle of the human spirit in its organic quest of truth’. Hence ‘the suffering of the neurotic individual is the frantic outcry of an inherently moral organism against the artificial repression and untruth’.

Even by limiting to these few hints, it’s evident that, at least from the theoretical point of view, there is a consistent analogy between Burrow’s conception and Gaita’s thesis about morality as reported and elaborated by Dalal. However, in its application to psychotherapy and group analysis Dalal differentiates from him, in that, in my view, a prevalent value is given to the quality of the setting at the expenses of the method.

According to Dalal, psychotherapy should be conceived as a “moral endeavour”. As such, the therapist far from being intellectual or detached, or mechanistic, should assume an ‘attitude towards a soul’, that is he should be empathetic, authentic, and a ‘responsive presence’; far from giving centrality to ‘analysis’ and ‘interpretation’, he should consider psychotherapy as a “particular kind of embodied conversation”, without shifting either into “emotivism” or into a “rejection of the rational”. In few words, Dalal places ‘ethics at the centre of the human condition, and at the centre of our work as psychotherapists’ (p. 19). And this clashes with to-day scientific conception of psychotherapy and its requirements, as well with the cognitivism and certain streams inside psychoanalytic schools and, I would add, inside group analysis, as long as consciously or unconsciously it adheres to certain legacies of classic psychoanalysis by adopting its concepts.

As group analysts, we can’t but agree in rejecting such a ‘scientific’ tide, as the relational and empathetic attitude is at the core of group analysis, whose aim is that of coming to know why a member behave in a way which disturb him, thus to grasp its underlying meaning and pave the way to change. And this is to be done by a common analysis in an empathic and responsive context, both in the dual and group setting.

However, there is a problem: how can we obtain such a result since Dalal doesn’t like the terms ‘analysis’ and ‘interpretation’. Does he perhaps consider these terms in the light of the psychoanalytic theory? Also, he speaks of psychotherapy as an ‘embodied conversation’? What does he mean by such a locution? Can the friendly or love attitude alone be effective in coping with the patients’ sufferings and difficulties? As to the ‘interpretation’, it’s not the result of the truth which the group analyst or the conductor possesses and many analysts used to administrate from above, but is co-constructed through pieces of truth emerging from the analysis of the interchange, and in any case it’s presented as an hypothesis upon which to work together through a reflective attitude. Far from questioning the importance of the psychotherapist’s delicacy of feeling and sensitivity, my impression is that, in some measure, Dalal overlooks or leaves in the shadow the method, which, according to one’s orientation, can be practised in a myriad of procedures and may be connoted either by a detached or an empathetic way. Or am I misconstruing his thought?

In any case, one may observe that Elias and Gaita, respectively from sociology and philosophy, give a theoretical basis to Dalal's humanization of the psychotherapeutic setting, while Burrow's position is rooted in psychoanalysis and, above all, in group analytic researches, which led him to coin specific group analytic concepts and to give to the psychoanalytic ones a socio-relational connotation: for example, psychoanalysis becomes group-analysis. Thus, the humanisation is provided also by a method, the group method of analysis, where one is observer and observed, and can freely dialogue and interact both within the dyad or the group so that the therapeutic factors may come into action. The unquoted Burrow, wrote:

Contrary to a frequent misinterpretation, group analysis is not my analysis of the group but it is the group's analysis of me or of any other individual of the group. 'Group' does not mean a collection of individuals. It means a phyletic principle of observation. This phyletic principle of observation as applied to the individual and to the aggregate is the whole significance of the group analysis." (Burrow, 1927c, p. 201, original italics)

So, though unavoidably related to other human sciences, I quite agree with Malcolm Pines' recent statement in the GAS Forum that 'group analysis stands on its own'.
Thanks for your attention, Edi Gatti Pertegato

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Papers From the GAS International 2011 London Symposium 1

Children's Drawings: A Developmental Case Study of a Child in Therapy

Psychotherapeutic work with children frequently involves the use of the drawing technique. This article presents a case study at two stages of its development. A drawing is analysed in a similar way to dreams. The comparison and analysis of two drawings is established, one of which is accompanied by a dream, thus enabling an understanding of the psychic changes in the child.

Declaration of the Rights of the Child, 1959

Ten principles¹:

- The right to equality, without distinction on account of race, religion or national origin.
- The right to special protection for the child's physical, mental and social development.
- The right to a name and nationality.
- The right to adequate nutrition, housing and medical services.
- The right to special education and treatment when a child is physically or mentally handicapped.
- The right to understanding and love by parents and society.
- The right to recreational activities and free education.
- The right to be among the first to receive relief in all circumstances.
- The right to protection against all forms of neglect, cruelty and exploitation.
- The right to be brought up in a spirit of understanding, tolerance, friendship among peoples, and universal brotherhood.

Stages of development of children's drawings

Based on the article by Isabelle Bazin², we have established the following stages of development of children's drawings:

- Scribbling – emerges between 9/10 months and two years of age:

¹

²

Children start to detect that their fingers leave marks. Gradually they pick up a pen or a pencil and draw some scribbles. Those around them give value to these outlines, interpreting them and asking the child to explain their meaning, which reveals the relational aspect of the drawing. The scribbles appear when the child learns to walk and keep balance and are basically related to motor ability.

- Fortuitous realism – 2 to 3 years

With the acquisition of language the child discovers the power of words, their meaning and how drawing also has a meaning. At this stage children invest in drawing as a communication. Enclosed circular shapes emerge, representing good perceptive motor control- round shapes containing other shapes. Details of the theme may appear detached, for example, a window separated from the house. The child's aim is to represent something, even if it is not similar to the chosen object. At this point, there is already an intention and representation in the drawing. At the end of this stage, there is already a recognisable drawing, the human figure, with a big head and lines representing the body. The house may also be drawn in a round form. This stage corresponds to the permanent internal object representation, which coincides with the end of the motor-sensor intelligence state.

- In search of realism – 3 to 5 years

At this stage the child is already at nursery school and his/her drawings are well developed, with the help of the older children and the mirror function. He/she can draw crosses and squares, vertical, horizontal and oblique lines. It is the anthropomorphism stage, for example a house can represent a face. Everything is related to the human being. Transparency and overlapping emerge. With transparency the child draws a house with everything inside. In fact, the child wants to be transparent in transmitting his/her thought, giving us the envelope and content. Overlapping is the consequence of not acquiring the perspective of the three dimensional drawing, for example, the sides of a house are represented on a two dimensional level as is the roof. The elements are disproportionate, for instance, he/she may draw people with the same height as a house. At around 4 or 5 years the child prefers to use felt-tip pens, which allows him/her to improve the drawing and make the representations more clear.

- Intellectual realism – 6 to 8 years

The school has a marked influence on perfecting the drawing. Anthropomorphism disappears and the child is now capable of focusing on a single scene. The drawn elements are associated with social and relational meaning within a defined space and time. We may observe many details of well dimensioned proportions. The choice of colour is no longer random, the representation of the human being is considerably improved, namely representation of arms and legs, a distinction between gender and clothing is also differentiated.

- Visual realism – 9 to 11 years

This is the point when the child's drawing undergoes the biggest change, we can even go as far as to say that it is no longer a child's drawing. The first attempts of perspective appear. The child creates original themes such as: elements in interaction, characters with specific features, dialogues and explanatory subtitles. The proportion of the elements improves considerably. There is a representation of emotions.

- Pre-adolescent – 11 to 13 years.

At this point, the children who do not develop drawing-related techniques begin to lose interest in this activity. This is due to the fact that they realise that their drawings do not correspond to their intentions at all. They do not draw correctly and they do not make an effort to, so common sense says "They are no good". For the "gifted" there is a search for graphic improvement.

How to analyse a child's drawing

The analysis of the child's drawing goes through a number of stages. In a clinical context the child is asked to draw whatever he/she wants. This is the Free Drawing, which is very useful in the psychological examination and throughout analytical psychotherapy. After the drawing has been completed, the child is asked to tell a story about what he/she has just drawn. It is the narrative. For psychotherapeutic and/or psychological evaluation purposes I can only conceive application of the free drawing accompanied by the narrative. The latter provides us with extremely important

information on understanding the internal world of the child, within the scope of his/her relationship with the psychotherapist.

The analysis of the drawing, per se, only requires an approach to the graphic, whether or not it is suitable to the age of the child. It is necessary to understand what the elements represented in the drawing are from this same age perspective.

The narrative enables us to integrate what is represented in the manifest content with what is verbalised. I analyse the drawing using the analysis principles for a dream. First of all, all the elements presented in the drawing and the narrative represent the child, him/herself, or parts of the child. Secondly, the condensation, displacement and symbolisation processes are always present in the child's drawing.

Presentation of a case:

09/01/2010 (9th January 2010)

Roger, seven years old, started his psychotherapy in November 2009. His complaints revolve around his night terrors. His father, 36 years of age is an engineer. Currently, owing to his professional activity, he spends a month in Angola and a month in Portugal alternately with the family. His mother, 35 years of age works at a store. Roger has a brother, two years younger.

The first drawing we are going to study is accompanied not only by a story but also the verbalization of a dream. This session was a turning point in his evolution, as from this moment on he never had any more night terrors.



(**Editor's note:** the sun is orange, the scribble above is purple, as is the sea below. A red bird emerges from the water. The land, the tree and the coconuts are brown, the branches above black with green halos. A yellow fish on the right jumps from the water with purple splashes.)

Analysis of the graphic.

This is a drawing which fits into the intellectual realism stage: a good outline, the presence of movement, the colours show this child's aggressiveness and, above all, his strong affective resonance. One may note the importance of the sun, an element that symbolises a father. There is a striking symmetry, where the axis is the palm coconut tree which could be a fertile mother, but also a generator of harmful elements, the coconuts, which look like faces.

The coconuts are the persecutors, and may also represent his own brother, the rivalry he feels towards him for having taken away his only child privilege, becoming the focus of his parents' affections. They are elements of an oral/anal nature illuminated by the father sun. Aggressiveness refers to the left side, the unconscious side as

described by Mira y Lopes in his miocinetic test, passivity is found on the right side with the yellow character that we identify as the feminine side of Roger.

Narrative:

Once upon a time there was a dolphin in the sea. He was so lovely that everyone envied him. Then they started to make fun of him. And he became sad and said: “Nobody is my friend. I am so lovely that they don’t like me any more!” said the dolphin. And then a fish, that didn’t like him either... When he jumped out of the water, the fish got up on the island and started to throw coconuts at his head. He swam under the water, went under the island and then told him to stop being bad to him. And then the fish said: “What are you doing here? You are making everybody envious, can’t you see?” said the fish. “And there is no need for you to hit me with coconuts and hurt me just because I make everybody envious. It is not my fault I was born like this.” said the dolphin. And then the fish went away and a magic fish arrived who wanted to help him (*Help who?*), the dolphin. But the dolphin thought that this fish was going to be bad to him, but he was frightened and hid behind a rock. And then the fish said he wouldn’t make fun of him nor be bad to him. “I am going to make you normal again so that no one will make fun of you.” said the magic fish. And then he cast a spell and nothing else has happened to the dolphin since. The end. (*Did he continue to be lovely?*) He stayed lovely, but the little fish cast the spell to stop them making fun of him, but he remained the same.

Analysis of the narrative

He is the dolphin. The envy he feels from others, in an initial approach, is related to the fact that this child is very handsome, has blue eyes, slim, and when he was at nursery school the teachers used to call him “little Kitty”. On the other hand, the envy is the actual envy Roger feels from others because he is unable to defend himself against aggression, while his peers are. His separation anguish is clear, and he feels it due to his personal characteristics. The others move away from him because he is praised owing to his wrappings. His desire to be seen with content is present. We may notice how he feels persecuted and harmed. He desires to hurt others, but his physical build does not allow it, because his psychological structure is not yet sufficiently

strong. However while his aggressive side had to get on to the island, the other formally passive side managed to dive into his unconscious and confront the red fish, becoming stronger. The guilt of being different emerges in a tenuous way, since it underlies the separation anguish, the fear of losing others' love. And as love and hate are connected, his aggression comes to the surface but he can not respond effectively.

The appearance of the magic fish is related to the psychotherapeutic process and represents an internalization of the psychotherapist. At the beginning he didn't really know why he was going there every week, he was even afraid, and didn't completely give himself, hiding behind a rock, behind a random element, behind his feeling of being abandoned. It should be noted that this session took place after the Christmas holidays, after a break in the psychotherapeutic process. In this session he was no longer afraid of giving himself, he was the one who asked to do a drawing, knowing what my technique is: drawing and story. The magic fish is the aggressive fish and the passive fish; it is the integration of the two elements: aggressiveness and passivity. It is the understanding that he can be like other children, play with them without fear, and give value to the inner part of each one, and in particular feel his own inner self as rich and valued.

Dream:

There were some men on the beach who wanted to grab me. I ran away fast. (*How did you feel?*) I was terrified. They were bad and they caught me. (*And then?*) I woke up. I have this dream a lot.

Dream analysis:

Once again this dream reflects the persecution cycle. The connection to the water, the scene takes place on the beach and is related to the link to the protective mother, who is also the generator of aggressive elements, such as in the drawing. His father is not there to protect him, he is away, these men represent his aggressive side, he wants to attack, but by reactive formation, he is the one being attacked.

For the first time he has verbalised the dream that torments him in his night terrors. For the first time he has had access to the dream's content. Before, when asked, he couldn't remember anything.

This session was extremely profitable and characterizes an important stage in Roger's evolution. Since then, there have been no more night terrors. Access to his unconscious was broadened to the conscious, and the persecutory elements that prevented a tranquil sleep were worked through and elaborated in the drawing, the narrative and the dream!

29/05/2010 (29th May 2010)

Elimination of a symptom does not mean analytic cure. The child has to be put to work. The night terror symptom gave way to a symptomatology with obsessive traits: over- tightening his trainers, difficulty in feeling his clothes against his skin, strong aggressiveness directed mainly towards his mother and brother and lots of tantrums. We have already witnessed gaps in the anal stage. Traces of the oral stage still appear in the explicit way he sucks his sleeves and bites his nails. What initially had been a problem for his parents was replaced by another, in his direct relationship with them, where his aggressiveness became more exterior. From the parents' perspective it is as if the child's behaviour has worsened, but in terms of psychotherapeutic evolution, the child is better, trying, above all, to manage his aggressiveness.



(Editor's Note: The ground and pyramid are light brown, the tree trunks and coconuts a darker brown. The halo around the branches are light green).

Analysis of the graphic:

This drawing fits in the intellectual realism stage: a good outline and precision in the colouring. This time the island has been replaced by a pyramid which acts as the symmetry axis. Investment is still given to the sun through a fluorescent yellow. On the right side there are ten coconuts, lined up to form a small pyramid. Each coconut is a face. He is giving a name to his fears symbolised by the coconuts. The fact that there are ten coconuts, in symbolic terms, refers to life, death and fertility. At this point Roger is able to integrate love and hate / life and death and has the ability to create. The fact that the pyramid has shifted to the right side, and is not on the left as it was in the first drawing indicates his evolution in terms of controlling his aggressiveness. Only from a graphic perspective can we identify Roger's change. The drawing is simple, but illustrates a deep emotional complexity. The large phallic element, the pyramid, reveals the strengthening of his ego. One should recall that the

drawing alone did not transmit very much, but comparing the two drawings and evaluating their narratives we were able to become aware of Roger's evolution.

Narrative:

Once upon a time there was a big pyramid with two palm trees around it. And then, some bad guys, thieves, wanted to steal a very valuable mummy with a lot of gold from inside it. The good guys tried to stop them, but they couldn't because the bad guys were very strong, and managed to get into the pyramid. (*Who?*) The bad guys. They went looking for the statue and found it. But then the mummy opened the door of the tomb and went after the bad guys. They thought that there was nothing inside, and instead of the bad guys finding the mummy the good guys found it. They ran away to the palace and the bad guys got stuck in the pyramid, because the good guys managed to catch them. That's it.

Analysis of the narrative:

This pyramid has life! There are thieves inside; there is a mummy to be stolen. He wants to take possession of something he feels as being dead inside him. This dead thing is, however, very valuable. It used to be alive and contains gold. The split is clearly present – the good guys and the bad guys - although the bad guys have the upper hand.

Within him aggressiveness is dominant. His good side gives life to that which he felt dead, which had been destroyed by his aggressiveness. There is a libidinisation of the negative internal aspects and an inversion of the persecution cycle. He holds his gold, his mummy inside him, his protective side, and he runs away to a palace, his internal world, with all the parts of his ego that connect him to life. The bad guys are punished and are kept inside the pyramid. We may observe a sense of justice.

The symptomatology of Roger is clearly reflected in this session. His behaviour highlights his inner struggle in the name of libidinisation of aggressiveness, the latter shifting from destructive to constructive, and being of a moral and social nature. The split has not yet been overcome or transformed into ambivalence.

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Teresa Bastos Rodrigues

Corrections and Addendums

The following information should have been appended to the article “Well Being According to Our Cultural Ego” published in the September issue of Contexts.

EATGA (European Association of Transcultural GroupAnalysis) aims to promote research into the cultural foundation of groups and of personality, and to further intercultural exchanges between groupanalysts, psychoanalysts and professional psychotherapists. It is affiliate to IAGP.

EATGA promotes every year Study Days and Workshops in different European cities. In 2011 we had a study day in March in Bilbao: "Belongings, identity and cultural shifts", and a workshop in September in Palermo: "Intersubjective links in the globalized economy".

Information about next events and the yearly Newsletter are on our website eatga.net
<<http://eatga.net/>> <<http://eatga.net/>>

Alessandra Manzoni

Book and Review Corner

Book Review: Anatomy of an Epidemic. Robert Whitaker, (2010). Broadway, Random House

“When it comes to dead bodies in current psychotropic trials, there are a greater number of them in the active treatment groups than in the placebo groups. This is quite different from what happens in penicillin trials or trials of drugs that really work” David Healy, Professor of Psychiatry at Cardiff University, Wales (2008).

It should be said at the outset that this is an important book which should be read by all who work with individuals experiencing emotional or psychological difficulties.

Robert Whitaker begins with what is a relatively familiar and well known story. He summarises the extensive research evidence indicating that psychotropic medication of whatever variety is relatively ineffective compared to placebo treatment, when these medications are taken over the course of more than a few months, and contribute very little or perhaps nothing to a normal course of improvement over time.

He then impressively outlines the cumulative evidence stretching back over the past three or four decades pointing to a startling and much less well known area of research indicating that psychotropic medications may be actively harmful to most of those who take them for a more than a brief period of time. Thus, studies from the 1950's onwards have shown that illness episodes treated with psychotropic medications lead to worse outcomes in the long term than is the case with comparable unmedicated episodes of illness and may convert what would have been short-term illnesses into chronic and severe disabilities. Whitaker's review of this evidence is compelling. He is able to compare outcomes of illness episodes in the pre-drug and post-drug eras and his conclusions will come as a surprise to many – that in the pre-drug era illnesses were generally short term and less severe and, with the introduction of drug treatment, illnesses became increasingly chronic and impairing leading to a lifetime of disability and a patient career attracting multiple diagnostic labels.

Whitaker examines the research literature on anti-depressants, anti-psychotics, stimulants prescribed to young people considered to be overactive, benzodiazepines, and tranquillisers, arriving at similar conclusions in each case.

Whitaker also asserts that a convincing model of drug action, contrary to the standard model of drug action which asserts that psychotropic medications normalise an abnormal state of brain chemistry, can be built from the above research evidence. Far from these drugs normalising an abnormal state of brain chemistry, psychotropic medications, he and a number of other researchers say, invariably produce an abnormal brain state that leads the brain to attempt, in various ways, to normalise the drug-induced abnormality. In this view, it appears to be the case that, if medication is continued over more than the short term, termination of the drug is likely to produce a relapse of symptoms that is an iatrogenic symptom and the longer the drug is continued the more likely it is that the illness will be chronic and increasingly severe. At some point, the research seems to indicate, the abnormal brain state created by the drug becomes permanent and irreversible, creating the very symptoms that the drug is meant to treat. Patients are then constantly symptomatic and the patient is set on a lifelong career of increasing symptomatology and may then attract multiple diagnoses, an ever-widening pattern of symptoms, and a life course that includes progressive drug-induced cognitive decline and early death. Rather than fixing chemical imbalances in the brain, the drugs create them, says Whitaker.

Contained in this book is also an implicit story about the perils of relying solely on clinical evidence to assess the effectiveness of treatment. One important reason for professional conviction that psychotropics are effective lies in the clinical response of patients to these medications and the interpretation that clinicians usually place on this response. So, when patients relapse when medication is discontinued this is taken as evidence that the drugs are working and are needed rather than as evidence that the drugs themselves may be causing the relapse and the relapse may be a drug-induced, iatrogenic phenomenon.

Why is it, asks Robert Whitaker, that the public and most professionals have been ignorant of these research findings? He writes “Why does our society believe that a psychopharmacological revolution has taken place during the past fifty years, when the scientific literature so clearly shows that the revolution failed to materialise?” He

outlines, in answer, a story about the role of powerful and wealthy drug companies and various academic and clinical authorities, dependent in various ways on what is provided by these companies, in concealing the true picture of the effectiveness of psychotropics and any information about their damaging effects. This information has been hugely effective, backed up as it has been with money to fund publications, conferences, and an increased media voice. Glossy advertising and perks provided to ordinary doctors have influenced professionals who have little time or inclination to sift the complex research evidence but instead rely on professional material produced by authorities who may well be unduly influenced by what is required by their sponsors.

I recommend this carefully argued and dispassionate book that seems to dispel many of our cultural myths about the effects of psychotropic medications.

Terry Birchmore

Project for a Group Analytic Dictionary

*The real "movement" in sciences takes place in the more or less radical and in themselves opaque examinations of their fundamental concepts. **Heidegger***

Dear Colleagues,

This an outline for process, procedure and production of an international group analytic dictionary in English.

Background

In Spring 2011 Robi Friedman asked me to comment on a paper he was to give at a conference. In some passages he seemed to use the terms intersubjectivity and

transpersonal more or less synonymously or interchangeably. I wondered and objected: inter is between, trans is beyond. I looked this up in the group analytic literature - but, and this is the starting point, I had no dictionary to consult!

Robi and I had a preliminary discussion about the group analytic meanings of these terms, he gave his lecture and I started to investigate whether I was right about the non-existence of a group analytic dictionary. After all, group analysis as a professional field has existed for more than 50 years. But as far as I was able to find out – also by asking my Danish colleagues Gerda Winther, then president of GAS, London and Kristian Valbak, former president of EGATIN - there is no group analytic dictionary.

That is to my mind both strange and regrettable. Later I learned that a number of colleagues had taken initiatives and steps to create one, but, as I am informed, for various reasons did not succeed in or finish the project.

Why is this so? Is it not necessary to have a general dictionary in our professional field? Is it, due to the interdisciplinary multiplicity of group analysis, too difficult, next to impossible, to make one? Is it a too large and overwhelming task to take on?

Step 1

10 years ago a Psycho-dynamic Dictionary was published in Denmark (edt. Ankjær Olsen), a large book of almost 1000 pages, also containing biographies. Around 25 colleagues, most of us from psychoanalysis, analytical psychology and group analysis, were engaged. But before coming to the point of writing, Ankjær Olsen had initiated a long interactive process with possible contributors to the dictionary about which terms could and should be included – also which should not – to make as certain as possible the production of a general and comprehensive work. Only after these exchanges and discussions took place was the actual writing begun. I wrote about 25 references, mainly on technical terms in psychoanalysis and group analysis.

As a pragmatic method I have taken over this “search model” in the initial phases of the project for a group analytic dictionary, in order to establish with some certainty that nothing important is left out, fundamentally, in an effort to pick up and cover as many terms in use as possible, including their theoretical backgrounds.

Initially, in July 2011, in a draft for the whole project, as a search-model I divided dictionary terms into 3 major categories. This division and specific examples reflects common use and terminology in theory-teaching and supervision, and is not an epistemological endeavour.

1. specific group analytic terms: ex. group-as-a-whole, matrix, basic assumption group(s), conductor, anti-group,
2. terms from related professional fields with specific meanings or significance in group analysis: ex. transitional space, transference, projection, transpersonal, conscious/unconscious, dream(s), sub-groups, chaos, intersubjectivity, attachment,
3. terms from various professional areas generally used in group analysis: ex. play, leadership, authority, role, power, field, research, empirical studies.

The idea obviously was, and still is, to put this search-model into operation. Before doing so, in the Autumn 2011, I presented the idea and plan for a “local” group of colleagues: Tove Mathiesen, Bente Thygesen, Lars Bo Jørgensen, Peter Ramsing and Robi Friedman (he is not exactly “local”: all of us participate in regular seminars on dream-work with Robi in Copenhagen).

The general response of the group was positive, both in respect to the professional usability of a group analytic dictionary and also concerning the proposed processes of producing it. Many ideas and possibilities were mentioned: seminars and workshops on different terms and topics could be arranged, exchanges and discussions on the internet could arise, new concepts might emerge, et.

So the message from the group was: go ahead!

In the same draft from July 2011 I also put down a sketch for a procedure and frame for the project:

1. that it organizationally must take place as a joint venture between the GAS International and/or EGATIN and the local institutes that join the project,
2. initial phase, as mentioned, questionnaire and survey among members and institutes: which terms (categories 1,2 and 3) do you consider important in group analysis?
3. establishment of an international editorial board,
4. after much communication, clarification and discussion the editorial board decides on which terms shall be included and who is going to write on what,
5. writing and long-standing editorial processes, editorial mails and meetings,
6. publication.

At the time I estimated that 2-3 years would be needed for continuous work with the whole project.

Around the same time I heard from both Gerda Winther and Robi Friedman that the plan of a group analytic dictionary had been welcomed at a meeting in the GAS International.

Step 2

In October, November and December 2011 I handed out a sheet with a short description of the project and the 3 categories of terms, and asked colleagues and senior candidates in the IGA, Copenhagen to put down 25 specific and related terms (category 1 and 2) and 15 general terms (category 3). I had responses from about 15 participants, half of them group analytic colleagues, the other half candidates.

In January 2012 I gave a lecture at the institute in Copenhagen, centred around this project and its (very) preliminary “results” - simply enumerated by frequency of appearance in the lists I received from the participants. “Results” were as follows, with 25 terms in each category, ordered alphabetically:

Specific group analytic terms:

anti-group
antigroup phenomena, ex. scapegoating
basic assumption groups: dependency, flight-fight, pairing
basic group dynamic law
difference as a therapeutic factor
dynamic administration
ego-training in action
free floating discussion
figure-ground
group analysis
group analytic principles
group analytic psychotherapy
group analytic standard group
group-as-a-whole
group conductor
group intervention/-interpretation
group specific factors: condensation, exchange, mirroring, resonance, socialization
large group
levels of communication: actual, transference, projective, primordial
malignant mirroring
matrix: foundation and dynamic
median group
phases of group analytic psychotherapy
transpersonal processes
work-group

Terms from related professional fields:

acting out/in
clarification
collective unconscious
conscious/unconscious
container/contained
defense/resistance
empathy
idealization/devaluation
intersubjective
interpretation
manifest/latent
mentalization
parallel processes
potential space
projection
projective identification
regression
self-object representations
social unconscious
splitting
sub-grouping
termination
therapeutic alliance
transference/countertransference
transitional space

General terms used in group analysis:

affect/affect-regulation
authority
change
chaos/chaos theory

circle
communication
conflict
development
dream
effectivity/evidence
empirical and qualitative studies
environment/culture
family
hierarchy
leader(ship)
network
organization/organizational context
play
power
relation
research
role/role-theory
sociology
symbol/metaphor
system/systems-theory

These are, within the frames of the described search-model, the data of simple counting – with no claims whatsoever of being exhaustive or final, only preliminary.

How similar and/or different will these catalogues be in other group analytic institutes? And what may individual group analysts wonder about, add, delete, et.?
These are still, in the initial phase of this project, the questions and an invitation to all colleagues. I have already received supplementary lists from Gerda Winther and Steinar Lorentzen.

Some words of clarification about process and procedure:

The search-model of the 3 categories is not to be taken as an editorial guideline. Just a glimpse at the 75 terms – and many more terms will emerge - indicates that the future editorial board will have quite a number of principal and pragmatic decisions to make as to the general grouping of contents in the dictionary and guidelines for writing it. All the lists and catalogues of terms and the order in which they may have been submitted will be subsumed into one, and an important starting point for the work of the future editorial board. But not the only one.

As a professional and working assembly the board must work out the final lists of terms. To make a general and comprehensive group analytic dictionary is obviously both an interesting and very demanding task, containing serious obligations and responsibilities in relation to the professional field as-a-whole and the people in it.

Step 3

At a meeting in the “local” group in January 2012 we agreed on 3 issues:

1. a principle of inclusiveness of terms in the project,
2. to continue to gather lists of terms, but with a re-formulation of the request to colleagues, simply saying: please, put down the 25 most important group analytic terms, if you like in order of priority,
3. that Robi further considers and explores how to proceed in relation to interested colleagues and GAS International

Robi Friedman has made contacts and informed colleagues in Israel, Italy, Germany and Portugal about the project, all of them, as I understand, interested. Also, Robi has informed the scientific and management committees of GAS International. Dieter Nitzgen has entered the scene with enthusiasm: “it is a wonderful idea and one much needed”. The management committee supports the project, and also I am informed that NILGA is interested in publishing the dictionary.

So, generally speaking, it seems to me by now that the organizational back-up is there, both “local” in Denmark: Aarhus and Copenhagen and from GAS, Int.. That is very, very important – with a long-lasting and work-loaded project of this kind ahead, with many colleagues involved in different periods and in different roles.

Dieter Nitzgen has been asked by the newly founded German Group Analytic Society to participate in the dictionary project. He accepted, and with his engagement in the project, now also as representative of the “local” society, and as the learned scholar he is, that he would be an obvious member of the editorial board. I asked him and he agreed.

In January 2012 I took part in a conference in Oslo and met Thor Kristian Island, for many years leader of the IGA in Norway. I told him about my ideas and plans and since then we have corresponded. His last mail contains, from the further perspective of this project, 3 highly productive points: he has thought of concepts not in the preliminary lists; he will make inquiries of colleagues interested in theory and concept-formation and ask them to send proposals; and he shall ask and discuss terms and concepts with teachers at seminars in the group analytic training-programme and possibly send a “bunch of terms”.

Very much what could be hoped for! Something similar was also mentioned in the first local meeting here in Copenhagen. One thing is the final product, a dictionary, another is the whole range of possible uses of the dictionary: instruments for teaching, facilitating reflections, discussions, organizing events, et.

Future Steps

The main purpose of writing and publishing this article in Contexts is to inform our membership about the dictionary project and hopefully to stimulate and create interest and engagement. All group analysts and all group institutes and societies are very welcome to participate: in this initial phase by mailing proposals and suggestions of terms and concepts. Please use the following e-mail in correspondence and

communication: (s-aagaard@get2net.dk). The editors will try to end this phase of the project by November 1st this year.

Additionally, in the Autumn of 2012 a representative international editorial board shall be formed, heterogeneously compounded as to countries (languages), group analytic societies, age and sex. I imagine a number of 5-6 members in the board, one of them preferably from GAS, International.

This is how far the project has evolved up to the present. How it has developed and what needs it might have by the end of 2012, I will like to inform you again through the pages of Contexts.

Søren Aagaard

Group Analyst, IGA, Copenhagen, GAS, Int.

Psychoanalyst, DPAS, Denmark and IPA

Film Review

Etre et Avoir:

an example of embodying the good enough mother and good enough father in a group setting

The French documentary film, *Etre et Avoir* (2002), directed by Nicolas Philibert, offers a charming and thought provoking observation of the work and life of schoolteacher Georges Lopez and his pupils in a single class school in rural France. Scenes of classroom activity are punctuated with shifting tableaux of labour and landscapes in an agricultural community. We see Monsieur Lopez holding together his young group, of mixed age and gender, with a quiet, warm and authoritative blend of teaching and pastoral care. The camera captures his ability to work at different levels with his charges, according to age and ability, encouraging self

expression within a safely boundaried space and daily timetable. Life's familiar childhood dramas are portrayed: the boy with a sick father, the 'different' adolescent girl who cannot integrate, the buoyant Jojo, who needs firm but encouraging containment in order to show (and know) what he can do. Monsieur Lopez directs the younger pupils to reconcile after a simple playground fracas but sits the older ones down to consider the underlying, more complex reasons for their falling out. Questions are offered much more frequently than answers; room is left for the child to make connections. In the scenes where children seek family help with homework, we experience the child's life as part of an extended cultural foundation matrix. Over the year's record, we see the development of each child's sense of identity and community. There is a tense moment when, on the school outing, Alize seems lost but teacher and pupils calmly call through the long grass till she is found, and our trust in the group leader's carefully judged risk-taking is rewarded.

We see the little infants visiting the class in preparation for joining, and also the visit made to the big school where the older pupils will go next. Always, there is a rhythm, etched by the seasons and an understanding of life's natural order – of the need "to be and to have" in order to feel part of humanity. The 'being' is in the full and rich experience of existing in the world, and the 'having' is in the acquisition of personal autonomy and interpersonal awareness.

Monsieur Lopez is a skilled group conductor, comfortable with both his male authority and his female nurturing self. Such is the understated equilibrium within which he balances these aspects of his role, that they are seamlessly fused into one, and the tears that he sheds as his children leave for the summer break, are those of a master craftsman. Following the film's release, and the many awards it received, he brought a lawsuit against the film makers, claiming that the film had been used for purposes other than those he had been given to expect (principally educational). Some of the children were reported to have experienced stress related problems as a result of the publicity surrounding the film. Monsieur Lopez's claim was overruled but leaves an interesting question about the potential risks of third party observation, and the effect of documentary film making on those involved – a debate familiar to group analysts - which focuses on the nature of relationships between subjects and objects, and of participation in this social world of ours.

Dr Chris MacGregor

Consultant Psychiatrist and Psychotherapist

NHS Highland Mental Health Services, Inverness

Report of the IGA/GAS International Librarian

‘Is anybody there?’

Dear GAS members – it is your library too ! You can access my services, the content of Group Analysis and the library database just as much as can IGA members and students.

However, I don’t think I have ever had any response to any library input into Group-Analytic Contexts, or to any email I have arranged to have sent out to GAS members, and communication is a two-way process ...

In a recent issue, I asked for help with analysing the collection – but answer came there none. It is YOUR Library – please use it! Or, if you can’t, find it difficult, want something it is not providing – please let me know, and we can see what we can do about it. Waiting to hear from you, willing to hear from you, wanting to hear from you, to misquote Alfred P Doolittle/Stanley Holloway.

I note with pleasure the GASi President, Robi Friedman’s kind comments on the Library in Group-Analytic Contexts, September 2012, page 4, particularly his comment that GASi members may not know how to make use of the Library .. there is a Library guide, which I would be happy to send to members – please just email me with ‘Library Guide’ in the title line: Elizabeth@igalondon.org.uk

Elizabeth Nokes

Citations and Abstracts of Articles from Other Journals

Integrating Empirically Supported Therapies for Treating Personality Disorders: A Synthesis of Psychodynamic and Cognitive-Behavioral Group Treatments. Margo Rivera, Juliet L. Darke. *International Journal of Group Psychotherapy*. 62 (4) (Oct 2012): 500-529.

This paper describes the theoretical foundations and components of an intensive group treatment program for individuals diagnosed with personality disorders. The Chrysalis Community Day Treatment Program integrates aspects of three empirically supported therapies: Transference-Focused Psychotherapy and Mentalization-Based Therapy, both psychodynamic psychotherapies, and Dialectical Behavior Therapy, a cognitive-behavioral therapy. Each of these modalities is structured for the treatment of individuals suffering from the symptoms of borderline personality disorder, and each of the treatments addresses problems that occur across a wide spectra of beliefs, capacities, and behaviors. The program is comprised of expressive, psycho-educational and skills-training groups, and participants attend three days per week, for 15 weeks. Preliminary evaluation is promising, reflecting decreases in self-injurious behavior, suicide attempts, psychiatric hospitalizations, and psychiatric symptoms at a one-year follow-up.

Supervision: Dragons and Heroes. Phyllis F. Cohen. *International Journal of Group Psychotherapy*. 62 (4), (Oct 2012): 639-652.

During the twentieth century and into the twenty-first, we have been witnessing a steady increase in violence caused by global terrorism and an increasing number of genocides. Descriptions of these major historical events that have cost millions in human lives are offered by historians, political scientists, and writers of literary non-fiction as well as by psychologists and psychoanalysts. While the historical and political circumstances under which wars, terrorist acts, and genocide may emerge can readily be identified, describing the psychological profiles of individual participants in mass murder has been an elusive task. The examination of unconscious motivations that may move large groups to act destructively is complicated by the fact that historical events, especially if these have been traumatic, wend their way across generations through myths and traditions into the fabric of social, cultural, and political lives of people.

Suicide in Group Therapy: Trauma and Possibility. *Siobhan M. O'Neill, Karsten Kueppenbender. International Journal of Group Psychotherapy, 62 (4), (Oct 2012): 586-611.*

This paper compares and contrasts the experiences of two different long term psychodynamic psychotherapy groups in which a patient committed suicide. The acute reactions and longer term process of each group is described in detail and discussed. The reactions of the two leaders, married to each other and in a shared supervisory group with the late Anne Alonso, and their own working through of the traumatic losses are explored. Their experiences highlight the importance of open discussion of the suicides in the groups, consultation with senior colleagues, and continual processing of their own reactions as a means of fostering posttraumatic growth. The authors discuss their experience in light of the literature on trauma in groups and the emerging literature on posttraumatic growth and they reflect on implications for the community of group therapists.

Patients' Expectancies and Relearning as Factors Determining Improvement in Psychotherapy. *Jerome D. Frank, et al. Am J Psychiatry 1959;115:961-968.*

A group of psychiatric outpatients received either individual psychotherapy, group psychotherapy or minimal therapy for about 6 months. After 6 months the treatment experiences of the patients became increasingly varied. Patients were rated with respect to change in subjective discomfort and social ineffectiveness at 6 months and at regular follow-up intervals up to 2 years. It was found that at 6 months the average discomfort had markedly decreased, and that the decrease was the same regardless of kind or amount of treatment. Symptoms of anxiety and depression tended to be scored higher initially and to decline more than somatic complaints. Subsequent studies with these and similar patients showed that a similar drop in discomfort could be found within one week, or even in the course of a single interview. A significant improvement in social ineffectiveness also was found at 6 months. It was significantly greater for patients who had received group or individual therapy than for those in minimal therapy or those who dropped out within 4 sessions. After 6 months, improvement in discomfort was maintained but did not increase, whereas social ineffectiveness continued to improve throughout the observational period. These results are consistent with the view that improvement in psychotherapy may be produced by at least 2 factors: 1. Non-specific expectancy of relief; 2. Relearning, which is related to the amount and kind of treatment contact.

Group psychological therapies for depression in the community: systematic review and meta-analysis. *Alyson L. Huntley et. al. British Journal of Psychiatry (2012). 200: 184-190.*

Group CBT confers benefit for individuals who are clinically depressed over that of usual care alone. Individually delivered CBT is more effective than group CBT immediately following treatment but after 3 months there is no evidence of difference. The quality of evidence is poor. Evidence about group psychological therapies not based on CBT is particularly limited.

Group milieu in systemic and analytic group therapy. *M. Lau, E. Kristensen. European Psychiatry, Volume 27.*

A recent meta-analysis also concluded that psychotherapeutic approaches are beneficial for adults with a history of CSA and maintained for at least six months follow-up. The results suggest that different characteristics of therapy moderate the therapeutic outcome. We found in a randomized study of systemic versus psychodynamic group therapy, that the short-term outcome for patients who received systemic group psychotherapy was significantly better than the outcome for patients who received psychodynamic group psychotherapy. The current study assessed the group milieu in both groups.

Pragmatic Case Studies in Psychotherapy

New PCSP Issue on Therapy Cases with Narcissistic Personality Disturbance

VOL 8, NO. 3 (2012), TABLE OF CONTENTS

The Management of Narcissistic Vulnerability: Three Case Studies Guided by Stephen Mitchell's Integrated Treatment Model

*** Robert W. Riordan, pp. 150-203

On Tone, Play, and Healing: Commentary on Riordan's Case Studies

*** Nancy McWilliams, pp. 204-215

The Many Complexities in Treating and Studying Narcissism

*** Kenneth N. Levy, pp. 216-235

A Personal Perspective on the Treatment of Three Cases of Narcissistic Vulnerability

*** Robert W. Riordan, pp. 336-244

Visit <http://pcsp.libraries.rutgers.edu> for full text articles.

Terry Birchmore

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

IGA/GAS Film Group

Screen Memories exists to engage actively with cinema; an attempt to challenge the fast food ethos of modern consumption, by giving time and thought to a series of films that potentially challenge us, offer a fresh perspective, disturb or confirm our certainties. At best they offer insight into our lives via the initially voyeuristic pleasure of spending time in the lives of others.

Peter Mark and Roberta Green invite you to another year of Screen Memories - 11 monthly film evenings in our tried and tested group analytic format of refreshments, introduction, film viewing, speaker and large group discussion.

Our film choices in recent seasons seem to have been getting increasingly dark; so this year we've made a conscious effort to 'lighten up' without sacrificing any of the quality or the potential for lively discussion on serious contemporary issues.

Our approach to cinema is to emphasise thinking. The film's meaning and the thoughts and the feelings generated in each viewer as well as within the collective audience, is what interests us; hence our commitment to selecting an informed speaker for each film and our central belief in the value of group analytic discourse.

So, come along and be entertained as well as intellectually refreshed on a Friday evening, after a hard working week. As well as enjoying lively and thoughtful discussion on the best of recent commercial cinema - 'Black Swan', 'Blue Valentine', 'The Social Network', 'The Kids are Alright', 'I Am Love', 'Archipelago' and 'Please Give' we have also included an important new documentary on the financial collapse, 'Inside Job', the deadpan Swedish comedy, 'Songs from the Second Floor' and two classics, 'Monsoon Wedding' and to begin the season, 'Sullivan's Travels'.

We hope you like the mix and we look forward to seeing you.

All films are shown at The Institute of Group Analysis
1 Daleham Gardens, London, NW3 5BY (0207 431 2693)

Friday evenings, monthly 7:30pm to 10:30 pm

Everyone welcome

Fee:

£15 for individual tickets

£100 for a season ticket (only available in advance of season and not transferrable)

We advise booking in advance at the IGA: 020 7431 2693 or iga@igalondon.org.uk

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

Information from:

Peter Mark 07786 088194

Roberta Green 020 7385 3408

Or from the Gas International Office.

Listings

Not available, at the present time, for the Autumn Season.

GAS International Management Committee announces the creation of a Quarterly Members Group for all members

The dates for the first year's sessions, to be convened in London, are: January 19th
April 20th, July 20th and October 19th 2013

Full details will be sent to members shortly.

Information About Conference Accommodation in London and Donations to the Society

Please see the GAS Website at:

<http://www.groupanalyticsociety.co.uk/>