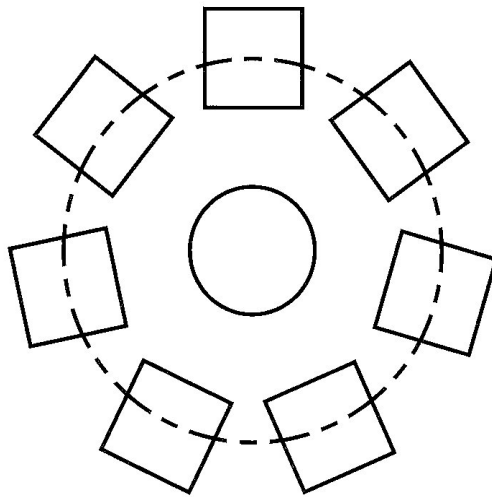


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Editor: Terry Birchmore

GAS INTERNATIONAL MANAGEMENT COMMITTEE 2013

Robi Friedman, Israel President	robif@netvision.net.il
Alfred Garwood, UK Honorary Treasurer	dragarwood@aol.com
Helga Felsberger, Austria Honorary Secretary	helga.felsberger@gmx.at
Terry Birchmore, UK Contexts Editor. Website Development and Management	birchmore@yahoo.com
Regine Scholz, Germany International Development Committee	regine.scholz@regine-scholz.de
Isaura Neto, Portugal Chair: International Development Committee	dinisenetopsi@clix.pt immeto@netcabo.pt (weekends)
Dieter Nitzgen, Germany Scientific Committee Chair	Dieter.Nitzgen@rehaklinik-birkenbuck.de
Tom Ormay, Hungary Ex Officio Editor of Group Analysis	ormaytom@t-online.hu
Don Montgomery, UK UK Chapter Chair	don@montgomery.gb.com
David Glyn, UK Forum Manager	davidglyn@talktalk.net
Carmen O'Leary, UK Membership Secretary	carmenoleary@hotmail.co.uk
Sue Einhorn, UK	sue.einhorn@talk21.com

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GROUP ANALYTIC SOCIETY, International

102 Belsize Lane, London NW3 5BB

Telephone: +44 (0) 207 435 6611. Fax: +44 (0) 207 443 9576

E-mail: groupanalytic.society@virgin.net Website: www.groupanalyticsociety.co.uk

TABLE OF CONTENTS

EDITORIAL.....	
PRESIDENT’S PAGE.....	
GAS Autumn Workshop 2012: When Therapists Fail Their Patients by Cherry Potter.....	
GAS Autumn Workshop 2012: When Therapists Fail Their Patients by Alfred Garwood.....	
Climate change: you can't ignore it by Anne Karpf.....	
Introductory Talk: You Can't Have It All.... Any more! by Joy Thompson.....	
Workshop Report: You Can’t Have It all ... Any more! by Sarah Urwin.....	
Workshop Report: You Can’t Have It all ... Any more! by Paul Pavli...	
Extract from a GAS International Forum Posting Re. The Kendal Workshop by Jennie Davies....	
The Large, Small and Median Group in Group Analysis by Rocco Antonio Pisani.....	
Using Web Videos as Examples to Understand Types of Groups by Su-Yun Huang....	
<u>Book Corner</u> : no recent contributions.	
Report of the IGA/GAS International Librarian by Elizabeth Nokes.....	
Citations and Abstracts of Articles from Other Journals by Terry Birchmore.....	
Events.....	

Editorial

*“If capitalism were conceived in Freudian terms, the unconscious raw energy or human desires called the id would be the market itself. The internalised super ego authority would be the institutional frameworks that support and regulate it. The conscious ego would be the individuals, capitalists and workers, responding to the two opposing demands of id and superego. By renouncing its authority, the superego/state staged a retreat from the id creating a space for the stupid drives to wreak havoc”. **Capitalism’s New Clothes: Enterprise, Ethics and Enjoyment in Times of Crisis. Colin Cremin***

*Suicide rates have rocketed since the economic downturn, with the biggest rise in areas suffering most unemployment, new research reveals. **Independent Newspaper, 15th August 2012.***

The theme of anxiety strongly colours this issue: anxiety about our therapeutic practice, our own failures and failings and the failures of those we may have idealised or depended on – and also anxiety about our personal security in a world which seems increasingly based on fragile and collapsing foundations rather than foundations that provide a firm basis for growth. Thus, psychotherapy services, in the UK and elsewhere are being closed or "rationalised" and the protests of professional organisations are ignored. There is, as we know, increasing austerity and financial insecurity across the world for the majority whilst a minority prosper. These circumstances may lead us into feelings of despair, hopelessness, anxiety, loss and impotence.

Yet, there is also evidence, in this issue, that Group Analytic techniques can help people to think about, confront, contain, and process these anxieties. Coming together to share these anxieties with others may help us to find hope in the darkness – this may involve the sometimes painful process of confronting our denial of reality and our anxiety, learning about our projections and idealisations, and acknowledging our darker feelings and motivations. However, coming together in groups may enable us to connect our personal responses to the cultural context and the

social and political landscape, to find a voice and to perhaps regain a sense of personal effectiveness.

However, I am reminded that the one hundredth anniversary of the sinking of the Titanic took place last year. It is easy to picture the people on that ship, living in an age of vibrant possibility, assured of the stability of their world and the ship that carried them. Yet, the unsinkable sank, there were too few lifeboats, and within a few years the world was engaged in a war that changed things forever.

Their hubris is also our hubris. In the UK we continue to build on flood plains, and the world continues to ignore the risk of largely unreformed financial systems, or the risks created by unregulated industry (see the Fukushima Nuclear Power Plant built in an area prone to earthquakes and tidal waves), we continue to increase our consumption of gas and oil and we spew carbon dioxide into the atmosphere in ever-increasing volumes. Perhaps dents to our confidence, self-assurance and security is no bad thing. As Joy Thompson writes, "Times of crisis wake us up".

The problem may be that, as Lacan says, "desire begins to take shape in the margin in which demand becomes separated from need." Hence desire can never be satisfied, or as Slavoj Žižek puts it "desire's *raison d'être* is not to realize its goal, to find full satisfaction, but to reproduce itself as desire. Loss and desire are inseparable: when I do not have something and feel a sense of loss, there is a desire for that lost thing. When I lack I have desire for that which is absent – and the thing desired can be far from what I need. Desire concerns the need to possess, to have, to own, to control. Fear of loss and the greed of acquisitive desire are often stirred up by advertising, marketing, etc. Desire motivates us to want more and more, and is never satisfied. It seems to me that a number of articles in this issue touch on the problem of desire, loss, and destruction.

Slavoj Žižek. (1997). *The Plague of Fantasies*. Verso.

Terry Birchmore

President's Foreword

Since the last edition of Contexts a lot of water went under the bridge.

Many interesting and significant events happened in our Society. The first very strong event was the Autumn Workshop at the beginning of November, where we met to discuss the failures of therapists. It was a very emotional meeting and there were a lot of important contributions to questions of ethics in the praxis of Group Analysis. The emotional involvement of Workshop participants seemed natural, as it touches the core anxieties of our profession. But the Workshop was not only challenged by questions about our everyday professional life, but also tried to deal with shadows of our Group Analytic past.

In many respects I thought it coped well and honestly with questions of historic failures who still are alive for many of us. Working through the past through mourning, de-idealization, disillusionment and anger were approached ever more humanely. Vulnerabilities and long standing animosities were opened and the atmosphere in small and large groups was of a continuous progressive elaboration of our past. It seems clear that to disown the past carries between its many drawbacks the failure of using the opportunity to learn. There was a tension in the Workshop between addressing one's own failures, thinking and re-thinking on the possibilities of failing our patients and addressing the past. Both our present and our past failures are difficult to elaborate. For the sake of the future I want to stress two of the main issues in the Autumn Workshop; one seemed to be the advantage of Group Analysis in protecting patients from their Analysts' failures (relative to examples from individual therapy). The other advantage was participating again in a very engaging, impressive and thought-provoking Large Group.

One of the strongest debates in the Group Analytic Society (International) happened not long after that in the Forum, when a passionate discussion broke into this internet Space. I don't remember stronger controversies, with so many emotional and political expressions and undertones. It is not easy to describe a single theme: was it so powerful because we were discussing political questions, or was it moral questions which seemed a continuation of Dalal's last Foulkes' Lecture and the Autumn Workshop's ethical discussion? Questions and beliefs about political and historic justice were in such powerful emotional exchanges, that some of us were

strongly challenged. I wondered if the discussion was also about changes in our Society membership, adding new and 'problematic' Institutes of Group Analysis, especially from the Middle East? Maybe for some it was coping with the fact that there is a deepening internationalization of GASi and the deeper meaning of having an Israeli President of the Society. Certainly we have to cope with a political and demographic de-homogenisation of our organization.

The following issues seem to connect with this development: We have decided in the Management Committee to lower the fees of the Student Membership substantially. This follows a strategy for the Society's future: we wish to lower the age of our members and help Group Analysts to relate to the productivity of colleagues internationally. Having negotiated with SAGE the possibility of a cheap price for the online use of the Journal of Group Analysis for Students we have decided to charge Students only 30 Pounds. We hope you will all help to recruit Students to the Society – they will also be able to use the actual and exceptional online services of our Library, together with substantial reductions for the Foulkes Lecture and Study Day, the next Autumn Workshop and all other services we provide for members.

In addition to this change a new exciting enterprise will be starting this Summer: the Group Analytic Society's SUMMER SCHOOL. It will include Students of the qualifying courses of Group Analysis and will meet for four days in Belgrade, where the local IGA is proving an excellent partner to organize it. The Summer School will consist mainly of Small and Large Groups, lectures and supervision. The first meeting will be a "small" one, trying to include Students from all over the GAS Institutes – and helping us to learn what the Students of Group Analysis really want. The MC wishes to establish a first event which may become a summer tradition.

In the name of the MC we wish much luck to the new LG for members in London, which will meet every Quarterly. For all information enter into <http://groupanalyticsociety.co.uk/>

Lastly: we have decided together with the Austrian Institute of Group Analysis that we will have the next Autumn Workshop in Vienna next November. It will again be a good opportunity for many Analysts from all over to meet and discuss matters of interest for our profession. For all this I want to thank the Managing Committee for so much work done and wish us all a happy and productive New Year.

Together with Local International Initiatives, e.g. the Gonen Workshop at the beginning of March and the Berlin IGA 10th year celebrations we will have an interesting and busy year.

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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Editor's e-mail addresses:

Terry Birchmore: birchmore@yahoo.com

Tel. 0191 3826810 (UK)

GAS Postal Address:

Group_Analytic Society
102 Belsize Road
London NW3 5BB

Tel: +44 (0)20 7435 6611

Fax: +44 (0)20 7443 9576

e-mail: admin@groupanalyticsociety.co.uk

GAS Autumn Workshop 2012: When Therapists Fail Their Patients

When I first read the flier for the GAS Autumn Workshop: ‘When Therapists Fail Their Patients’, I had an immediate reaction; this was a workshop I really did not want to attend. My reaction was visceral, like an aversion. I did not want to think about my own failures, I did not want to think about the patients I have failed and I did not want to think about my ‘failed and failing training institution’. It all felt deeply disturbing and much too close to home. I tossed the flyer aside and tried to get on with my work. But slowly it dawned on me; my reasons for not wanting to attend the workshop were precisely the reasons why I should go.

As soon as David Vincent began his opening address, I realised I had made the right decision. He began by talking about his own disturbing feelings when faced with writing a paper on this theme. How hard it is to talk about the bad things that can happen when trying to do good. How quickly we can find ourselves beset by feelings of paranoia, shame, guilt or even moral panic and sucked into a world of denial, splitting and projection. How hard it is owning up to what we have done, or not done or should have done. How even a tiny slight, particularly to a borderline patient, can set off the story, how everything that goes wrong, no matter how big it gets, often starts as something apparently small. I knew I had made the right decision to come to the workshop.

Over the next few days the complexity of the theme became increasingly apparent. As one speaker put it: psychotherapy is at its heart unknowable – which in itself creates anxiety about how it works and if it works. Another speaker noted how an ‘ethical attitude’ permeates everything we do; even our ‘interpretations’ can be more about the therapist, or the organisation under threat, shoring up his identity, than helping the patient.

The theme of the helplessness of the therapist arose. How do we defend ourselves against not being able to help? How can we bear leaving our patient in a suffering state? How do we not, on occasion, inevitably make mistakes from which we learn without the risk of failing a patient? We find ourselves in an unbearable conflict – do we succumb to the temptation of offering false hope? Or do we stick to the contract of not acting, with the risk of accusations of being sadistic or cruel?

Boundary violations soon emerged as a chief culprit. Dawn Devereux talked about the temptation to misuse the idealising transference; how

personal disclosures of any kind can be bonding and make both the patient and the therapist feel special, but what happens when the disclosures are of secrets or, most dangerous of all, erotic secrets?

The dangerous subject of therapists' sexual misdemeanours rapidly sucked the workshop into its vortex. Once the cat was out of the bag it seemed impossible to put it back in. And the emotions aroused in the small groups and the large group were electric. Rage, excitement, confessions of secrets, envy, the pain of daring to desire, guilt, shame, blame, the quest for a scapegoat, all came into play.

How do I write about this to communicate the mayhem I experienced, both internally and all around me, for those who did not attend the workshop? How do I contain my own unsettled feelings and those expressed by others in the large group as the temperature rose? How do I attempt to tell the story in a balanced and objective way? Impossible not to fail in such a task. But I will try.

On day two of the workshop one of the speakers brought up the theme of a therapist in his workplace who had committed a sexual misdemeanour with a patient and destructive ravages of betrayal and rage that had permeated his entire team. It soon became clear to all those attending the workshop that he was not only talking about his work place 'out there', he was also intent on finally exorcising a running sore in the IGA and GAS, a story of a sexual misdemeanour by a senior group analyst that has been plaguing the group analytic community for many years. What's more, this member was here at the workshop, he knew his case would be talked about and he had attended willingly - perhaps to help the IGA and GAS come to terms with the sins he had committed in the 1970s, or maybe as a way of attempting to finally exorcise his own ghosts. I don't know. Do I name the senior GAS member, or don't I? I have no idea. Do I even attempt to talk about the rage and fury, and the feelings not only of betrayal but also of excitement, that were expressed in the small groups and the large group?

The problem was sex and violent reactions to sexual abuses or misdemeanours, and secrets half known and not known at all, were in the air. As one person in the large group said, it is as if we are all circling around the primal scene, a forbidden sexual act committed by a parent that we both want to witness and we don't want to witness at the same time. Not only our senior GAS member's story, but more stories about the bad old days of sexual behaviour in the group analytic world in the 1970s began to emerge. The finger of blame was pointed, at past

members, at the member who was sitting amongst us. Some expressed rage, others felt distressed. I felt as if I were witnessing a scapegoating, without the usual solution of driving the scapegoat out into the wilderness to take all our sins with him. The problem appeared to be that the senior GAS member, who was highly respected and loved and hated in equal measures, was still amongst us.

Dieter Nitzgen's paper, which he delivered towards the end of the workshop, went some way to explaining these difficult feelings that many of us were experiencing in the large group. He talked about how groups desire an omnipotent, almost magical authority from their leader. He compared this to the craving for, and the envy of, a strong father, as described by Freud in Totem and Taboo. He noted how often it is not the strong father but the weak and humiliated father who arouses the most hatred and distress; how failures of dependency arouse acute anxiety and deep fears of abandonment, betrayal and annihilation.

I am sure many of us will recognise these primitive feelings from our work with our patients and our own lives. I found Dieter's paper particularly useful when attempting to process the primitive feelings aroused by this Autumn workshop. As I left the workshop I thought about my own radical shift, from not wanting to attend to feeling privileged to be a member of GAS and able to participate in a workshop which bravely sets out to provide an opportunity for its members to experience and learn from the most difficult and troubling aspects of group processes and which also reflects many of the problems of being human in all walks of personal and political life.

Cherry Potter

GAS Autumn Workshop 2012

When Therapists Fail Their Patients: Some Reflections

The Preparation

The vast majority of GAS members were not able to attend this event the subject of which was deemed important to all therapists and so I will attempt to give some details that may help those who did not attend and perhaps those who did attend. This is not a forensic account but simply a version of some of my memories of events.

In 2010 when I was first invited to become Honorary Treasurer of GAS and join the management committee the subject of future Winter Workshops arose. I suggested a workshop on this subject relating to failed dependency a fundamental issue for all therapists. My primary reason for suggesting it was a sense that it was an important personal issue on which I wanted to the views of my fellow group analysts to reflect with me in small group discussions. Not that I had knowingly failed or transgressed in any serious way but that I felt that at a number GAS workshops this subject frequently arose in a guarded way in the small group discussions and some times in the large group. Yet, there had never been an organised event that would allow us to reflect together as a community of group analysts.

Of course the history of problems suffered by a senior group analyst (I shall call Dr X in the remainder of this paper) and his open relationship with an analytic patient was part of my thinking but was not my central concern. My views had had time to develop into clear conclusions. Dr X had been through a disciplinary process of the IGA. I did not believe that he should constantly be judged and re-judged and condemned. That was not just. The one thing the workshop was not going to be allowed to be was some kind of re-running of the disciplinary process. This is partly why the workshop was structured to look at many aspects of failure at the

level of the intrapsychic, the interpersonal and the social for patients and therapists. A clinical perspective was privileged.

For many reasons the workshop was postponed for a year. I suspected one powerful dynamic was the difficulty of facing one's own vulnerability to failure. The workshop faced numerous difficulties in its preparation. Amongst the most prominent but not in my opinion the most powerful psychic difficulty arose with a surge of concern that the workshop would focus on Dr X's past problems. He had been the group analytic father to a large number of group analysts. His great body of work has been one of the foundation stones of group analysis and speaks for itself. Some seemed deeply concerned and felt the need to protect this most loved and respected founding figures. As it was never my intention to make Dr X the focus, in fact, as I was actively organising to ensure everything other than he would be the subject of the presentations I was somewhat surprised by the strength of feeling developing. I sent a clear personal message to Dr X and the forum that he was not going to be the focus of the workshop. This eventually reassured Dr X together with other correspondence sufficiently for him to decide to attend. Despite this vigorous activity continued ostensibly to prevent damaging discussion of his past problems.

During the preceding year I had been struggling with some health problems and much of the organising was taken over by Carmen O'Leary who I must thank for the large burden she carried.

The Workshop

As usual the workshop consisted of plenaries, small groups and large groups. The keynote was by David Vincent and was full of his irony and humour. I will not attempt to convey the contents of the talk. Hopefully a version will be published in the journal. He was optimistic and creative. Earl Hoppers response was as usual stimulating and challenging.

The following days included presentations by members of an organisation that undertook work with victims of professional boundary transgressions, and professionals who had transgressed boundaries, a group analyst who had such a transgression in his department in the NHS. There were presentations regarding problems between institutions and the difficulties and impacts of boundary transgressions on institutions. There was a clinical presentation on vulnerability to transgression caused by the wounded healer concept, the motivation for psychotherapy training, and a group analytic and psychoanalytic presentation on boundaries and containment. The last day's presentations were in the form of a round table discussion in which we moved from the defensive punitive position to the idea of the perpetrator and victim sharing some part in a complex interaction which resulted in transgressions but needed to be understood. A more mature understanding evolved.

The small and large groups were the most important reflective and work spaces. Confidentiality precludes me from discussing any details of my small group but there was great trust and openness displayed and many members explored important traumas and struggles with their group analytic and professional training experiences as well as how this informed their life as group analysts.

In my opinion the large groups were of great importance. They may well become part of Group Analytic mythology. Dr X's presence as well as his candour and I believe desire to defend and clarify his position was a catalyst to exploration. Despite Dr X being 86 years old he showed great clarity of thought. There were many exchanges and the large groups deserve the reflections of a number of perspectives which I hope will be available in a special edition of the Group Analysis journal.

Perhaps the most important aspect from my perspective was the reflective space created by the workshop that allowed us to reflect, struggle and move on from a terrified and frozen position that the group analytic community was trapped in.

Alfred Garwood

Climate change: you can't ignore it

Anne Karpf is not a climate-change sceptic, she's a climate-change ignorer. She knows it's happening – the floods, Arctic ice melt, Hurricane Sandy – but after a flash of fear, helplessness takes over and she 'tunes out'. Read her confessions.

If you were that way inclined, you could say that the biblical weather we've been having this past week – perfectly timed to coincide with start of the Doha climate talks – was some thundering deity disgorging its watery wrath over the British isles. These deluges have been the worst for five years, and come on the heels of Hurricane Sandy – climate change is

literally lapping at our doors. And yet 2012 is likely to be the ninth warmest year on record. A study published in the journal *Science* showed definitively that Greenland is losing ice mass at five times the rate of the early 1990s. The climate is undeniably "weirding".

I am not a climate-change denier. On the contrary, ever since I interviewed the environmentalist Mayer Hillman for this newspaper 10 years ago, when he predicted most of what's happening today, I've understood that we're in the throes of something serious. I now recycle everything possible, drive a hybrid car and turn down the heating. Yet somewhere in my marrow I know that this is just a vain attempt to exculpate myself – it wasn't me, guv.

Indeed, when I hear apocalyptic warnings about global warming, after a few moments of fear I tune out. In fact I think I might be something worse than a climate-change sceptic – a climate-change ignorer.

The fuse that trips the whole circuit is a sense of helplessness. Whatever steps I take to counter global warming, however well-intentioned my brief bursts of zeal, they invariably end up feeling like too little, too late. The mismatch between the extremely dangerous state of the earth and my own feeble endeavours seems mockingly large.

In this I'm not alone. I asked two colleagues about their attitudes to global warming. One, a 48-year-old man, said he thought about it often, was angry about the role of big business, but as to his own interventions, "I do feel it's like pissing in the wind really – I don't know why I bother." The other, a 57-year-old politically engaged man, admitted – "and I don't say this with any pride" – that he rarely thought about climate change: it

simply doesn't interest him. When pressed, it turned out that he recycled, signed petitions to conserve old buildings and didn't drive, but quickly realised that he couldn't sustain his contention that "I don't harm the environment".

In *Engaging with Climate Change*, a major new book edited by Sally Weintrobe and described by Naomi Klein as "persuasive" and "powerful", 23 different authors, among them psychoanalysts like Weintrobe herself, help explain how we can both know and not know something at the same time. Paul Hoggett, professor of politics at the University of West of England, identifies a repertoire of defensive strategies; I'm ashamed to admit that I've used them all. They include: other people are worse than me/it's all the fault of someone else (blame-shifting); they'll come up with something (technoptimism); make hay while the sun shines (hedonistic fatalism). Then there's the view that the earth is so old and large, it can withstand the depredations of puny humans. I'd add another: climate-change fatigue. It's all too easy to become inured to the warnings – the "yes, yes, I've heard it all before" defence.

Yet according to American researcher Renee Aron Lertzman, we care not too little about the degradation of the environment, but too much: most of us are trapped in a kind of "environmental melancholia". Lertzman conducted fieldwork in a polluted edge of the Great Lakes in Wisconsin. Her interviewees, none of them environmental activists, expressed sadness and anxiety about a particular beach or river bank, but also spoke with nostalgia, as if these places no longer existed. They had disconnected from the threatened sites, which had ceased to be alive for

them. What might look like apathy was in fact another expression of hopelessness, a lack of belief that repair was possible.

Weintrobe believes that our defences get mobilised because of our difficulty in bearing the anxiety excited by global warming. (As my friend Karen puts it, we ignore what we cannot bear.)

Our reliance on Mother Earth and worries about its sustainability echo our early dependence on our mother, restimulating primitive childhood anxieties about loss and annihilation, and the fear that our most urgent needs won't be met. They also put us in touch with our destructive rapaciousness, greed and shame that we may have spoiled the world for future generations, indeed for our own children. It's gratifying to learn from psychoanalysis of our unconscious feelings of grief and guilt for our part in endangering the planet; when analysts remind us of the role played by our inner omnivorous, omnipotent infant (arrogant, aggressive, with an inflated sense of entitlement), not so great.

The uncomfortable truth is that, unless and until our lives are directly affected by climate change, most of us have ambivalent feelings about making significant personal changes to avert some future catastrophe.

In my own case there always seem to be more pressing immediate concerns like what are we going to eat tonight – at that moment food miles matter less than what I'm going to pick up on my way home and cook fast. Psychotherapist Rosemary Randal is blunt: "People want change - but only a little bit. They want to stop climate change, but they also want all the things that are causing it." In a major article in Rolling Stone magazine last summer, the environmental writer Bill McKibben

argued that "since all of us are in some way the beneficiaries of cheap fossil fuel, tackling climate change has been like trying to build a movement against yourself – it's as if the gay-rights movement had to be constructed entirely from evangelical preachers, or the abolition movement from slave holders". The first step, therefore, is to come clean about our ambivalence, rather than disown it because we "shouldn't" be feeling it.

This isn't putting individuals on the couch while letting corporate polluters and transnational despoilers off the hook. As Weintrobe told me: "We feel as individuals but our defence mechanisms are socially shaped and produced by a culture."

Global warming is structured deep into our way of life: you can't just graft fair trade, carbon-free elements on to it. Not while greed is seen as an economic virtue and frugality an economic vice. See the ads that invite us to "Be paid to shop". Or the new prepaid debit card for eight-16-year-olds, presumably on the grounds that it's never too early to learn how to spend, spend, spend. (How about 1,000 free Nectar points for being born? Why not wean babies on pureed Big Macs with fries?)

The culture of acquisition renders invisible everything that can't be counted, calibrated or consumed. The ideology of the market has so penetrated every corner of our lives and thinking that any alternatives have become de-legitimised, dismissed as unrealistic or pie in the sky and therefore literally unthinkable. Our imagination has been colonised. In experiments people encouraged to think about financial concerns were less motivated to address environmental problems.

So how do we get beyond despair? Not, apparently, through campaigns that generate guilt: the book argues that apocalyptic warnings are counter-productive. If you accept the idea that we retreat from overwhelming anxiety, then generating more fear and guilt will just paralyse us even more, and is an excellent way of recruiting more ignorers. As Ed Miliband has observed, Martin Luther King never inspired millions by saying "I have a nightmare". The quick fix, meanwhile, denies the painful, deep feelings engendered by climate change, and what a complex business it is to reverse it.

Myself, I've got a bad dose of all-or-nothingism: if I can't do something big, I do nothing at all. Since I can't save the planet, will a set of new chair covers from Ikea really do much more damage? Might as well buy a smart phone since Indonesia has already been devastated by tin-mining. What we need to develop instead, says Weintrobe, is a sense of proportion about our own responsibility: this enables us to make some kind of active and creative reparation. But first we've got to go through certain psychic processes: to mourn what successive generations, including our own, have done to the earth; to work through difficult emotions, like anger, sadness and grief, so that we are able to bear the anxiety and face the reality. These are hard psychic tasks that can't be done alone, only through joint effort in a social community. The Carbon Conversations groups that Rosemary Randall runs are one way of reducing our carbon footprints in tandem with others. Another is the Transition movement, through which people in communities support each other to develop practical, local initiatives for life beyond oil.

Many of us, though we wouldn't want to admit it, are with Groucho Marx when he said "Why should I care about future generations? What have

they ever done for me?" It's going to take a huge cultural change to counter our unbridled narcissism, which demands immediate gratification, and inculcate the idea that we're just trustees of the earth instead. The Hungarians have a parliamentary commissioner for future generations.

I was particularly struck by the book's emphasis on the ecological debt we run up if we use more than our fair share of finite resources. I'm the bargain queen (my daughters too). We have learned to build human costs into our calculations – did a Bangladeshi girl put in five poorly paid hours to make this? But I am haunted by Randall's revelation of the impact of our cheap T-shirts on the ecosystem of Uzbekistan, which provides Europe with one third of its cotton. Each T-shirt takes 2,700 litres of water to make. I can never look at a T-shirt in the same way again.

Activists can't dodge questions of inequality. To do so would feel like another instance of the developed world's lack of generosity towards the developing world, the rich's indifference to the poor. But I don't buy the idea that the global financial crisis makes environmental concerns the luxury of elites: it's the poor who are most affected by floods and soaring world food prices.

Campaigner Aubrey Meyer's strategy, contraction and convergence, builds equity in to the process of reducing emissions. Once you let go of both the desire for the quick fix or single panacea, and the conviction that nothing we can do makes a difference – ie a sense of either omnipotence or impotence – you create room for a plethora of different creative solutions. After all, the Berlin Wall came down, apartheid ended and you can't now smoke in a pub. As for me, I know I've got to tackle my

tendency to invest things with magical properties – the perfect rug, or pair of boots, will solve all my problems – and the sense of elation that consuming promises to bring.

The book has helped me to make small personal changes (and not immediately deride them for their paltriness): like washing clothes less often. I don't walk around in dirty, smelly clothing, but instead of throwing things into the washing machine I now dab clean all but large stains (it's what the nail-brush was invented for).

My teenage daughter has gone further: with the help of WWF, she has calculated her carbon footprint and made 14 eco-changes, including buying products with recyclable packaging and switching off lights (so the environment gets her to do what her mother couldn't).

The psychoanalyst Melanie Klein talked about the importance of the human capacity to hope. She believed that reparation – the desire to make right and restore – develops when we face ambivalence: our negative, destructive impulses can then be modified by our caring, protective ones.

The environmental activist Shaun Chamberlin has developed a similar concept, that of dark optimism, which involves facing dark truths while believing unwaveringly in human potential. In these turbulent times, fellow ignorers, let's dust each other with dark optimism.

Anne Karpf is a columnist in the Saturday Guardian's Family section. A writer and broadcaster, she is, most recently, the author of *The Human Voice* (2006).

This article was originally published in the Guardian Newspaper on 30th November, 2012.

Link: <http://www.guardian.co.uk/environment/2012/nov/30/climate-change-you-cant-ignore-it>

Introductory Talk: You Can't Have It All Any More. Kendal Workshop. 1st December, 2012

I am excited by this first ever Group Analytic Workshop in Kendal! Kendal was my childhood metropolis where we would spend our Christmas money in Woolworths. My family migrated to Crook, nearby, during the war. With no electricity, gas or sewage, and no car, I biked 3 miles to school from the age of 8 and we all now look back on it as an idyllic childhood. Perhaps a good example of “Less is more”....

I trained in mid life as a Group Analyst and worked in London and in three NHS Trusts in Devon where I set up the first Introductory Course in Exeter and later with colleagues from Bath and Bristol the full South West training.

My brief is to say something about the group process we shall soon embark on. And I'll start with a lovely quote from Barak Obama. After qualifying as a lawyer, and still searching for an identity and purpose, as a mixed race person, he went in the early 1980's to Chicago as a Trainee Community Organiser in the impoverished black communities. At an ineffectual local “street corner meeting” the black minister suggested

every one should take one minute to think about and then share what brought them there that night and he himself kicked off. Obama wrote, “the sight of this big man weeping as he told his story watered the dry surfaces of their hearts a feeling of witness, of frustration and hope moved about the room from mouth to mouth, and when the last person had spoken, it hovered in the air, static and palpable”. And later, “As time passed, I found that these stories, taken together, had helped me bind my world together, and gave me the sense of place and purpose I'd been looking for. There was always a community there if you dug deep enough. There was poetry as well — a luminous world always present beneath the surface, a world that people might offer up as a gift to me, if I only remembered to ask”.

When patients enter a psychotherapy group many come because of problems or symptoms which tend to isolate them. Some are fearful and withdrawn, others cannot contain themselves and splurge into the group. Slowly connections are made, a realisation that others suffer just as I do, I am not alone, there are resonances in each other's stories, even in their body language and non-verbal communications. A matrix of relationships and connections develops, part of what Gregory Bateson memorably called “the pattern that connects us” (Bateson, 1973). We learn that monologue gets us nowhere, we learn the art of dialogue, the to and fro, the give and take through which our identity is formed and validated. As we now know from infant observation and research, the very early non-verbal rhythm of attunement between mother or care-giver and baby, their proto-conversation of looks and gurgles, produces physiological responses in both, the feel good factor as endorphins are released, and the opposite when attunement fails.

So, in the group we learn that we are held by the structure and both differentiated and corrected by the dialogue, verbal and non-verbal, that, like leaves on the tree we are part of a larger whole which gives us meaning. Slowly this larger whole, this group mother is internalised.

What has this to do with our subject today? For many reasons, not least a culture promoted since the 1980's in Britain, a culture of materialistic, acquisitive competition, of assumptions that greed is good and that our economy must grow, many families and communities have fragmented, leaving people isolated and unsupported. One example of what Oliver James has called “Affluenza” comes from Fiji. Fiji had no television before 1995, and no reported bulimia. Three years after television became available 11% of women were diagnosed with bulimia. And I love this quote from an advertising agency in China: “We used to sell many bicycles. Now people have cars so we sell fewer bikes and more sports equipment. Soon we'll do well selling Slimfast!!”

In the NHS and in Education the tick box management structures today devalue relationships and the space and time needed for them to flourish. A generation is growing up in our schools, taught only to use the left brain, for numeracy and literacy skills, ignoring the qualities of imagination and creativity and seeing the wider picture which issue from the right brain. Inadequate parenting leaves people feeling empty inside. The material addictions, from shopping to drugs often begin as a futile attempt to fill that empty internal world.

The “pattern that connects us” must be rediscovered and that of course includes our connection with the natural world. In fact of course we are nature. As Gordon Lawrence has said, we need to connect again with the

depth of our “dependence on the natural world and the precariousness of our individual lives”. “The West”, he said, “has no healthy future unless we face the full meaning of Tragedy – both private and public”. By which he means all the factors beyond our control, unhappiness, misfortune, death. And now of course this includes the planet's climate, which alone makes human existence possible. Maybe the recent floods in New York may serve as a wake up call in the United States?

So Tragedy – all that we cannot control: there is no push button to rescue us in a precarious world. Letting go of the wish to control can be learned in the group, as in life. For people with no internalised good relationships to sustain belief in the possibility of good relationships outside the self, such a shift may be too frightening to endure.

Thinking, as we know, happened through brain cells, rather than within individual cells. It is an emergent property of cells working together. In the group we learn how to mirror this as we let go, listen, respond and learn to trust the process.

I will end with a beautiful Persian myth, “The Conference of the Birds”. It is a vast allegory (quoted for us by Juan Tubert Oklander in Contexts, December 2010), an allegory of the human being's quest for development and knowledge. The birds assembled to choose their King; then came the Hoopee, a special bird in the Koran, King Solomon's messenger. She tells them to search for Simurgh, the mystical, magical bird of Persian love, who will name their sovereign. They set out for the faraway mountain where the bird lives. They travel through seven valleys and in each one learn new lessons. They tell each other their thoughts, experiences and stories. It is difficult and painful and many birds give up and cannot

endure it. Only thirty complete the journey. When they finally arrive there is no Simurgh, only a lake. But when they see their own reflection in the lake they realise Simurgh means thirty birds. It is themselves transformed by the experience of the journey who give protection, guidance and wisdom. The Hoopee had been a leader who did not provide answers, but only her presence, encouragement and occasional comments, a good listener and a thrifty speaker.

The conductor of a group is first of all a follower not a leader, listening to the group as a whole as well as to each individual, listening to connections and underlying themes and resonances in the group conversation.

Times of crisis wake us up. The oyster in a state of trauma grows a pearl. I believe we are part of a growing sub-plot or partly trodden sub-culture eager to face the impending tragedy of our planet.

Danah Zohar said “Evolution is our future. Evolution needs its many dancers and we are all dancers in the same dance”.

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Joy Thompson. Group Analyst and Author.

In 1999 Joy won a national garden award for her three acre garden at the Bishop's Palace, in Exeter.

YOU CAN'T HAVE IT ALL ... ANYMORE!

Workshop at: Friends Meeting House, Stramongate, Kendal , Cumbria

On: Saturday, 1st December 2012

You Can't Have It All

(aka The tale of the Red Boots.....)

Blue skies, nothing but blue skies...the Cole Porter melody drifts through my mind as I negotiate the icy roads through the Howgills towards Kendal. As I drive up the steep sided valley road from Tebay and over

the ridge the Lakes' mountains come into view and thoughts of truancy join the melody. Such a perfect day for a walk up any of these mountains.....the thought is exciting, skip the CPD and go for freedom, snow, sun and blue skies. I look quickly round the car to see what kit I have with me - no boots, let alone backpack, compass and map, so sadly I dismiss the idea.

I muse over why I want a 'get-out' from what looks like being an interesting day. The theme of this Group Analytic workshop centres around austerity and doing without, being satisfied with less. A senior social worker friend recently contacted me and told me that he and his team are being asked to deliver more in the work place for less remuneration.....I feel sympathetic. My daughters made me a sign when they were in the 6th form, Less is More, and it still sits on a ledge in my office. It all feels rather tangled and difficult.

I wouldn't describe myself as a 'group' person but my experience of being part of a group of 14 for nearly three years when I trained as a counsellor, was a very positive one. It wasn't always easy and there were a couple of times in the first year when I thought I might not make it but the group was open and supportive and very well facilitated. I treasure the memory of those years, full of personal learning, and healing. Many of us are still in contact. So what was the anxiety today.....groups, doing without, fear of the unknown?

I park the car and slide along the icy pavements to the Friends Meeting House, an attractive Georgian building with nice proportions and inviting windows. Gathering coffee and biscuits the atmosphere seems relaxed and I greet a few friends. There is a large circle of chairs set out in a high

ceilinged room. It feels a bit too spacious but I choose a seat facing the flip charts and introduce myself to my neighbour. The time passes in pleasant conversation and before long the event begins.

The first speaker has me reaching for my pad and pen as she sets the scene for the day. She is a friend and we sometimes meet in a religious context, although I am not a regular churchgoer. Some of her phrases strike a chord: “we need to come to terms with tragedy”. Watching the news day after day with my 90 year old father it sometimes seems as if we lurch from one tragedy to the next with little breathing space in between but in fact tragedy is all around us all the time and we do need to find a way of coping with it. Looking, on the television screen, at the faces of those who suffer it is difficult to imagine how some of them will ever come to terms with the loss of family, friends, livelihoods, homes..... The talk moves to groups: “The conductor of a group is first of all a follower, not a leader”. Why is this news to me? I feel surprise and shame at my lack of understanding – it’s obvious now. But it’s the last reference that really hits home: “ The oyster in a state of trauma produces a pearl”. I know from my client work, often when things are at their very bleakest for a client, somehow they manage to connect with some inner resource, previously undiscovered, that surprises and delights them.

And now a lady in a pretty jacket is talking, about how our culture seems to actively seek to destroy nature. She asks how we can reverse this but I’m not sure that we can. And so the theme for the day is sketched out and I feel the weight of many complex issues, international economics at the core. The West wants cheap goods and for some of my younger clients living on benefits, Poundland and the like are a life line. When I

buy my clothes from high street stores I hope that no workers have been exploited in the process and certainly no children employed but it's a leap of faith, I don't know for sure. On the other hand who am I to make a judgement about who should work and who shouldn't, to deprive those whose lives may literally depend on a given source of income.

I think the lady in the nice jacket (which she says is from Oxfam) is making the point that we can't do it all as individuals but we can all do something. This seems like a positive and helpful message. It feels possible and I make a personal commitment to re-visit what I can do.

The lady also says that she likes nice clothes and has a particular desire for a pair of red boots she has seen. I warm to her, she is real, human and not afraid to disclose her hopes and desires. I feel empathy as I like nice things too, particularly boots in cheerful colours!

We split into smaller groups of 6 or 7 and our group moves to a small cosy room upstairs with the top of a lovely arched window showing us rooftop Kendal, with that blue sky again. The group starts gently, tentatively, we are feeling our way, finding out where the edges are, the boundaries. There is a little rubbing up alongside but nothing that feels threatening. Facilitation is low key but all feels safe in this warm sunny spot at the top of the building. I start to relax, I am feeling comfortable now and the talk expands. We think Local and Global, we share concerns and possibilities.

Some seem to yearn for a return to an earlier time when they believe there was a sense of the common good. There are comparisons made between today's 'me' based society compared with the early days of the NHS when the emphasis was on 'ours'. Some feel there has been an obsession with growth, economic and other, and that we are not collective in our

thinking any more which prevents positive change. I wonder, we British seem to enjoy reminiscing about the 'good old days' although perhaps it's something all nations do? I feel optimistic about today, this modern age. I am open to technology, although I find it challenging sometimes but it's full of wonder too. Change is always difficult, so linked with loss and control. Letting go of our desire to control and coping with loss are challenging for most of us.

We break for lunch. I wonder whether to stay in the building and look at the quilt display, many seem to have brought packed lunches but eventually I 'escape' with a small group just across the road to Truly Scrumptious, my favourite Kendal café! The atmosphere is warm and fuggy, the windows are steamed up. We enjoy each other's company and a good cup of coffee.

The afternoon session follows on from the morning in the same groups. At first when I realise we are to stay in the same group I feel slightly disappointed. I wonder what the other two groups are like, whether their conversations are similar to ours and how the dynamics of their groups are working but I can also see benefits. Our group has gone through the norming, storming, forming process, although it was hardly noticeable! Good to build on that and the trust gained in the morning. So I am surprised when a series of events unsettles me. A lady sitting next to the facilitator is moving her chair very close to her, almost in front of her. It happens over a period of about five minutes, a little at a time. The facilitator says nothing, and doesn't appear to notice. Why is it bothering me? I want to say something but don't. Then the chair moving lady states her problem; the sun is in her eyes. I immediately offer to swop saying I love the sun, which I do, but afterwards I reflect that it was also

to achieve a return to normality. I am not comfortable with disorder and oddness. We swap seats and shortly after the facilitator asks me if I feel disconnected from the group. I reply without hesitation that I do not and I believe this but her question unsettles me. Am I in denial about the extent of my desire to control?

The light is fading now in our warm, cosy room. The session comes to an end. I feel we have discussed all manner of things. It has been interesting, stimulating. I have felt empathy for several members of the group. I like the 'feel' of the group and would be happy to be with these people again. We move downstairs to the high ceilinged room. A wave of tiredness comes over me and I check the time.

The final group process begins, with all three groups re-united but it feels odd, I don't recognise most of the faces – we only met briefly as one big group this morning and there was little group interaction. It feels like starting over again. The circle is huge and those on the other side seem a long way away. I make eye contact with two members of our smaller group but I have a sense of those Russian dolls inside each other, of a group within a group. I am cold and feel quite exposed, rather defensive, I am a little on guard. I take a chance and express this; my fear of being judged in this much larger and unfamiliar group, of others finding my views inappropriate or lacking in some way. Someone makes a joke, I think it's supposed to be encouraging but I am not sure.

Then the lady in the pretty jacket is talking again about her desire for red boots whilst at the same time refuting another participants view that she deserves the red boots because of all the good work she does. She says it is nothing, a drop in the ocean. Again I warm to her. She is honest and

not afraid to tell it as she sees it. I feel conscious of and annoyed by my own self-doubt. Someone else says it is fine as she only has one pair of boots but what if it were five pairs? I react, I have five pairs of boots at least in my house and believe I need them all. I say so. I cannot see the expression on the face of the person who asked this question, he is too far away, but his response does not feel encouraging or supportive, in fact it feels a little derisory. This is turning into a self-fulfilling prophecy so I decide to stop talking and start taking notes for this account instead. It feels easier and safer.

I reflect on the impossibility of everyone having their say in this large group. Only a small number of people seem to be expressing their views but those that are clearly have a passion for the planet. The talk is interesting, even inspiring but I am not fully engaged. Now it would be true to say I have disengaged from the group. I don't feel entirely safe emotionally although I know there are three experienced facilitators in the room but it is dark and I want to go home. The group finishes and I do my stick-it notes for the charts around the wall. I embrace an old friend, exchange email details with a new one, put on my coat and move out into the cold fresh night air.

On the way home I turn over the day's events in my mind. The constant workings of my defence systems, the demanding nature of my inner child, my need for control and to be heard. But what I also know, thanks largely to a very positive group experience over a decade ago now, is that all this is my responsibility and I accept it. If I have a desire to blame others it is usually only brief. I am aware of some of my projections, as well as the transferences and counter-transferences. I know it's multi-layered, complicated and that like some of my clients I may be in denial.

I understand some of the reasons underlying my desire for control. But it's work in progress always and days like this move things along a little which can't be bad for me, or in a wider sense for the planet hopefully!

Postscript: In Lancaster the following week I caught sight of a lovely pair of blue boots in the window of smart shoe shop. Automatically I went in, asked for my size and tried them on. They fitted perfectly which is unusual as I have wide feet. The friend I was with bought the boots she had come in to try on but I hesitated, did I really need these boots.....

Sarah Urwin

sarah@youngsfarm.co.uk

www.sarahurwin.co.uk

YOU CANT HAVE IT ALL ANYMORE Workshop 01/12/2012

The inaugural workshop organised by Jennie Davies - recently retired Psychotherapist - aimed to challenge our assumptions about striving for more when we have to now accept the reality of less. The day was run on Group Analytical lines so we had the scary prospect of people sitting together and thinking -no endless agenda or speakers or exercises or God forbid Power Point presentations. Just quiet contemplation of the small matter of the future of the world-and our place in it.

The participants came from a range of backgrounds, therapists, community workers, teachers and environmental activists and we were

charged to consider what emotional effects arise from programmes of austerity and what changes we can make at either a personal level or in the wider world. On a personal level I wanted to experience again the power of working in a group and listening and learning from others.

We started with short interesting inputs from two speakers Joy Thompson Group Analyst and S., a Carbon Neutral Campaigner. Joy spoke poetically about the relationship between outer demands and inner space and S. wanted to share her experience from her studies in sustainability and the effect of changes she had made. Already we were faced with important moral and structural concerns - should S. give in to her desire to buy a new pair of Red boots- simply because she liked them.

We started our first session in the small groups thinking about the drive to have nice things-such as red boots - vs. the guilt of spending on unnecessary items. Is this a middle class concern when money is available or a natural human drive? Can less be sexy? Are we disgruntled by not having? In that wonderful playful way that happens in groups we started to think about the process of “gruntlement” and how to help engruntlement rather than disgruntlement. Does one persons stand mean anything compared to the waste of resources on a global scale?

I realised that I was feeling a lack of gruntlement because the coffee offered at registration was instant - yes instant coffee. What kind of organisation is it that only has instant coffee - is this a warning of the shock horrors to come? And yet as we know coffee is a battleground that encompass fair trade and corporate taxation so did my trip at lunchtime to a small family run coffee shop that only uses fair trade products to buy a

very nice cup of coffee represent a small victory for sexiness that is also fair too.

We were back in our small groups after lunch-vegetarian of course-and the issue of personal actions was discussed. On an emotional level I remembered many people who had an influence on my life just by taking time or being “bothered” or kind when they had no reason to be and I felt sorry that we couldn’t go back and thank some of these people. Again as in the nature of groups a wonderful moment of creative excitement came as someone suggested that we set up a Kindness Reunited web page where we can find people who have been helpful like old teachers or dare we say counsellors and tell them what effect they had on our lives. Personally I think this is a massive money spinner and claim 10% of the vast royalties that will undoubtedly accrue.

Time for the large group and we were still struggling with the red boots and how we can find ways of feeling good and that sometimes that meant doing things that perhaps were not perfect. Someone said they smoked and I wondered about the politics of smoking - would Fair Trade Organic taste the Difference cigarettes be a better way of damaging your health?

The day was nourishing without really changing anything and maybe we have to accept that the small changes and small kindnesses we visit on ourselves and others can have big impacts. Avoidance of the deep impact some of the changes in store may have will be natural to a group of mainly well fed and probably comfortably off people.

Jennie Davies commented that the thoughts after are useful too- how much can we do without.. probably more than we think. She also pointed

to a big article in the Guardian linking to one of the books she had at the day ‘Engaging with climate change... psychoanalytic and interdisciplinary perspectives.’

Thanks to all the interesting thoughts and comments that made this such a good day using the simply tools at our disposal thought, structure and people-things very necessary for our futures.

Paul Pavli

<http://paulpavli.co.uk/>

Extract from a GAS International Forum Posting Re. The Kendal Workshop

The following is an extract from a post to the GAS Forum in December:

“I have also been thinking that here there may have been plans to act recently as there has been a desire to retreat from the horrible fear that can come when you can't prevent and stop bad things. A fear I felt we were also avoiding in our large group in Kendal. Will we be able to halt climate change, wars etc?”

Jennie Davies

The Large, Small and Median Group in Group Analysis

Summary

In the Large Group philogenetic regression is very easy. It's main concerns are the masses. The Large Group is interested in the primordial level of the Foulkes' matrix, with the archetypal representations of the collective unconscious.

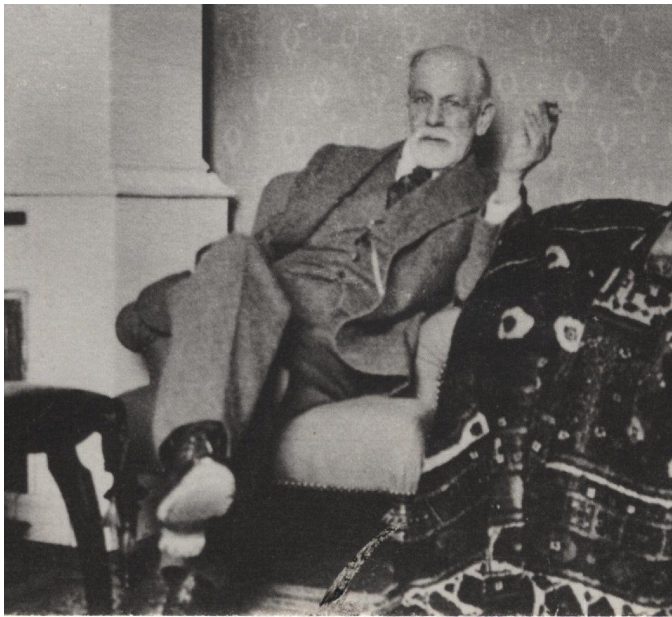
The Small Group, the “family group”, is concerned mainly with the transferential phenomena of the matrix.

In the Median Group, the social group, transference phenomena almost disappear and the specific non-transferential phenomena of group analysis: mirroring, resonance, ego-self training in action etc., are in the foreground, together with the archetypal representations of the primordial level of the matrix.

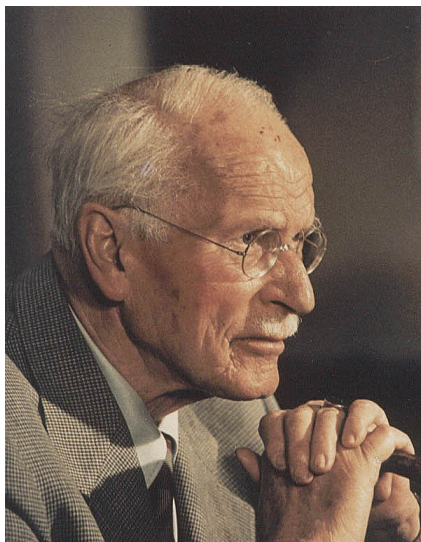
Key words: group analysis, large group, small group, median group.

Group analysis is based on the relationship between the individual unconscious and the social unconscious continually interacting in a dynamic and reciprocal influence.

FORERUNNERS



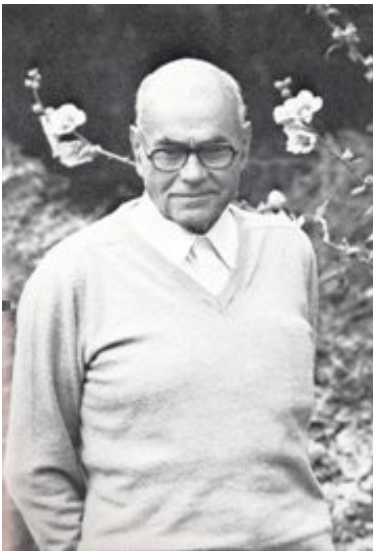
S. Freud



Jung



Burrow

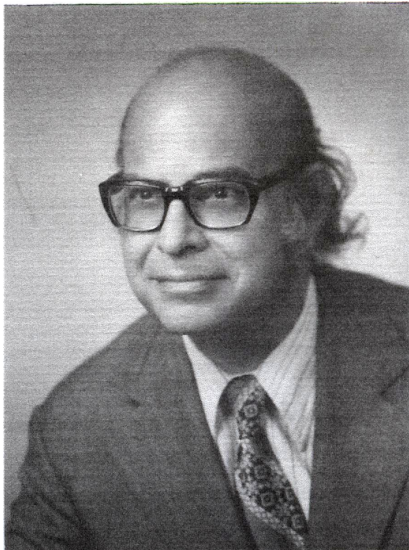


W. Bion

Masters: “maestri”



S.H. Foulkes



J. Anthony



E. Foulkes



P. de Maré



D. Brown



M. Pines



R. Usandivaras

FROM FREUD TO de MARE'

- FREUD: Group Psychology and Analysis of the Ego.
- JUNG: Collective Unconscious – Archetypes.
- BION: Basic Assumptions.
- BURROW T.: Groupanalysis
- FOULKES: Group Matrix (small group)
- de MARE': Society (Median Group).

- USANDIVARAS: From Chaos to Cosmos to Individuation

Diagram 1

In his book *Group Psychology and the analysis of the Ego*, Freud (1921) said that a primary group consists of a certain number of individuals who have put a single identical object in the place of the Ego-ideal and have identified with each other in their Ego. A fundamental phenomenon of collective psychology is the individual's lack of liberty within the group. This is a leader centric narcissistic group.

Jung (1934) studied in-depth the collective unconscious and the archetypes. The collective unconscious contains the phylogenetic heritage and, as the sum total of all the archetypes, it is the storehouse of all human experiences from the very first to the most obscure ones. For Jung the process of maturation and individuation is an archetypal process that involves the integration of all the split parts within the personality.

Bion's basic assumptions (1961) are a completion of Freud's observations on the masses. Bion individuated one of the basic drives for groups aggregation in the defence of individual psychotic anxiety over splitting, fragmentation and destruction.

Foulkes' Group Analysis (Foulkes S.H. 1948, 1964, 1965, 1975) begins precisely from the point where Freud, Jung and Bion stopped. With the constitution of the small analytical group matrix, Foulkes structures an inverse process. The conductor begins a process of gradual strategic withdrawal in a crescendo of decentralization to the advantage of free communication between individual members (free floating discussion).

So individuals are put in a position to acquire functional autonomy freed from the head and the other members, that is individuation.

De Maré begins where Foulkes stopped with displacement from the small group (family by proxy) to the median group (society) (de Maré P. 1989, 1990, 1991, 2003).

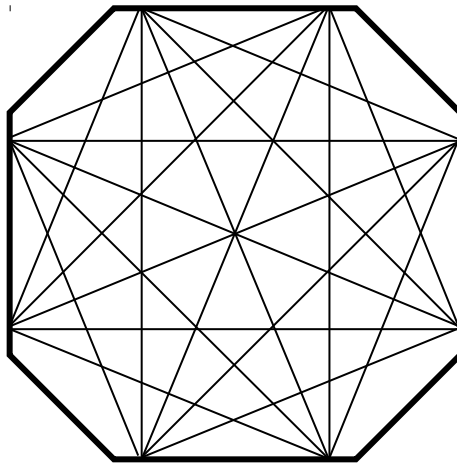
R. Usandivaras deepened the primordial level of the Foulkes' matrix and the process of individuation: from Chaos to Cosmos, to Individuation (Usandivaras R. 1985, 1986). (Diagram 1)

In the last part of his book: "Perspectives in Group Psychotherapy" (1972), speaking of the third stage of the evolution of a closed small group (pre-genital archaic stage, family stage, social stage), de Maré concludes that not only the outcome of a neurosis, but the destiny of our entire civilisation necessarily depends on the ability to achieve fellowship or Koinonia.

According to Foulkes the matrix is everything that individuals share, both on a biological level (nature) and on a cultural level (culture) through the relationship and communication network (Diagram 2). De Maré has made a personal contribution to the concept of culture.

GROUP MATRIX

NETWORK OF RELATIONS AND
COMMUNICATIONS (S.H. FOULKES)



LEVELS OF COMMUNICATION

1 – CURRENT LEVEL: COMMUNITY, SOCIETY, PUBLIC OPINION

2 – TRANSFERENCE LEVEL: MATURE OBJECT RELATIONS. THE GROUP REPRESENTS THE FAMILY: FATHER, MOTHER, SIBLINGS.

3 – PROJECTIVE LEVEL: OTHER MEMBERS AS PART OF THE SELF. PART OF THE BODY.

4 – PRIMORDIAL LEVEL: COLLECTIVE UNCONSCIOUS + ARCHETYPES

THE GROUP REPRESENTS INNER OBJECT RELATIONS

Diagram 2

The large group concerns the masses, and philogenetic regression is very easy. The large group is involved in archetypal representations of the primordial level of the matrix. The Great Mother and Great Father archetypes are in the foreground.

In Foulkes' words:

“Emergence of the individual as a self, as a being of his own, from the total symbiotic unity with the mother...large group very clearly symbolises this all-embracing archaic mother” (Foulkes S. H., 1975, p 54).

That is, the positive aspect of the Great Mother archetype. But:

As a network the matrix has the characteristics of a spider's web or snare: it can trap and devour... (labyrinth, terrible mother's deadly womb, spider's web) (Prodgers A., 1990), that is, the negative aspect of the Great Mother (Pisani R.A., 1990, 1993a, 1993b, 2000 b).

Large and Median Groups usually start with chaos: (de Maré P., 1991; Island T. k , 1995, 2003; Menoutis V. , 2000; Shaked J. , 1995, 2003; Schneider S. 2003, Weinberg H., 2003; Wilke G. , 2003).

The danger of persecutory attack by the group and dissolution of individuals into the mass is responsible for panic of near psychotic intensity, i.e. chaos.

Mass: is a terrible Great Mother. Individuals are looking for an omnipotent leader (Great Father).

For Foulkes the conductor represents an ideal parental figure or a primordial leader image, in a sense the phallic executive of the mother group (Foulkes S. H., 1964, p 286).

For Neumann (Neumann E., 1949, 1956) chaos corresponds to the great mother earth and the myth of united progenitors: female and male principle (bisexual archetype).

The Mother Earth archetype is a variation of uroboros (chaotic circularity). The male force is mother's chaos son. Son becomes hero who has to fight to change chaos into cosmos. He has become autonomous from the great goddess and creator of a cultural order: founder ancestor, hero (first expression of the father archetype).

Greek Mythology

According to Hesiod, Chaos, Gaia and Eros are the three primordial elements.

Before anything there is Chaos; after Chaos Gaia comes. Eros is the primitive force of attraction. With his energy all elements tend to unite and from this union life starts (Kritikou M., Menoutis V., 2001). (Diagram 3).

Greek Mythology

- Chaos-Gaia- Eros: 3 primordial elements
- Gaia gives birth to Uranus: marriage source of universal life.
- Gaia and Uranus give birth to dreadful children with destructive forces (Cyclopes, titans, giants). To stop destruction Uranus sinks them in the entrails of Gaia.
- Kronos: castrates his father Uranus.

- Kronos and his wife Rhea: time and movement, succession, duration.
- Kronos: swallows his children; only Zeus saves himself.
- Zeus: stops Kronos, destroys hostile forces (titans, giants) and order prevails.
- Zeus: watches over ethics and physical order, enacts rules and makes others respect them.

Diagram 3 (above)

The small group, the family by proxy, is concerned with the transference level of the group matrix. It is possible, through a regression, even a partial regression, to relive and repeat the first infantile affective emotional relationships, both on an Oedipal and on a pre-Oedipal level. Transference to the conductor is certainly in the foreground. From time to time it may assume paternal or maternal connotations. But multiple collateral transferences are also important. From time to time other members may assume paternal or maternal elements, but more probably those of brothers or sisters. The group as a whole is perceived and lived as a mother and develops a maternal transference. Incestuous infantile bonds, conflictual problems of rivalry for possession of the opposite sex parent and elimination of the same sex parent, with related castration anxieties, as well as the possession of brothers and sisters, are relived more readily. Problems related to sphincter control of the anal phase and conflicts of oral dependence are relived. Separation anxieties coincide or alternate with fusion anxieties. More or less serious difficulties in following the process of separation-individuation emerge in the foreground.

The median group is a transitional space for getting out of kinship relationships (the narcissistic family) and getting into the kithship (the citizenship-society). The median group is more concerned with the projective and the primordial level of the group matrix.

As in and more than in the small group, in the median group the function of the conductor is to put individuals in a position to acquire individuation in an atmosphere of social interaction. The purpose is to put individuals in a position to develop free floating dialogue (Idioculture). Dialogue constitutes the transformative process that converts what does not make sense into understanding and meaning. It is a matter of cultural transposition rather than transference. The non-transference aspects are much vaster than in the small group. Mirroring is particularly in the foreground, together with resonance, corrective emotional experience, ego-self training in action etc. (Diagram 4).

In the median group individuals learn to express and handle the emotions that emerge. This becomes a very active exercise for the Ego (Ego training in action), which is trained to face the repressive forces and emotions aroused. The individual Ego gradually learns to speak and think spontaneously, creating the premises for the affirmation of one's own individuality. Relationships between Ego and Id on the one hand and Ego Super-Ego and external reality on the other, are modified in favour of the Ego's greater freedom and strength.

Initially the danger represented by the group's persecutory attack on the individual or by the dissolution of the individual into the mass leads to panic of near psychotic intensity, as it does in the large group, albeit to a lesser degree. Fear of speaking and losing one's identity leads to

narcissistic isolation, which generates primary mutual “hatred”. But if the dialogue continues, identity (Self) arises from the Koinonic atmosphere of social interaction. Dialogue encourages a fall in defence mechanisms and free individual expression (Pisani R.A., 2000). Dialogue allows individual narcissistic barriers to the outside world to be overcome. Primary reciprocal hatred becomes koinonia: sharing, joint participation, communion, companionship (from the Latin cum panis: those who eat the same bread).

Dialogue with the outside allows internal dialogue to be reorganized. The individual gets to know himself/herself through the reaction he/she causes in others and the image that is given back to him/her (Mirroring). Unconscious aspects of the Self are discovered through interaction and dialogue with others. The individual is differentiated through a constant confrontation of similarities and differences with others (Brown D.G., 1986).

Briefly, the group-analytical relationship is expressed in a work of individuation through the recognition and re-establishment of the split parts of the Self (Self training in action).

MEDIAN GROUP

CULTURAL OBJECT AT CENTRE AS OBJECT OF THERAPY.

EMPHASIS IS MORE ON THE OUTSIGHT THAN ON THE 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 MORE ON HERE AND NOW: MIRRORING, RESONANCE, CORRECTIVE
EMOTIONAL EXPERIENCE, EGO-SELF TRAINING IN ACTION.

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

Diagram 4

For de Maré (de Maré P., 1989, 1990, 1991) “group culture is group mind”. There are three cultures:

Bioculture: equivalent to the Id of the individual mind. It consists of behavioural patterns based on the fully shared stage of psychosexual development. That is, it includes pre-Oedipal (oral, anal, phallic) and Oedipal levels, and the archetypes of the collective unconscious. Thus we have cultures of an oral, anal, phallic or genital nature.

Socioculture: equivalent to the Superego of the individual mind (repressing, frustrating, anti-libidinal). It consists of ideologies, moral laws, values, ideals etc.

Idioculture is equivalent to the Ego of the individual mind. It cultivates the Ego and the Self and mind (de Maré P., Schollberger R., 2003; Pisani R.A., 1995, 2000a).

In the Median Group the clash between Bioculture and Socioculture is transformed, through dialogue, into Idioculture (Diagram 5).

The vicious circle is an expression of Bioculture (Pisani 2000a, 2000b). (Diagram 6).

"GROUP CULTURE IS GROUP MIND" (de Mare')

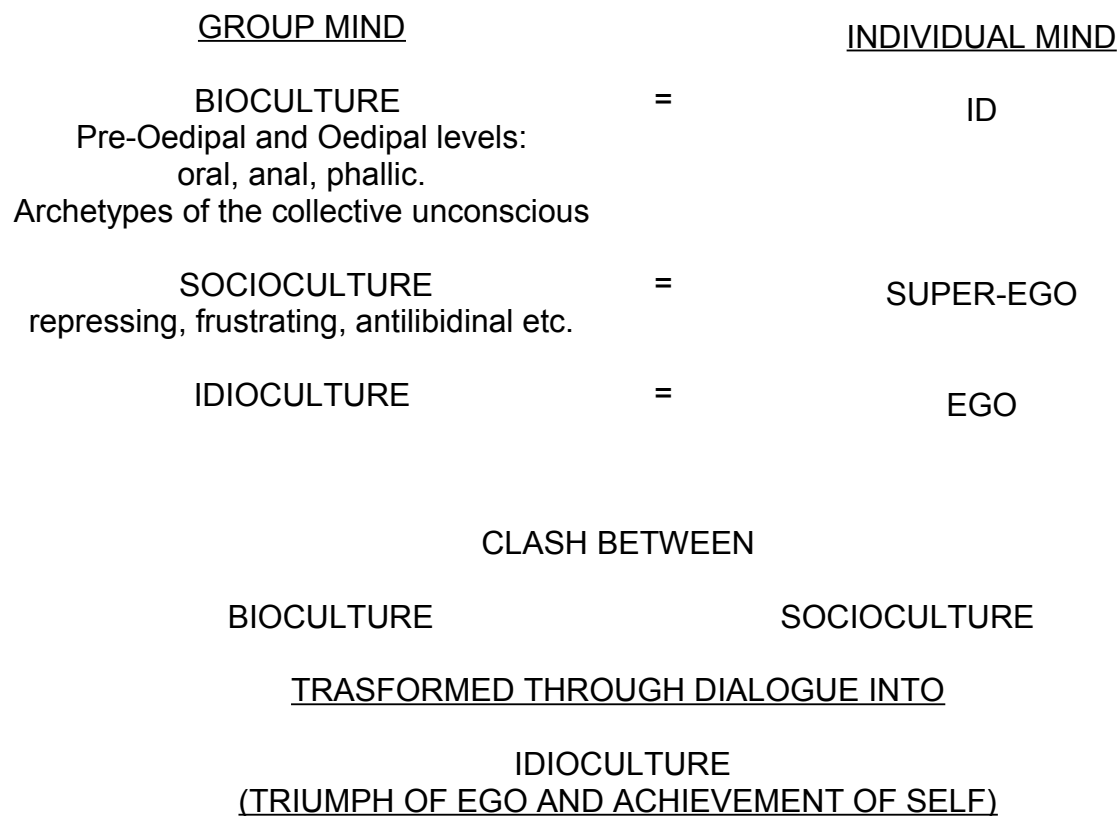


Diagram 5

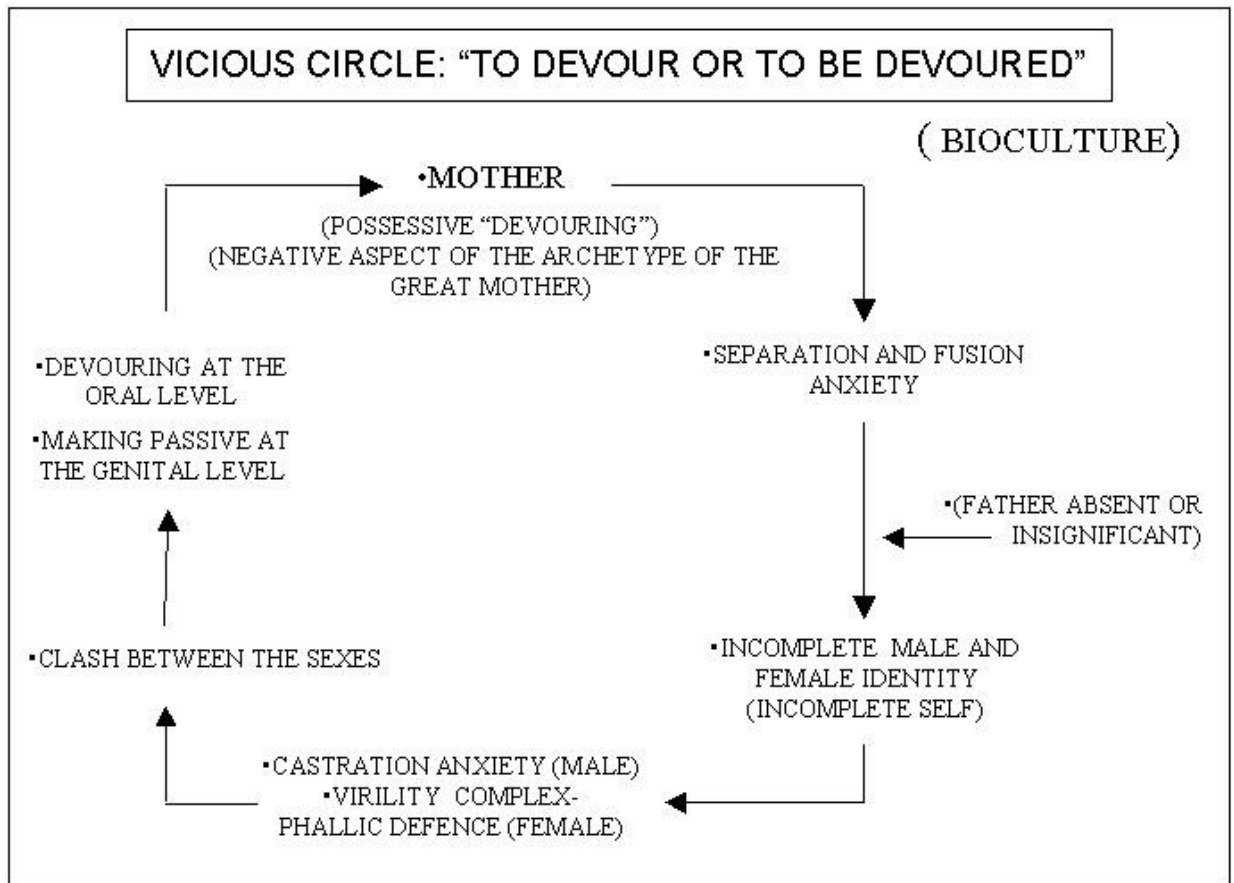


Diagram 6

How can we change chaos into cosmos and start a process of individuation? We have to change the clash between bioculture and socioculture into idioculture (Diagram 5).

For R. Usandivaras the therapeutic process becomes a ritual: the therapeutic group allows its member to return to archaic stages of human evolution, where magical thought prevails and archetypal images emerge as ancient myths stored in the collective unconscious... Thus the group therapeutic process becomes a ritual. (Usandivaras R, 1985)

For Usandivaras R. (1986) there are 4 stages in the process of individuation:

- chaos stage: fear of losing identity, rage, distrust, panic.
- fusion, disintegration stage: centripetal forces of indiscriminate union, centrifugal of separation + disintegration.
- communitas stage: free floating dialogue, sharing. emergence of the individual + collective unconscious (cosmos, koinonia).
- individuation stage: recognition, rejoining of the split parts of the self. Members recover their individuality.

Conclusions

Dialogue is the transformative process from chaos to cosmos and to individuation.

As Margarita Kritikou maintains: in Athenian democracy dialogue, which is the basis of eleutheria or freedom and one of the greatest gifts of ancient Greece to humanity, was cultivated in depth (Kritikou M., 2000). Plato is the inventor of dialogue. Language and communication are its instrument.

The confusion and plurality of languages (Tower of Babel) comes from an act of pride, represented by the biblical person Nimrod; as if to say that narcissism is at the basis of the lack of relational communication and that, vice versa, the lack of relationships and communication leads to narcissistic isolation. Dialogue is the instrument, par excellence, for overcoming narcissistic barriers. It is the condition and means for transforming chaos into cosmos and for getting individuation (Brown

D.G., 1986, de Maré P., 1991, Pisani R. A., 2000a, Usandivaras R., 1986).

Large, median and small group are absolutely complementary in promoting and getting individuation through dialogue. The large group is basic for having insight into the collective and cultural unconscious, for deepening in the small group, through insight and working through at the family and individual level. The median group is fundamental for getting out of kinship (the narcissistic family) and getting into the kithship (the citizenship-society).

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Rocco Antonio Pisani

M.D. Psychiatrist, Neurologist, Group Analyst

Former Head of the Neuropsychiatric and Psychosomatic Outpatients Department, from 1974 to 2004. Former Professor of Psychiatry and Group Psychotherapy, Department of Neurological Sciences, University “La Sapienza”, Rome. Full member of the Group Analytic Society (London). He started, as conductor, small group analysis in 1981, and the median analytical group in 1991, at the University “La Sapienza” in Rome and in private practice. The weekly sessions of the median group at the Department of Neurological Sciences, from 1991 to 2003, are collected in 19 volumes.

Postal address: via Latina, 166 – 00179 Roma, Italia
e-mail rocco.ant@libero.it

Using Web Videos as Examples to Understand Types of Groups

Group observation and analysis can effectively help counseling students to understand the differences of various group types. This article describes three types of groups, task group, therapy group, and support group, based upon their increasing use in various settings and uses web videos as effective tools to help counseling students differentiate types of groups. The current article addresses three types of groups according to their group process, member involvement, and leadership required in the group and provides counseling students with authentic and effective examples that are accessible to web videos to help them understand how the various types of groups are used for their specific purposes and gain insight into how group effectiveness is influenced by the complex interaction between the therapist and individual group members.

Key words: types of groups, task group, therapy group, support group, web videos

Introduction

A primary objective of group counseling classes is to enable counseling students to understand the myriad types of groups they may encounter.

The students need to be able to distinguish between these various types of groups and have insight into how some groups require greater leadership competence than others. The variety of group types and their purposes have been extensively discussed in the literature (Corey, Corey, & Corey, 2007; Jacobs, Masson, & Harvill, 2009), and this paper focuses on three group types (task, therapy, and support groups) based upon their increasing use in various settings.

With the advent of Web2.0 technologies and services such as those provided by Youtube and Facebook, it's become increasingly common for individuals and groups to upload and share videos, some of which can be used as effective tools in group counseling classes. These videos provide sample dialogs taken from task, therapy and support groups, providing counseling students with authentic and effective examples from which they can gain insight into group processes, leadership issues and participant interaction.

Task Groups

Task groups are those in which members come together to accomplish clearly defined objectives. The groups focus on how the group composition and interaction process affects group attainment of tasks. The task groups include not only developing new technology or strategies, or solving a specific problem but also resolving conflicts or political bargaining (McGrath, 1997). Most task groups focus on short-term goals, typically lasting one to two hours, and are facilitated by a moderator to guide the focus group discussion according to predetermined topics (Seal, Bogart, & Ehrhardt, 1998).

The group leader can have strong effect on the successful accomplishment of the group task. The leader may make efforts to keep the group on task and motivate and guide members to enable them to achieve task goals (Chemers, 2000). The task group leader functions as a facilitator who is responsible for managing the process, facilitating conversation and discussion, promoting collaboration, and developing on-going monitoring procedures to keep the group on track. The leader is expected to integrate an assortment of skills, such as group collaborative problem solving, team building, program development consultation, consensus building, group decision making, and system change strategies (Conyne, Rapin, & Rand, 2008).

Task groups are pervasive in various settings, such as workplaces, companies, campus organizations, communities, religious institutions, or courts. Examples of these groups include task forces, juries, committees, planning sessions, staff meetings, faculty meetings, treatment conferences, community organizations, social action groups, discussion groups, study circles, learning groups, and focus groups (Chen & Rybak, 2004; Jacobs et al., 2009; Seal et al., 1998).

The Jury Group

The film, *Twelve Angry Men* can be seen to exemplify a typical task group in which 12 members are assigned temporarily to work together to deliberate the guilt or innocence of a defendant in a one and one half hour talk and discussion. Although a jury group is not a counseling or mental health group, it seems relevant to psychological aspects of prejudice,

group thinking, decision making, and conformity. The following script illustrates the comments of the group leader in the session:

Leader : We'd like to get started.

Leader: All right. Now, you gentlemen can handle this any way you want to. I mean, I'm not going to make any rules. If we want to discuss it first and then vote, that's one way, or we can vote right now to see how we stand.

Leader: Anybody doesn't want to vote? Okay, all those voting guilty raise your hands.

Leader: Nine... ten ... eleven... That's eleven for guilty. Okay.

Not guilty? (One member raises his hand) One. Right. Okay.

Eleven to one, guilty. Now we know where we are.

Leader: That sounds fair enough. Supposing we go once around the table.

Leader: Let's go in order.

Leader: (Rising) Now take it easy.

Leader: Let's calm down now. (Toward a member) It's your turn.

Leader: That's your privilege. (Toward a member) How about you?

Leader: Anything else?

Leader: Now let's be reasonable. There's nothing personal.

Leader: Now let's stop the bickering. We're wasting time.

(Toward a member) It's your turn.

Leader: Now, please. I don't want any fights in here.

Leader: Quiet! Let's be quiet.

Leader: He's right. I think we ought to get on with it.

Leader: That sounds fair. Is everyone agreed?

Leader: The man wants to talk.

Leader: Now, please. I don't want any fights in here.

Leader: Come on. Let's get on with it.

Leader: The vote is nine to three in favor of guilty.

Leader: It's all right with me. Anybody doesn't want to vote?

Leader: That sounds fair. Anyone object? (No one does) All right. I'll call off your jury numbers.

Leader: The vote is six to six.

Leader: All right. Let's stop the arguing. Who's got something constructive to say?

Leader: Okay, there's another vote called for. I guess the quickest way is a show of hands. Anybody object?

Rather than a “correct answer”, the members of this task group are more interested in achieving consensus. Participants’ behaviour is critical and domineering, and their attitude is defensive rather than supportive. This causes the group leader difficulty in facilitating discussion and

interaction, and in maintaining team-based decision making. The leader takes a passive posture, listening to group members rather than offering comments, trying to gently guide the somewhat chaotic group back on track.

This example provides counselling students with a useful example of a democratic leadership style which can be effective when dealing with disruptive group members who dominate the discussion, launch verbal attacks on other members and are strongly resistant to positive participation. Through watching the video, counselling students learn to apply their knowledge and skills to task groups by placing themselves in the role of group leader to decide how they may have handled the group differently. Students evaluate the group's approach to decision-making and problem-solving, and how deliberation can be used to improve these skills.

Therapy Groups

Therapy groups typically target people with severe adjustment or behavioural/psychological problems such as depression, eating disorders, conduct disorders, and panic disorders. Therapy groups primarily help people enhance their behavioural or psychological function. These groups are remediation-oriented and seek to heal psychopathology. Therapy groups differ from counselling groups on (a) the extent of pathology, and (b) the target of the therapist toward personality change instead of mere attitude change (Lifton, 1954).

Therapy groups must be a very small group of six to 12 people, led by specially-trained experts in a certain type of treatment. The typical group session and the number of weeks a group meets depend on the type of group and the nature and extent of the member's problems.

Therapy groups exist for almost any concern including personal relationships (e.g., Owens, Scofield, & Taylor, 2003), language impairment (e.g., Gill, Klecan-Aker, Roberts, & Fredenburg, 2003), aggression (e.g., Diego et al., 2002), autism or Asperger's syndrome (e.g., Owens, Granader, Humphrey, Baron-Cohen, 2008), grief (e.g., Hilliard, 2007), sexual abuse (e.g., Jones, 2002; Misurell, Springer, & Tryon, 2011), substance abuse (e.g., Springer & Orsbon, 2002), AIDS (e.g., Gushue & Brazaitis, 2003), dementia (e.g., Takahashi & Matsushita, 2006), and borderline personality disorder (e.g., Palmer et al., 2006).

Psychotherapeutic Treatment of Patients

Jane Goldberg, a psychoanalytic therapist, conducted a series of psychoanalytic groups on television (Mrcon5, 2009). The following is the partial content and process of the fourth therapy group session that shows group leader in action to deal with conflicts among members. The group composes seven cancer patients.

Leader: I want you to know your internal process and I want you to be able to read the internal process of everyone here with you. Because once you acquire that skill, you can go out into the world and accomplish anything. So let's go, who wants to start?

Barbara: I came here expecting support, but I feel nothing but hostility and attacks. I felt so insecure when I left here last week in tears, thinking what the hell I got myself into, because I have friends who know all about my issues. They accept me and love me anyway. I am a Christian and am very proud to say that.

Leader: So let me confirm what you have expressed. You say you came here for support. However, a psychoanalytic group is actually not a support group. In a support group, the leader or therapist tries to foster positive feelings among group members. However, we talked in one of our prior groups about eros and thanatos, love and aggression. I think being a whole person includes both. I hope that when we experience aggression towards each other, we will work on learning how to communicate in a constructive manner.

Lana: I had a lot of empathy last week because you cried.... I thought about you, but one of the things I noticed is that you don't seem grateful for anything. It seems like you are not grateful to be here, you are not grateful for the money you have. I am trying to get a grasp on why you switch everything, everything is negative for you... You didn't want a man, now

you talk about you had a man. I don't really understand you.

It is almost like you are not grateful for anything.

Leader: I am going to intervene before you (indicating Barbara) have a chance to respond. Because you're probably feeling attacked right now and I know that you said in one of our prior groups that you only attack when you are attacked, I would like to circumvent that from happening.

Barbara: A defence mechanism.

Leader: Yes. We are interested in defence mechanisms here. Instead of attacking Lana back for what she said, I would like you to try to go inside yourself and see what you're feeling and talk about your feelings. You look like you're feeling hurt.

Barbara: Well, you know I am very sensitive and extremely vulnerable. That goes back to my childhood and feeling totally unloved and abandoned. I take things very personally. I want people to like me too.

Leader: I want to ask all of you here a question about Barbara. Did she give you the appearance of being sensitive and vulnerable?

Kay: No, not at all.

Dee: No! I think you want to be liked. You are very sensitive and seem to open yourself up to a lot of attack.

Kay: Sensitivity is interaction with the outside world. You can't be sensitive and not interact with the outside world. I don't think you are very sensitive to the needs of others around you. You don't even let me finish one sentence... You just disagree and you annoy people by singing... you are up and down...

Barbara: Excuse me, you are not a therapist.

Leader: Barbara! Barbara! Can you just tell us what you're feeling?

Barbara: I feel like I am in a looney bin. I haven't attacked anybody here in this room once. I feel like I am being gang raped by all you people.

Kay: You don't have a speck of love in your heart.

Barbara: You don't know me now, you don't know me. I am a complicated person...

(Barbara, Kay, and Lana are arguing...)

Carol: I have something to say. It is back to Barbara, sorry.

Umm, number one, I do think you are negative. You say a lot of negative things and you make a lot of blank statements such as everyone here is full of animosity. There are a lot of negative things coming out of you. I would challenge you to say three happy positive thoughts before you allow yourself....

Now two more, then you can say mean or negative stuff by saying a couple of nice things in between...

Leader: When a patient comes in for therapy, he will say, “I hate my father, my father is so awful, but I love my mother.”

However, by the end of the analysis he will say, “Oh, my father is so great but you know my mother is really a bitch.”

The point is that there is always a play between the conscious and the unconscious and so what remains unconscious in the course of the analysis eventually comes out to consciousness.

So, you begin to have a wider range of feelings toward people in your life. So, I think if Barbara is going to get cured in these sixteen weeks that we are together, then, the people who have the most aggression toward her are going to come to a different set of feelings toward her.

Close observation of this group therapy demonstration guides counselling students in the application of the psychoanalytic approach to the group therapy process. Mental illness and maladaptive behaviours are influenced by unconscious feelings, thoughts, and motivations. As group members interact, they develop feelings of both love and hate for one another, and the group leader can provide group members with insight into their own emotions and behaviour by explaining narcissistic defence mechanisms and explains Freud’s concepts of eros (love) and thanatos (death and aggression).

This video provides an excellent demonstration of interpersonal leadership skills, such as active listening, linking, clarifying, blocking, and interpreting. From this series of videos on Jane's group work in psychoanalysis, counselling students can improve their own abilities in confronting, giving information, providing self-disclosure, and assessing – all of which can be transferred to other types of groups.

Group leaders regularly have to deal with members who are rude, disrespectful and disruptive members. Compared to other types of group interventions, facilitating psychotherapy groups can be particularly challenging, and addressing difficult group members in such a situation requires a higher level of competence, possibly prompting students to pursue additional qualifications and expertise through advanced degrees and expertise in group therapy.

Support Groups

Support groups primarily focus on emotional support and sharing experiences of members who struggle with the same problems. Members in this type of group are encouraged to speak openly and share their thoughts and feelings about issues troubling them, respond to other members as they share, and learn from each other. By so doing, group members can reduce stress, shame, and isolation and extend their ability to carry on (Jacobs et al., 2009).

Support groups meet for a limited number of sessions, but some may be more long-term and more open-ended, in which members work at their own pace and leave after achieving their desired goal. In addition to

traditional support groups, online support groups are relatively prevalent, although findings of their effectiveness are mixed (Bessell et al., 2002). Support groups differ from group therapy and are typically led by a professional who needs little specialized group training, while therapy groups are always conducted by licensed counsellors, psychologists, or psychiatrists. Support groups focus on learning to manage current concerns and situations, whereas group therapy is generally more involved and focuses on in-depth personal disturbance. The support group leader works to offer support and comfort, promote safety and confidentiality, and facilitate interaction, positive discussion, and feedback exchange among members (Häggman-Laitila & Pietila, 2009).

Examples of support groups include managing depression (e.g., Griffiths, Crisp, Christensen, Mackinnon, & Bennett, 2010), alleviating stress and burnout (e.g., Peterson, Bergström, Samuelsson, Åsberg, & Nygren, 2008), dealing with Post Traumatic Stress Disorder (e.g., Shelby, 1994), eating disorders (e.g., Stommel & Meijman, 2011), and bereavement (e.g., Morgan & Roberts, 2010), child abuse prevention (e.g., Polinsky, Pion-Berlin, Williams, Long, & Wolf, 2010), sexual assault prevention (e.g., Barone, Wolgemuth, & Linder, 2007), surviving sexual assault (e.g., Sharma & Cheatham, 1986), natural disasters (e.g., Fernando, 2009), and suicide survivors (e.g., Cerel, Padgett, & Reed, 2009), supporting single mothers (e.g., Lipman et al., 2010), supporting caregivers (e.g., Gräbel, Trilling, Donath, & Luttenberger, 2010) and siblings of individuals with autism (e.g., Lock & Finstein, 2009), and supporting people with AIDS (e.g., Kupprat, Dayton, Guschlbauer, & Halkitis, 2009), disability (e.g., Jantz, 2011), and cancer (e.g., Shim, Cappella, & Han, 2011).

The Transgender Support Group

The transgender group (Lilly Noodle, 2007) in *All My Children*, an over the top soap opera, is composed of eight members who struggle with similar problems of transition. The leader of the group is Jennifer Boylan.

The following is one episode:

Scenario 1

Leader: Hi, I am Jenny. I want to welcome you to the transgender support group. Why don't we go around the circle and say something about ourselves, and introduce yourself.

Bridget: Hi, I am Bridget, I am from beautiful Puerto Rico. My transition started in my late teens and as time went by it progressed to this.

June: Hi, My name is June. My physical transition started about eight or nine years ago.

Betty: I am Betty, I am new here. Umm, male and female, I am kind of in the middle of transition without a real clear goal where it will end up.

Andy: My name is Andy. I came out to my parents when I was in a senior in high school. I am also like Betty, very much

stuck in figuring out where I am in my transition because there are so many confusing roads and pathways.

Leader: I already said I am Jenny, but I should tell you that I began my transition seven years ago, and had surgery five years ago.

Tommy: My name is Tommy, I started transitioning when I was 18. I am glad you are here Betty.

David: Hi, I am David, I started my transition 14 years ago, and it is lovely to be back, and have some new people in the group.

Jerry: My name is Jerry, this is very new to me. I recently just came out as a woman, and I am scared to death, I have a million questions.

Leader: Maybe we should begin to talk about newer, because we have a couple of new people here. Umm, you want to talk about how you found the courage to get started on this journey and what it was like for you, as you began to commit to transition?

Scenario 2

Leader: You know Zoey (indicate Jerry). We have to ask you... Well, I think people do love that about you, but do you see you are a very different kind of person as a woman?

Jerry: To be honest, I invented it myself, the accent, the clothing...I mean some of it's me, but I invented this person as a defense mechanism.

June: Just be yourself and explore and be willing to explore and love yourself because you are being yourself.

Leader: Do you think you are not loveable?

Jerry: No, are you kidding?

Leader: Why should you not be loveable?

Jerry: You know, I think there are certain events happening in your life. If you feel unloved, why would you risk breaking that ever again and making it worse? My father and I did not have a good relationship. I took something of my mother's, I love it. I dressed up and daddy came home and had such an aggressive reaction where he basically ripped off my clothes and threw me in front of the mirror and said you are a boy, damn it! I think that it did something inside that made me not really allow to return until this very moment or a few unsuccessful attempts in the recent past.

Leader: Thank you for sharing that with us. I hope that through this process you will realize you are worth being loved. What you have been through is something that lots and lots people go through. There are tens of thousands of transgender people in this country. For most of them, the main thing that we all want is to be loved, is to be like other people, and to get on with the business of life; it is hard to be different. Sometimes though I think part of the journey that we go through is figuring out how to make this thing that is our curse into our greatest blessing.

Scenario 3

Leader: It's so wonderful we have people that understand us and when people get us, that is very powerful. A question I want to ask all of you is if you have someone in your life who gets you. Do you have someone in your life who understands?

Betty: My wife was odd as a teenager and hung out with the odd kids. When I told her about myself, she went off, did her research, did her reading, and asked really good questions. She may not be 100% comfortable, but she gets it. She knows it is real, she knows it is not something I'm making up. She

knows I didn't choose to be trans. She knows the choices. One of the choices is what I choose to do about being trans.

Leader: What about you, Zoey? Do you have someone who really understands you?

Jerry (Zoey): I don't think I would be in this room if I didn't.

Love is why I came out and love is why I tried to run back in.

Leader: It is funny that we talked earlier about whether love can save us. Some of us wanted love to not make us who we were. But, in the end, it is love that can help us to become who we are.

This illustrates a typical support group in which participants work together to overcome their fears and counsel one another. The video provides students an opportunity to observe a group leader leading group members to the realization that they are not alone in facing their problems while providing a safe environment in which members can share their thoughts and feelings and learn from each others' experiences.

This mechanism provides counselling students with insight into the ways in which support groups can help individuals better cope with lack of social acceptance and to reduce feelings of social isolation through connecting with others experiencing similar challenges.

Conclusion

Group observation and analysis can effectively help counselling students to gain an understanding of the differences of various group types. The three group types mentioned in this paper function differently to accomplish their different goals (e.g., task completion, promotion of personal growth, or participant remediation).

Groups vary in their characteristics, and counselling students benefit from learning to differentiate the various purposes and processes that characterize the various group types, as well as the diverse roles played by group leaders and members. This understanding prepares students to deal with challenges which inevitably arise in group contexts. Using authentic web-based video for demonstration purposes, counselling students can gain insight into how group effectiveness is influenced by the complex interaction between the therapist and individual group members. Under guidance from their instructor, students learn to consider group purpose, process, membership and leadership factors in selecting a group type which matches their knowledge, training, and skills.

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Su-Yun Huang is Assistant Professor of Educational Psychology and Counselling and serves as the Director of the Counselling Center at the National PingTung University of Education in Taiwan. She received her doctorate in Counsellor Education from the Purdue University, USA. She is a licensed counsellor and a fellow of PingTung City Association of Counselling Psychologist. She regularly teaches both undergraduate and graduate courses in group counselling. Address: No.4-18 Minsheng Rd., PingTung City, PingTung County 90003, Taiwan (R.O.C.) Email: yunsing2004@yahoo.com.tw

Book and Review Corner

No items have been received for this section this quarter.

Report of the IGA/GAS International Librarian

New additions to the library can be found on the database, and the latest addition is featured on the Library database 'home page', which is changed to feature each new addition.

Recent titles have includes titles in the New International Library of Group Analysis by Earl Hopper, 'Trauma and Organizations', [IQN AK [HOP]], Macario Giraldo, 'The dialogues in and of the group: Lacanian perspectives on the psychoanalytic group', [ISW U [GIR]], A P Tom Ormay, 'The Social nature of persons: one person is no person', [ISW UCK [ORM]], Rachel Lenn and Karen Stefano, 'Small, median and large groups: the work of Patrick de Maré', [ISW U [LEN]], plus the 2012 fourth edition of Peter Hawkins and Robin Shohet, 'Supervision in the helping professions', [ISP 4G HAW]].

Other new titles are: Antonio Perez-Sanchez, 'Interview and indicators in psychoanalysis and psychotherapy', [IRM RHY [PER]], George Max Saiger, Sy Rubenfeld and Mary D Dluhy, 'Windows into today's group therapy', [ISW [SAI]], Sally Weintrobe 'Engaging with climate change: psychoanalytic and interdisciplinary perspectives', [ISQ B [WEI]], and Estela Welldon 'Playing with dynamite: a personal approach to the psychoanalytic understanding of perversions, violence and criminality', [IKT T [WEL]].

In addition a number of student clinical papers have been added to the database: please note these can only be borrowed/perused with the approval of the author, which will be sought by the librarian.

If you are not sure how to access or use the library database, please just ask me: an email to me at the address below, with 'Library database' in the title line, will be responded to with information on how to access the link [available via any p.c. 24/7] and information on how to use the database.

Elizabeth Nokes

IGA/GAS Librarian

elizabeth@igalondon.org.uk

Citations and Abstracts of Articles from Other Journals

Blair, Lewis. (2011). *Ecopsychology and the person-centred approach: Exploring the relationship*. Counselling Psychology Review. Vol. 26 Issue 1, p43-52

This article explores the relationship between ecopsychology and the person-centred approach to psychotherapy and counselling. The literatures of both topics are reviewed and areas of fit as well as of conflict are identified. This exploration is situated within the context of climate change and the broader damage to the natural world. Specific person-centred concepts are considered with regard to our relationship with the natural world. Conclusions: Considerations for the person-centred approach and counselling psychology practice are discussed. In particular, the article highlights ways in which the self may be relocated within a larger ecological context, the possibility of ecologically situated well-being and in-

congruence, and the relevance of Rogers' concept of psychological contact to our relationship with the natural world.

Loewenthal, Del. (2012). *Broken Britain, broken Europe: What place psychotherapy and counselling?* European Journal of Psychotherapy and Counselling. 14 (3).

Angela Tirabasso, Giuliana Amorfinib & Teresa Geracea. (2012). *Mutative function of group psychotherapy in the mental health services.* European Journal of Psychotherapy & Counselling. Volume 14, Issue 2.

In this article, we shall be speaking about the mutative function of psychoanalytically orientated psychotherapy groups within territorial public services. The authors make a brief reference to the atmosphere that led to the constitution of the groups and emphasize two important aspects of the work of a psychoanalytically oriented group in an institution: the function of narrative and the function of humanizing the patient's psychopathological aspects. Both of these aspects contribute to the therapeutic course of treatment which leads the patient to regain contact with the split-off parts of the self, to dialogue with them, to confront the traumatic areas in a manner that is more suitable and functional for a cohesive capacity and to allow for a better relationship with themselves and with the outside world. Through empathic listening, sharing and the possibility of diluting archaic emotions in a narrative, the group exercises a function of support, of reconstruction of damaged areas, and of approach to structural damage that may even be very serious. By working in this direction, the idea of transformation becomes of central importance and to a large extent absorbs that of interpretation.

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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London NW3 5BB

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e-mail: admin@groupanalyticsociety.co.uk

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 All-right', '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:
February 2nd, April 20th, July 13th and October 12th, 2013

Each Saturday, there will be three 90-minute sessions with a 90-minute
break for lunch; the day will run from 9.30am - 4.30pm with the first
group starting at 10.00

The conductor for the group will be Ian Simpson.

The venue will be the Guild of Psychotherapists, 47 Nelson Square,
London SE1, three minutes walk from Southwark Underground
station. In addition to the large group room, we will have the use of a
kitchen; morning refreshments will be provided. For lunch, the Guild is in
an area where there are many good, inexpensive places to eat.

The fee for the group will £25 per day or £80 for the year.

You can pay on the day by cash or cheque
or in advance to the GASI office
at 102 Belsize Lane, London, NW3 5BB,
+44 20 7435 6611

37th S H Foulkes Annual Lecture

Friday 3rd May 2013 at 8:00pm

***Venue: The Brunei Gallery
University of London
Thornhaugh Street
Russell Square
London, WC1H 0XG***

One Person is no Person

Speaker: Tom Ormay

Respondent: Kevin Power

What I have to offer is a personality theory based on instincts, or with other words, on the psychological affects of our genes. Our ego develops out of the older selfish instinct, as it has been elaborated by psychoanalysis. But the new social instinct provides the foundations of our genuinely social nature, I call “nos”, Latin for “we”. Accordingly the new structural theory is made up of the id, ego and nos. On such a foundation we can build a consistent social group analytic theory.

A. P. Tom Ormay has been a psychoanalytic psychotherapist for the last forty years and a group analyst for the last thirty years, in private practice. In his recent book: *The Social Nature of Persons*, he presents an instinct based theory of group analysis. He taught at the Royal College of Art and at Goldsmith College in London, and also in various professional institutions. Presently living in Hungary, he is teaching at the Eötvös Lóránt University, at the Semmelweis University, at the John Wesley University of Budapest and at the University of Szeged. He is the editor of *Group Analysis*, the journal of the Group Analytic Society International.

Further Information Contact: Julia Porturas. Phone: +44(0)20 7435 6611

E-mail: office@groupanalyticsociety.co.uk

GASI International Summer School in Group Analysis: *Learning Across Borders*

August 6 – 9 2013, Belgrade

This four-day event in Belgrade will allow those who have already embarked on learning through Group Analysis as well as those who feel new to the field to discover the potential for further development through being a member of an International Group. The school body will take different forms: Small Groups, Lecture Group, peer study groups, Supervision Groups and Large Group. Participants will be able to trace their own different roles and

incarnations as they traverse the borders of these different groups and to consider these in relation to the development of the school as a whole. Students will be able to contribute in a variety of ways, and the programme will include opportunities to present current group work for clinical supervision.

Lower fee: €160 Upper fee: €220

Please contact office@groupanalyticsociety.co.uk for more details.

**Bath Centre for Psychotherapy and Counselling:
The Ecological Self: Therapy and the Human Bond with
Nature**

*March 23, 2013 to May 26, 2013
Gables Farm, Ruskin Mill, Nailsworth, UK*

Experiential course over three weekends exploring the nature connection in biography, culture and therapeutic practice. For therapists and other practitioners seeking to include this in their work. Includes processes in woodland settings and with horses. Tutor, Kelvin Hall.

Phone: 01225 429720
<http://rmt.org/ruskin-mill-events>
e-mail admin@bcpc.org.uk

Climate Psychology Alliance

**Psyche, Law and Justice – joining up human responses to
ecocide**

*The Refugee Therapy Centre, 1A Leeds Place, Tollington Park, London
N4 3RF*

Saturday 16th March 2013 10am to 4.30pm

Keynote Speaker:

Polly Higgins 'The Earth Needs a Good Lawyer'

Barrister, international lawyer, award winning author of *Eradicating Ecocide*, and proponent of Earth Law, Polly Higgins has proposed that Ecocide be recognised by the UN as the 5th Crime Against Peace further details: <http://pollyhiggins.com/> <http://eradicatingecocide.com/>

Respondents:

Sally Weintrobe

Sally is a Fellow of The Institute of Psychoanalysis, former Chair of its Scientific Committee and published widely including editor and contributor to newly published book 'Engaging with Climate Change: Psychoanalytic and Interdisciplinary Perspectives' (Routledge)

Sandra White

Sandra is an ecopsychologist with a background in cultural change within government and business, and rooting her work in Jungian depth psychology. Author of several papers including 'Denial, Sacrifice and the Ecological Self' in 'Vital Signs- Psychological Responses to Ecological Crisis' (Karnac)

Discussion in small and large groups during the morning and Final Plenary will be facilitated by Ro Randall and Judith Anderson

Send cheques payable to Climate Psychology Alliance to
Adrian Tait, Hobdens, Stoke Road, North Curry, Taunton, Somerset TA3 6HN

Enquiries please email: info@climatepsychologyalliance.org

Information About Conference Accommodation in London and Donations to the Society

Please see the GAS Website at:

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