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TABLE OF CONTENTS

Editorial.....

President's Page.....

Enlightenment and Intersubjectivity in Vienna by Linde Wotton.....

Adrift on the Med: My struggle to join the group by Peter Zelaskowski.....

Comment/Response Re. Kevin Power's review by Edi Gatti Pertegato.....

Biographical and Professional Chronology of S.H. Foulkes by Juan Campos

Report of the GAS International/IGA Librarian: Elizabeth Nokes

Group Analytic Concepts: The Matrix.....

Book and Review Corner

Citations and Abstracts of Articles from Other Journals by Terry Birchmore.....

Events.....

Editorial

I am very pleased to welcome Peter Zelaskowski as the new co-editor of Contexts. Peter trained in London and now lives and works in Barcelona. He has worked in a number of Barcelona Universities (University of Barcelona, Universitat Autònoma de Barcelona and Pompeu Fabra University) training and supervising therapists, and he is a full member of the Barcelona Network of English Speaking Therapists. Peter has many years of experience in public and private contexts as a practitioner and trainer. I am particularly pleased that he has volunteered, without any prompting, to co-edit this newsletter and we have already made a good start to our collaboration. I am very pleased to publish Peter's article in this edition about the pains and difficulties of migration.

On wider issues, we have published the first of what I hope is an ongoing series on Group Analytic Concepts – this time on the concept of the Matrix. Please let us know if you would like to contribute an article or any suggestions to this series.

Terry Birchmore

Migration has played a deeply significant part in the evolution of group analysis. The emotional journey of Sigmund Fuchs to becoming Michael Foulkes is an intrinsic part of the group analytic biography, telling us much about the pressures of joining a group. I have an Irish uncle who similarly anglicized his surname – he also deleted any trace of his Belfast accent, something the recordings of Foulkes tell us he clearly did not attempt – to achieve similar acceptance. I have just read a novel (Mr Lynch's Holiday) by Birmingham Irish writer Catherine O'Flynn in which a recently widowed and retired Birmingham Irish bus driver visits his son in his home, one of the few residents in a ghost town el dorado development in southern Spain. The son's failure to adapt to the new life he has chosen at least begins to help him understand better his father. The father's past migratory experience in turn enables him to empathise with his son during his crisis. My father and I have lived through a similar thing. My struggle to adapt to my new life here in Spain has certainly helped me feel so much closer to him. Of course, joining new groups and leaving old ones is activity in which we are constantly engaged. Here I am, through my new role co-editing Contexts with Terry, gaining entry to a group, the GASI management committee. I will not be changing my

name in order to gain acceptance but something must change, both in me and the group. In this edition of Contexts is included a piece I wrote for the 2008 IAGP Regional Congress in Barcelona in which I attempt to describe and make some sense of my experiences when I moved to Spain and encountered the local group therapy culture.

I am excited and daunted as I take on these new responsibilities. I hope to do justice to the faith Terry has placed in me in accepting my application to work with him as co-editor over the next year while he gradually withdraws from the role. I look forward to working with Terry, to learning from his skill and experience in this role, while continuing to maintain and develop this valuable hub in the group analytic network.

Peter Zelaskowski

President's Foreword

About learning from meeting other Group Analysts in the WW, about Bion and Foulkes dialogues in Finland and a shared Partnership around the Lisbon Symposium.

Sometimes I find it quite amazing how much Group Analysis there is to talk about, and in my own everyday life. Besides my weekly groups, which are conducted in Foulkesian way (or in a Group Analytic spirit, if they are 'applied' group, like the Dream Groups I conduct here in Israel or in other places in Europe), there are the learning and teaching in reading groups and other institutional frames. There are many other moments where our approach to groups seems to come to the foreground.

One example was the Winter Workshop in Vienna in December – it was quite exciting to have a whole long line of excellent All-European and Israeli lectures. There really was so much to learn and exchange. Also the experiential part, with 2 small groups and 3 large groups was very good. My own personal opinion on this international encounter in Vienna was really outstanding, both that there were "persons", colleagues, with

whom we met, and the Winter Workshop gave us the space to dialogue. We talked and heard a lot about relational aspects of Group Analysis. We entered into the world of Inter-subjective thinking and its clinical approach, and we had at the winter workshop the opportunity to become deeper in our understanding through the contributions coming from everywhere. It also gave us glimpses into the different situations of different Institutions of Group Analysis. It gave us food for thought about the institutional processes we are in all around the Group Analytic world.

For example in our Winter Workshop, in the Large Group, we understood that the Austrian Institute struggled with a transgenerational transition which is not uncommon in many other places. We also learned from the many representatives of the German Group Psycho-Analytic Association that they were very powerfully moving towards more progressive ways. We can learn about these situations only in meeting other colleagues around Europe and in trying to learn from others. It seems to me that being the guests of an Institute really provides the frame to for a more thorough understanding of oneself, one's own Institute and the Matrix we exist in.

My idea is that it would be interesting and good for one Institute to visit another Institute. I think that if the bulk of an Institute would host another Institute for a weekend, it would enable formal and informal meetings both in small and large groups together with encounters on the level of the whole membership, the Management Committees and the different subcommittees.

It may seem for many of us difficult to fulfil, but I guess it would be an incredible experience for all involved. As you already know, I will try to translate this idea into action and I will share with you this experience.

Many other processes happened in the last months. For one in Helsinki, Finland, for the first time ever, there was a weekend in which a dialogue between a Psychoanalytic Institute of group therapists and a Group Analytic Institute took place. We had lectures about the contributions of Foulkes and Bion to group therapy and many discussions on several clinical examples of group therapy which were presented by analysts of both Institutes. It was really fascinating and enriching – we had two large groups which were conducted by me and an analyst who is a member of both institutes. What was so exciting is both the institutional and personal meeting of two professional communities who work for

decades in a parallel way. We could overcome "something" which made it possible to enter in a professional dialogue between colleagues living in the same Helsinki/Finish space and made it also possible to enrich by starting to discuss "theory" or "practice". Of course in many ways we found out how similar clinicians actually work, especially surprising since it was in areas where the different sides were sure they had in principal different attitudes towards group therapy, like the place of the conductor, the role of interpretation and how to use transference and counter-transference in group analysis. We will have another weekend in the Spring. Personally I hope the weather will get better...one of my questions to myself in Finland was how the weather influences Group Analysis. I imagine most of us agree that GA doesn't influence the weather....

Another activity I was involved in, representing the GA Society is the Dictionary of GA concepts, of which I have already talked here in Contexts. Its initiator, Soeren Aagard, had written about this new project in Contexts almost a year ago. We are making progress and we use open questions about concept definitions in classes and seminars, finding out, to our surprise, that students are really challenged by it. Take a concept which interests you and start defining it...you will quite immediately see the interesting issues in it. The international aspect of the group is clear – because its necessity: you have to cover knowledge, traditional and written sources from everywhere. Actually we have a new website to aid our dictionary development, which is sponsored by the Copenhagen IGA. All you need, if you want to explore, describe and deepen the significance of a GA concept is go to: <http://www.iga-kbh.dk/Blog.120.aspx> and invite some colleagues which may be interested in your concept, and start to organize the knowledge. We want first to publish it in Wikipedia...in order for every student to be able to access it. Then we'll probably make a book out of it....with many other books of the same GA Dictionary in many languages.

Lastly I want to recommend that you come to our Lisbon Symposium between the 27.7 and the 1.8 (<http://www.lisbon-symposium2014-gasi.com/>). I have started a project with many Institutes I have called "Mutual Responsibility", which is probably the wrong name. It is a kind of Partnership GASI develops with several European and Israeli Institutes who are willing to support the Symposium both financially and practically, by sponsoring members who have difficulties, and others. Cool?

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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Ms Sarah Tucker	Full Member	London, UK
Ms Ewa Wojciechowska	Full Member	Ripon, UK

Enlightenment and Inter-subjectivity in Vienna

Reflections on the 2013 Autumn Workshop of the Group Analytic Society International and Symposium of the Austrian Institute of Group Analysis

My visit to Vienna began with Tamino's search for wisdom and love - which led him, in the new production of Mozart's Magic Flute at the Staatsoper, from a colourful, 1930s-Berlin-cabaret-style, subversive realm of the Queen of the Night to the surprisingly dull and dreary, grey-suited, enlightenment world of Sarastro - and ended with a banner advert (for I know not what - a mobile phone network?) at the airport, on which the words 'Everything has Limits' were crossed out and an image of bubbles decorated the corner. And in between came the symposium itself, with rhizomes, foam, a pianist at Terezin, intersubjectivity, late lunch, 3 part community singing, Pirandello's 6 characters and Klimt's Lovers. So this workshop/symposium was bursting at the seams with ideas and possibilities. In fact it was slightly unsure about whether it was supposed to be a symposium or a workshop. The Austrian Institute of Group Analysis (our host) has traditionally held a symposium and GASI has a regular autumn workshop but in either case, there was more than enough for us to take in, experience and debate. I'm not sure if we achieved enlightenment but dull, it certainly was not.

Nonetheless, the question that was raised in the large group was, 'what was missing?' As usual there was a strong pull to hark back to past (chosen?) traumas and we seemed relatively reluctant to look at current tragedies and atrocities - perhaps the old familiar ones are 'easier' to think about. Running alongside this, there seemed to be a wish to be rescued by the absent 'young people' rather than to take up our own authority to determine what constitutes group analysis in the 21st century, based on our own ideas and practice - were we 'in search of an author' to write the story for us and tell us how it would work out? It was clear that ideas and practices, including attitudes to leadership and authority differ from place to place and it would have been interesting to understand these differences in greater depth but perhaps it is difficult to voice an opinion if criticism and argument are seen as castration - a term that, surprisingly, came up in response to Peter Potthoff's thoughtful paper looking at Foulkes as an intersubjectivist before his time. Like Potthoff, I thought we had come to the symposium to discuss group analysis and was surprised at how much time was spent talking about Freud - naive of me probably, given the power of context, and that context was, of course, Vienna.

However, it was my impression that other aspects of the context were more generative - within the 'sphere' (more of this later) of GASI - the members of the local host organisation were able to talk to each other about the current impact of its historical legacy on the organisation. As I remember, the same phenomenon occurred at last year's GASI autumn workshop in London. It seems a very welcome development that the GASI workshop should move around to different centres but perhaps what was missing this time was the reassuring sense that those with responsibility - group conductors, committee members, chairs, presidents - were getting together behind the scenes during the event to reflect on the whole. The shared ownership of the autumn workshop is, I believe, a very new phenomenon.

We were presented with a very rich program, an array of papers, but also other formats - film and singing. So let me explain that eclectic list of images that came between the beginning and end of my visit. The rhizome was an image that Regine Scholz offered to help us think about the foundation matrix. Whether we view this as the biological entity - the underground, spreading, storage system of certain plants that allows stems to emerge in new places, to meet subtly differing environments but all sharing a common nutritional source and in turn contributing to

that source - or the philosophical ideas of Deleuze that derive from it - emphasizing a horizontal rather than vertical spread of knowledge and non linear, trans-species processes - it certainly provides us with food for thought. Regine wrote, on the forum, that she uses images such as this when she is trying to grasp something that she can't yet quite articulate. My own sense of the whole symposium was that we were grappling with processes that exist and operate at the limits of language and at which Foulkes could only hint - trans-personal processes, the matrix - or what by the end of the three days I came to feel we should refer to as the matrixial process, to remind us that it is not a 'thing' - and of which, intersubjectivity is a part. I agree wholeheartedly with Wolfgang Roth that we need help from the arts to theorise these processes. It was no coincidence, I think, that film, theatre, music and art were all present in the program in various ways.

But let me return to my list - next came foam. Sasha Roseneil presented a tightly argued plea for developing a truly relational language in group analysis that avoids the binaries of individual and society. I was glad I had already read the paper in Group Analysis, on which it was based and sorry that the full text was not available on screen, as other papers had been, for those who find reading easier than listening. (As an aside, the language of the symposium was English and while this is commonplace for such international gatherings, I would just like to thank those whose first language is not English for their efforts which, I regret, I cannot reciprocate.) Sasha went on to introduce us to Peter Sloterdijk's theory of spheres - a way of describing our experience of 'being together' in protective shared spaces: bubbles, globes and foam - coalescing and separating to form new combinations, living with boundaries between us that are neither yours nor mine, but both of ours. And this, presumably, reflects sociological notions of spaces as being constituted not merely by their physical characteristics but by the interactions that take place within them, and crucially, by the power dynamics inherent in those interactions. The image of bubbles was taken up and ran through my small group and resonated wonderfully with the banner I saw at the airport as I was leaving - bubbles and boundaries. Although I translated the word 'Grenzen' on the banner as 'limits' - because that is what I imagine the advertiser intended to convey - the literal translation is boundaries or frontiers.

The pianist at Terazin was Edith Kraus and the film about her life was born out of a reconciliation between German parents and their son. The

film, consisting almost exclusively of Edith Kraus talking to camera with a sound track of her piano playing, illustrated the power of music in allowing someone to survive an inhuman situation - and the cost of doing so. We were grateful to Liesel Hearst when the film had finished, for stating that we needed to digest its impact rather than attempt to put it into words immediately. The following day we had our own chance to make music, as Helga Felsberger (President of the Austrian Institute of Group Analysis) had invited her singing teacher to come and work with us as a community choir - in no time the teacher had us singing rounds and part songs; bringing, in my view, intersubjectivity into conscious awareness, as we listened - tuned in - to each other within a shared sense of time - in order to develop meaning. Harmony, it should be remembered, derives from allowing differences to exist alongside each other, not of creating sameness.

We had a further aesthetic experience (as Dieter Nitzgen pointed out) in listening to Wolfgang Roth's presentation on Foulkes and Pirandello, entitled 'The Birth of Group Analysis in the Spirit of Theatre'. Wolfgang is a writer of radio plays and despite his concerns about the limitations of reading his paper in a language other than his own, it came dramatically to life, creating before our ears a therapeutic group made up of the 6 Characters and the bemused Director, characters alternately seeking a greater understanding of each other or resolutely holding to their own views and demanding validation from the group - a creation further enlivened by examples from a very difficult adolescents' group that Wolfgang conducts. Again, this aesthetic experience made intersubjectivity manifest - the silent audience was involved in co-creating the drama, in making joint meaning out of the experience.

I could go on - 'Victimhood, Vengefulness and the Culture of Forgiveness', conversations over coffee, the 'Contribution of Trigrant Burrows', the wine tavern, the Viennese art works that illustrated Morris Nitsun's talk - and still I am aware that there are many details I have forgotten, so that I am very much looking forward to reading the papers again when they are published in the special edition of Group Analysis.

But it won't be the same, it will remind me of, but not recreate, the experience of engaging with the ideas in the presence of so many others from around Europe and beyond. It seems vital that we develop our theory and take part in the current debates in the field of the psychosocial - like Tamino and Pamina going through the trials of fire and

water with their Magic Flute, in order to test the strength of their ideals - if we are to keep group analysis alive and strong in the 21st century. I would like to convey my particular thanks to Helga Felsberger of the Austrian Institute of Group Analysis and to Sue Einhorn as chair of the scientific committee of GASI, for the opportunity we enjoyed.

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Adrift on the Med: My struggle to join the group

Presented at the IAGP III Regional Mediterranean Congress, 2008

Once a boundary is crossed, something has changed. (Agazarian, 1991)

I moved to Barcelona in September 1999. I came here with my Spanish wife (she too is a migrant from León in the west of Spain) and children. I remember the tremendous excitement and anticipation at the prospect of living in Barcelona, a city still basking in post-Olympic fame and grandeur. It seemed everybody was wowed by where I was going and fully understanding of why I was leaving. Nonetheless, I had doubts. I was fearful of leaving so much behind, of not having the resources to cope with such a change and had little idea of whether I could fit-in in my new home.

Migration is a change ... of such magnitude that it not only puts one's identity on the line but puts it at risk. One experiences a wholesale loss of

one's meaningful and valued objects: people, things, places, language, culture ... (Grinberg and Grinberg, quoted in Bledin, 2003)

The aspect of my journey I wish to discuss here is that of my entry into the group, in particular, my first encounters with the local group psychotherapeutic milieu. I will apply ideas developed by Yvonne Agazarian in her group-as-a-whole systems theory to this process. The entry phase into a group is central to the subsequent development of the migrant / host culture relationship. It is at this point where the seed is laid for the subsequent identity and belonging crisis so common to the migrant. I would argue that migration necessarily involves a crisis of identity and belonging in the individual and that migration is a primary source of crisis in the host group or culture. This has been so with mass migrations throughout history and, in particular, during the twentieth century. Fascism, for example, can be understood as any concerted efforts to resist the differentiation crisis brought on by migration.

Foulkes' concept of the matrix (an invisible network of communication serving as the backdrop for all here and now activity) helps us understand just how the migrating individual not only is shaped by (the more manifest process) but also shapes (the latent process) the matrix of the host group, irrespective of whether they have adopted a total immersion role or a total avoidance role as ways of managing the migrant identity and belonging crisis. The avoidant migrant, so typical of the 'expat' English abroad, is in mourning for the lost group and seeks out the safety of his/her cultural, linguistic or religious subgroup to help reduce his sense of loss and resolve the threat posed to his/her identity by the host group. It is through the formation of 'functional' subgroups within the larger group, according to Agazarian, (1991) that the hitherto undifferentiated large group can begin to develop and grow through differentiation. The immersed migrant who has not sought out an expat subgroup generally tends to defer his/her crisis of loss, identity and belonging for a later date.

The journey from the north of Europe to the South is a very familiar and well trodden path. In the popular mind it is a kind of secular pilgrimage, expressing devotion to the twin gods of sun and sand, an experience which typically turns out to be an immersion in more primitive parts of ourselves. We head south to escape our heads, to get closer to our hearts, bodies and genitals. I grew up with a very limited set of fantasies

and stereotypes about southern Europe, a distinctly part-object (a term coined by Melanie Klein to describe how the infant splits the world, primarily mother, into good and bad parts – so part-object thinking is primitive, reductive, simplistic...) view of countries such as Spain. For the vast majority of north to south holiday makers it is the part-object primitive non-complex version of a place and people that is sought. Who wants to deal with life's complexities when you're on holiday? For the migrant, the person who stays on once the holiday has terminated, this part-object view becomes the initial frame of reference through which all experience is filtered. Through initial culture shock and other regressive pressures, local people and local culture gradually begin to be experienced as strange and unloving, like incompetent and hated parents – a set of internal representations defined by a failure to neither conform to my part-object view, "it just wasn't like I expected", nor meet my most basic needs, "they don't do it like we do back home". To survive and adapt the individual drifts towards subgroups that occupy spaces at the margins of society and culture, subgroups that become a refuge, a ghetto and breeding-ground for hatred and pooled distortions of the local culture.

Emigration means leaving behind the familiar world of external objects and, often, the internal world of familiar objects. A new immigrant, who has left behind his/her mother, father, and motherland, might be regarded as psychologically in the position of an infant, dependent on the new mother-country to provide protection and nurturing. (Bledin, 2003)

My migration south to Spain subsequently enabled me, as a psychotherapist working here in Barcelona largely within the English speaking communities, to empathise with the many people I come across in my practice struggling with themes that resonated with my own journey: loss, isolation, depression, culture shock and cultural dislocation, identity struggles, over-indulgence, addiction,.. In particular, the gradually emerging awareness of the centrality to my identity of the group I left behind, combined with the gradually unfolding struggle to join my new group.

Joining the group

Despite that the founding figures of British Group Analysis, Foulkes and de Maré, having clearly impacted in the Spanish

group psychotherapy scene, my initial experience was both confusing and distressing. It became quite clear to me early on that some fundamental differences between the two psychotherapeutic cultures between which I was migrating were going to impose clear limitations on the nature of the role I could assume in my new chosen home. My initial experience helped clarify much about the scale of what I had embarked upon and helped set an emotional tone for the struggles awaiting me. At the time I (naively?) believed that the existence of the European Union (EU) and the concomitant dissolution of national boundaries would somehow make this all relatively straightforward. On the contrary, some boundaries are now more difficult to cross within the EU as states and significant elements of their populations have become increasingly protectionist in relation to their cultural, economic and linguistic space. Added to which, something of an arrogant British colonial mentality began to surface in me – I imagined that I would be exporting group analysis to Spain, which was of course just what they needed, because ‘Man! have they got problems with time and organization!’

As group psychotherapists we are frequently working with the experiences of leaving and joining and the concomitant impact on the dynamics of the group. The powerful impact on the joining individual, the significant and potentially destabilising consequences for the group: the regressive forces unleashed, the renewed sibling rivalries, the lost safety of the old group..... My arrival in Spain (it didn’t occur to me that I was moving to Catalonia – one is never joining the group one imagines oneself to be joining!) coincided with a number of major congresses in the field of group and gave me an extraordinary opportunity to begin to get to know my new group and, in it, begin to negotiate a role. At both I experienced an embracing and welcoming warmth. However, I left both feeling angry, confused and uncomfortably aware of myself as an obsessive and anal northern European. None of the small or large group sessions started on time. Sessions were cancelled either to make up for lost time or make way for charismatic speakers. Where was the respect for the group and its boundaries. I felt literally ‘at sea’, with a sudden defining internal image of myself floating aimlessly, having cast myself adrift on the Mediterranean. Of much deeper importance for my career opportunities, I learned that to survive as a psychotherapist here you need to be either a psychologist or a doctor or a psychiatrist (I was a teacher before training as a psychotherapist) and that there was no place for lay psychotherapists such as me! I thought I’d be exporting group analysis, in fact in local terms, I wasn’t even qualified! The only thing I

could really offer, for which there was a market and for which I was qualified, was English teaching!

Joining a group

The new member joins a group with a repertoire of possible roles he could adopt. This repertoire is organized on the basis of a more or less me / not me hierarchy. So some roles may closely correspond with a self ideal, others to familiar and ingrained intrapersonal and relational behaviours.

Most typically in a group, an individual will helplessly, unwittingly and persistently repeat, in the group, the major role behaviors that they learnt in childhood, thus keeping their relationship with their environment stable and predictable. (Agazarian, 1991)

From the moment of entry, although the role finding starts well before, there then occurs an unconscious process of role negotiation involving the search for some kind of cohesion between the needs of the new member and the needs of the group. Often during sessions in which a new member is welcomed it can feel like a job interview, with the group interrogating the new member and unconsciously communicating something like, 'we have a vacant role in our group and we want to know whether you fit the bill'. In Agazarian's model it is as if the member volunteers for a role. I have observed on several occasions the phenomenon of new members being welcomed and seeming to have experienced a positive first session and then unexpectedly disappearing. Typically, this is the new member that the group encourages to divulge too much, who then cannot bare the shame of over-exposure. Earlier in my career I believed that seeming comfortable and telling one's story were signs of successful selection, preparation and adaptation. However it is clear that the group's hostility can be disguised by a caring embrace. If I observe this to be happening, with a view to facilitating the new member's entry and survival in the group, I generally intervene to limit the excessive sharing of the new member and to shift the focus onto the group's unconscious attack.

Understanding the differences between interpreting to an individual and interpreting to the group-as-a-whole has important implications for the therapist. For example, when the therapist makes an individual interpretation to the scapegoat, no matter how phrased, the therapist has

joined the group communication pattern to deviant and has thus reinforced the pattern and joined the scapegoating! (Agazarian, 1987)

Depending on the developmental phase of the group, the new member is a potential candidate for a number of possible roles. According to Agazarian (1991) the major dynamic purpose of roles in a group 'is to provide a stabilizing function for both the individual and for the group-as-a-whole'. For example, in the early leader dependent phase the group may be in need of somebody to take on the role of the patient. For the group-as-a-whole the identified patient serves a developmental and a containing function. The identified patient becomes the member in need of the therapist's attention, the test of his clinical competence or omnipotence (depending on the degree of dependence). The therapist's response helps either reinforce the group's dependence or prompts the group to turn more towards each other. The identified patient role is brought into being by the ever-present interpersonal process of projective identification, through which the group disavows itself of any need it may have for the therapist by locating that need in the group patient.

Projective identification in groups is the simple activity of projecting the unacceptable, unacknowledged part of the self into a convenient role as a "container" and treating it as unacceptable. The most obvious form of this is the creation of the role of the group Scapegoat or the group Identified Patient. (Agazarian, 1987)

In this context the phenomenon of the premature drop-out after the first session arises out of the tremendous unconscious pressure imposed on a new member to carry something for the group. This can cause them to feel pushed or manipulated into a particular role, which they subsequently reject, by refusing to identify with the projections and either reasserting their familiar role preferences or leaving. This is particularly true of the scapegoat role, which Agazarian describes as being a 'containing role' during a transitional phase in the group's development while it passes from a stage characterized by fusion and merger to a stage in which the group begins to explore internal differences. The scapegoat volunteers by producing behaviour that is deviant to group norms – thus threatening the established unity or harmony of the group through symbolizing change and difference. The

group will seek to expel the scapegoat if it does not feel ready to address its internal differences.

For the immigrant, there is considerable pressure (role suction – a concept central to Agazarian's ideas) to slip into the costumes of patient and scapegoat. The over-representation of migrant groups within the penal and mental health systems is a clear and depressing reminder of this phenomenon. My Polish uncle spent many of the last years of his life in a chronic state of depression. He died in a psychiatric institution. He, like my father and grandparents, was part of the massive wave (over a quarter of a million) of Polish immigration in post-war UK, amongst whom figures for severe mental health difficulties were disproportionately high. In a recent report on the more recent post-accession (to the EU) wave of Polish migration to the UK (nearly half a million alone between May 2004 and June 2006) a similar depressing but unsurprising story is told:

The proportion of Polish migrants with untreated mental distress is high. These migrants are mostly unwilling to avail themselves to institutional help because of stigma related to mental health problems and stereotypical negative view of this kind of help. (Galasiński et al, 2008)

Migrants as pioneers

At a time when immigrants to the UK are asked to 'prove their worth' and at a time when mass migration to Spain is subsiding, when the governing Popular Party has been proposing that immigrants undertake cultural and linguistic education, the role negotiation that takes place at national boundaries is clearly a profound contemporary issue. Spain is in great need of immigrants to complete its harvests but has little taste for immigrants to take on the role of full citizenship.

In my own case, I have accepted that my role as an anal northern European has some local value, however, I have done this on the outside of the local group therapeutic culture. Instead, I have found familiar therapist subgroups that have helped me both manage my transferences and projections and at the same time acquire a sufficient level of professional validation while working here. I belong to the Barcelona Network of English Speaking Therapists (www.barcelonanest.com) a multidisciplinary group that has provided me with a sense of legitimacy and belonging. I have also found work on two university based therapy

trainings, both committed to the lay therapist. Many of the art therapists trained by Metafora (www.metafora.org) and for ten years accredited by the University of Barcelona (now accredited by the Universidad de Pompeu Fabra) were originally artists or from other 'lay' professions. Many of the Dance Movement Therapists trained by the Autonomous University of Barcelona (<http://pagines.uab.cat/dmt/>) come from a dance background. Both provide for me a safe subgroup from within which I feel that there is some hope of challenging the prevailing clinical model of what it means to be a therapist within Spain. Both trainings promote the idea of the trainee as pioneer in a new but not-so-welcoming world, negotiating some kind of permit for entering the professional and organized world of therapy. The pioneer role for some students provides an enabling and energizing sense of purpose and direction. For others, it generates much anger and resentment.

On both courses I conduct a large group experience and in both it is the norm for a majority of the students to arrive late. On a number of occasions I have been alone at the start of the session quietly reaffirming to myself the value of maintaining safe, secure and reliable boundaries while under intense pressure to take my eye off the setting. This has not been easy but I believe my insistence on starting and finishing on time, a basic group analytic value and the least we can do, has allowed the groups to begin to explore issues around authority, conflict, cultural identity. Some of the students who have been more successful in opening new doors have told me that the experience of the large group helped them in the struggle as a pioneer to find their voice in a hostile world.

Finally, most, if not all, of the clients in my private practice are struggling with issues emerging out of their experience of migration, whether it be isolation, criminality, addiction or relationship difficulties, I feel that my at times painful and frustrating experiences of striving to open doors as a group psychotherapist in Spain have given me the means to be able to build at least some kind of empathic bridge between us.

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Peter Zelaskowski

Comment/Response Re. Kevin Power's review of *From Psychoanalysis to Group Analysis. The Pioneering Work of Trigant Burrow*

Dear Kevin,

I catch at the reading of your post to enter into what seems to strike you as an obscure matter that you raised also in your lively and thoughtful review of *From Psychoanalysis to Group Analysis - The Pioneering Work of Trigant Burrow*, which appeared recently in *Contexts* (September, 2013, p. 61).

As far as I am concerned as editor together with G.O. Pertegato, obviously we have nothing to do with the wholly contrasting Foulkes' mentions of Burrow published respectively in the 1957 and 1965 editions of the book *Group Psychotherapy - The Psychoanalytic Approach* by S.H. Foulkes & J. Anthony. In truth, at the time, your having raised the same specific queries,

I corresponded with you about such discrepancy (see our e-mails of June 27 and 28, 2013). I would like to report what I replied, with some additions since. I have the impression of misunderstandings, in particular, about our omission of the above editions in the bibliography and about the contrasting Foulkes' evaluation of Burrow's work and our consequent conclusions.

1) The 1957 1st edition was not traceable, being surely out of print. That's why we couldn't list it in the bibliography. Further, how could we know if Foulkes had written something different on Burrow with respect to the 1965 2nd edition (reprinted in 1967, 1968, 1971)? What is more, it is by a lucky chance that, as you yourself said, you bought "a second hand copy twenty five years ago" of the first edition! Apropos of this, you were so kind, being available to send me the page with that passage, which I haven't as yet received. Can I hope to get it?

2) What then about the 1965 2nd edition which we have used? Of course, since the 2009 Italian edition of the book on Burrow, I had thoroughly checked it and it emerged that at p. 16, Burrow is simply generically named by Foulkes, together with himself and other authors of the analytic approach to groups (by three lines and two words), as follows: "Some early contributions in this field were made by T. Burrow, Louis Wender, P. Schilder, S. H. Foulkes, and in a systematic form by S. R. Slavson. This work is not explicitly reviewed here.* "

Please note that the asterisk is a cross-reference to a footnote, which does not give further details, but suggests that the reader turn to another book in these words: "For this the reader may be referred to S. H. Foulkes: *Therapeutic Group Analysis*, Allen & Unwin, 1964." Evidently, not only there were no traces of the 16 lines of the first edition in praise of Burrow you spoke of, but also there was nothing relevant, but a mere list of names. Given that we didn't draw anything from it, with the umpteenth generic mention, here much more generic than any other, where Burrow is assembled together with much later analytic group psychotherapy figures, also the 1965 2nd edition was omitted in the bibliography.

3) Consequently, as indicated by the above mentioned footnote, we turned to and consulted *Therapeutic Group Analysis* (1964). As I wrote to you, here one meets with fewer generic words of appreciation: "Trigant Burrow did put the group into the centre of his orientation. That was and remains his great merit." Stop. And Foulkes continues with lots of misinterpretations, historical distortions and belittlements of Burrow's work. Though he outlined the group analytic method and many basic concepts from Burrow without giving due credit, he writes: "I think I somewhat overestimated the range of his work".

I agree that you cannot avoid asking why those 16 lines of encomium of Burrow disappeared in the "second edition, 1965"; but, thanks to Hanne's recent attachment, we now know that Juan Campos refers to it as a "*revised edition*" (my italics). All this may help us to trace to Foulkes himself, being the author of the introduction, the cutting off of those 16 lines. But why did he cut off this passage of Burrow's eulogy in which he writes that Burrow is "one of the most important pioneers of group analysis"? On the basis of my long

study, it is not so surprising to me. Apart from the fact that Burrow is not “one of the most important pioneers of group analysis”, but he is the first pioneer, such behaviour seems to stand as a further element which witnesses Foulkes’ ambition to present group analysis as his own creation.

In addition, might it be perhaps of some importance that the Editorial Foreword by C.A. Mace qualifies the 1965 book as “*the first attempt* to give a comprehensive account for the *lay reader* of the principles and method of Group Psychotherapy”? (p.11, my italics)

I am sorry, Kevin, I cannot but be in dissent on your disagreement in *Contexts* with some of our conclusions on Foulkes’ evaluations of Burrow’s work. You correctly acknowledged that Burrow pioneered group analysis and made a list of some basic group analytic concepts introduced by him, and others could be added, like the therapeutic factors, so specific to group analytic treatment.

And what about theory? But Foulkes never quoted Burrow’s specific concepts either about theory, for instance, the social nature of the human being, or the method, from which he significantly drew. Moreover, you yourself recognize that Foulkes “does make some acknowledgements of Burrow’s work, though without going into detail about how exactly this influenced him as he does with, for instance, Goldstein’s work” (K. Power, 2013, p.35). And this coincides with our view.

In the 2013 GASI Autumn Workshop, on the basis of Foulkes’ writings and published and unpublished documentary sources, a brief report specifying “Foulkes’ roots in Trigant Burrow’s writings” was presented, along with the evidence of a strict parallelism between the basic concepts of the two approaches and the disquieting attitude of Foulkes in substantially denying and consigning Burrow’s work to obscurity.

It is most interesting that Dieter Sandner’s statement too, who, like myself, discovered Burrow fortuitously and studied his work, is quite correspondent:

“Extraordinarily Foulkes does not explain in what mood he is debtor to him and does not quote his works on group analysis” (2003, p. 154, my italics)

About the paternity of the term “group analysis”, there are some contradictory versions in Foulkes. Anyway, even when Burrow introduced the term “phyloanalysis” (borrowed from the ancient Greek phylum) which was adopted in order to avoid the implication that group analysis could be identified only as a group treatment, the term group analysis continued to be used often interchangeably with it, being considered its “synonym”. Perhaps it is worth specifying that the term phyloanalysis, as Burrow himself explains in the glossary, is a “method developed by the author for investigating disorders in human behaviour.”

I cannot enter now into the merit of these issues. They have been confronted either in the book (2013, p. lxvii-lxviii; p. xcii-xciv) or deepened in some papers (E.Gatti Pertegato 1994-a, 1994b, 2009a, 2009b; E.Gatti pertegato &

G.O.Pertegato, 1995) and I further developed "Foulkes' roots in Trigant Burrow's writings" at the recent Vienna GASI Autumn workshop.

But what then about Foulkes? Surely he developed in some way group analysis and I think that an honest, accurate, and comparative study, free from preconceptions, should be carried out in order to distinguish his own contribution from that of his very illustrious predecessor, whose work is far from being known in its entirety. [Apart from any other things, it is a question of: "Dare a Cesare quel che è di Cesare!" or Give to Caesar what is Caesar's].

Anyway, now Burrow's essays on group analytic theory and the methods of the Twenties speak for themselves. I quite agree with you, Kevin, that "Burrow has been ostracised, censored, plundered and ignored" and that time has come to restore the historical truth. As group analysts, to whom history is of the utmost importance, we should not fail this. It would be a remunerative work as it has been with me.

I share and applaud your courageous proposal that "Burrow's work needs large re-assessment."

Many thanks for your dedication and the exacting task of reviewing Burrow's book!

All the best Edi Gatti Pertegato

**From the archives of Juan Campos: Biographical and
Professional Chronology
of
S.H. Foulkes
constructed by Juan Campos
in view of his own interests and writings in Group Analysis**

Information provided by Hanne Campos: Juan, being a historian, compiled this biography as a background document for his own thinking and writing. Juan did not believe in copyright; but he did believe in making reference to the source, the authors and works, where we get our ideas from.

1898

Born September 1898 in Karlsruhe (Grand Duchy of Baden), grandson of the family's matriarch Fanny Fuchs and the son of Gustav Fuchs (third of 18 children, only two girls) timber merchant, and Sarah née Durlacher (family of wine merchants). He had three elder brothers: Richard (+11), artistic; Gottfried (+9) international football hero and Walter (+7), plus a single sister, Senta (+10).

1916

Matriculated from Gymnasium not classical, learns English not Greek.

1917

After the Abitur too young to join the Army, one brief course of architecture at the Politechnic.

1917-19

Served as telephonist and telegraphist in German army; served in France.

1919-21

Began medical studies, two Premedical semesters at Heidelberg. (“Read Jaspers, Gruhle. “This was in 1919, and ever since, Freud and his work have been the greatest influence in my professional life, and remain so at the present time. From then on I knew exactly what I wanted to be, namely a psychoanalysts” (Auto 1968).

1921

1st Clinical year studied in Munich; attended lectures by Kraepelin.

1921-23

2nd in Frankfurt; principal teachers Gustav von Bergman and Karl Kleist.

1923

MD Frankfurt. First marriage to Erna Stavenhagen.

1923-24

'Practical' half year in Berlin at the Charité II.

1924

Spent year at family firm in Karlsruhe, since German runaway inflation made economic outlook for doctors doubtful. Birth of son Thomas.

1925-28

Returned to postgraduate studies at Frankfurt, and did a year and a half of clinical medicine under Professor Strassburger, and two years of neurology under Professor Kurt Goldstein at the Neurological Institute of

the Univ. of Frankfurt, the Institute for Research on the After-effects of Brain Injuries.

Daughter Lisa (now Mrs. Ward) born in 1927.

1928

Took wife and two children to Vienna. Began psychoanalytic and psychiatric studies in Vienna. Psychoanalyst: Dr. Helene Deutsch., the director of Training at Vienna Institute, offered him a vacancy herself and became his training analyst. More surprisingly, she also took his wife into analysis. SHF thought that to be strange, but he accepted it as he felt Dr. Deutsch knew what she was doing.¹ Psychiatric training under Professors Wagner-Jauregg and Otto Pötzl and Schilder's Seminars; worked with Heinz Hartmann, Hans Hoff, Erwin Stengel and Suzanne Zinng (Bleuler's group) and others, as a foreign graduate of the Vienna Institute, likely to have problems to join the German Society as Associate.

1930

Professor of Neurology K. Goldstein went to Berlin City Hospital; 1933 in Holland as a Rockefeller Research Fellow (like Landauer) wrote *Der Organismus*. Went to Columbia University 1935.

1930

Foulkes returned to Frankfurt to join recently founded Frankfurt Psychoanalytic Institute where he had a half-time appointment in charge of the Clinic. Private practice as specialist psychiatrist and psychoanalyst. Birth of second daughter Vera (Mrs. Mayer) in 1931.

1932

Marienbad Congress, intervention with the Police President tennis champion Otto Pforzheim in reference to the safety of the Congress. Knew Jones there. Motivated by the contacts during the Congress, he dared to write Freud a letter in reference to the exaggerated demands of Berlin.

1933

S.H.F., Erna and three children left Germany suddenly early in April to avoid having their passports confiscated. First went to Switzerland where he saw Horkheimer and colleagues, who were in Germany at the time and well informed about the situation in Germany. They confirmed his decision not to return.

He also went to Paris to see psychoanalytic colleagues there, but after receiving an invitation from Jones, to discuss the possibility of settling in London, he quickly decided to follow this up. Arrived in London in May 1933, and stayed there to the end of his life.

Jones advised him to obtain medical qualifications and work at the Psychoanalytic Clinic of the Institute Gloucester Place. Attended Westminster Medical School.

1936

British medical qualification: LRCP LRCS Edinburgh, LRFPS Glasgow. Private practice as psychoanalyst in London. Planning to write a book with his analysand Norbert Elias. Also attended Wiesbaden Congress and made a visit to Freud.

1937

Full membership to the British Psychoanalytical Society with a paper on “Introjection”.

Divorced.

1938

Naturalized British subject.

Married, secondly, Kilmeny Graham.

Changed name from Fuchs to Foulkes.

1939

With the outbreak of the war in 1939, patients dispersed from London and SHF took a position as a psychotherapist in the busy practice of Dr. Craig, a psychiatrist who drew patients from a large area of the West Country in Exeter.

While expecting call-up for war service practised psychotherapy and group psychotherapy at Exeter. First groups conducted both privately and at Exeter Child Guidance Clinic. Foulkes starts his first group in Exeter that year (Foulkes.1948:39)

1942-46.

Joined Royal Army Medical Corps. Appointed Major (Specialist in Psychiatry) and posted to Northfield Military Hospital near Birmingham. There introduced group methods on large scale and later took leading part in transforming hospital into therapeutic community, the first of its kind. At Northfield Foulkes meets James Anthony, Patrick de Maré, Martin James and others.

1942 wrote his first article on group analysis (published in 1944).

1942 Moreno's Sociometric and Psychodramatic Institute in NYC & Soc.

for Psychodrama and Group Psychotherapy and the Bulletin in 1943

1943

S.R.Slavson's American Group Therapy Ass. --> Group Psychotherapy Ass.
(1952)

1945

Moreno's teaching for several months at the Tavistock Clinic &

Major Fritzpatric visited Moreno's Sociometric Inst. New York and as a
result the "Symposium in Group Psychotherapy: Some Group Problems
in the British Army" (J.J.Rees, Hargreaves, Main, Wilson, Bion, Foulkes,
Rickman, Trist, Bridger and Sutherland) was published.

1946

SHF returns to London after army service.

Took consulting room at 58 Portland Place.

Held regular meetings with colleagues interested in group
psychotherapy.

1947-50

Associate Chief Assistant, Department of Psychological Medicine, St.
Bartholomew's Hospital.

1948

The Monday night group. After wartime experience with group methods by a number of British psychiatrists mainly at Northfield Military Neurosis Centre near Birmingham, a small circle met regularly for discussion and exchange of experiences. This led among other things to preparing a working paper on communication (a subject of special interest at that time) for the 1948 International Congress of Mental Health (see *Therapeutic Group Analysis*, pp. 269-278). Meetings continued, mostly at Dr. Foulkes' house at 7 Linnell Close in London. In 1950 regular participants were Drs. James Anthony, Erna Dalberg, Pat de Maré, Norbert Elias, Martin James, Kräupl-Taylor and Sybille Yates... Others joined occasionally, including visitors from outside London and from abroad.

Publication of *Introduction to Group-Analytic Psychotherapy*. Convened group to present study of communication in a group at International Congress of Mental Health, London.

Visited USA (Lectured in New York, visited Boston, Washington and Baltimore and the Moreno Institute (Zerka)) and the AGPA.

Application to the S. H. Metropolitan Regional Hospital Board in October 1948 by Dr. de Mare.

1949

Memorandum on the proposed establishment of a group psychotherapy centre at the Maudsley Hospital in February 1949 had been unsuccessful in getting official support for group psychotherapy under the National Health Service.

1950

“Efforts therefore began to find the means to establish a private group-analytic centre. We looked at many houses and investigated and discussed the many problems connected with establishing such a centre. The late Richard Iliffe was especially helpful at this early stage, having discussions with lawyers, accountants and even the Howard de Walden Estate (the ground landlords of the Harley Street area with very strict rules about who might practice where). Richard Iliffe continued to be an active force until his untimely death in 1959.

One difficulty was finding experienced colleagues to work at such a centre when the financial outlook was rather uncertain, especially as the effects of the newly established National Health Service on private practice were hard to estimate. No one (apart from SHF) felt ready to teach, partly perhaps because group-analytic teaching requires active involvement, away from textbooks and other academic props.”

Private group-analytic centre. From the notes of a meeting on 20th March 1950: "Dr. Foulkes raised the problem of a more formal organization to meet increasing outside interest in the group's activities. The general feeling ran counter to more organization and the group agreed to continue meeting, but that procedure should be more systematic and contributions read and discussed. The collective name of 'Group-Analytic Research Centre' was agreed."

Foulkes appointed to staff of Maudsley Hospital: Consultant Physician to the Bethlem Royal and Maudsley Hospitals (postgraduate teaching hospital attached to the Institute of Psychiatry)

1951

1951 Slavson's Int. Journal of Group Psychotherapy

1951, Moreno visits London. Joshua Bierer shows hospital and later trip arranges meeting with himself, T.P.Rees, H. Ezriel, P.Senft, & S.H.Foulkes.to plan for a British Society of Group Psychotherapy and a British Journal--->Int. Journal of Social Psychiatry.

Spring 1991 a trip to Paris brought about the creation of the "First International Assn. of Group Psychotherapy" initiated and chaired by Moreno, that included among other Favez Boutonir, S. Lebovici, Foulkes, Bierer and Zerca Moreno.

Early in 51 Dr. Foulkes had to give up his consulting room at 58 Portland Place as the house was being sold and he took the ground floor at 22 Upper Wimpole Street. This he saw as a 'pilot group centre' to allow development of group analysis as well as consulting rooms for himself. Training seminars in group analysis.

"This 'pilot centre' was the beginning of the Group-Analytic Society (London) as well as the Group Analytic Practice. '22' remained the Society's headquarters until November 1966 when the practice moved to 88 Montagu Mansions (outside the restrictive Harley Street district) with consulting rooms for many senior members including Dr. Foulkes and where the Society was given hospitality. At the time of writing we still held committee meetings, workshops and other activities at '88', though lack of space has caused a spill over into nearby 1 Bickenhall Mansions where the official headquarters are now located."

In September 1951 Dr. Foulkes announced a course in group analysis: "... The course is intended to cover both elementary and advanced levels, from a practical-technical as well as a theoretical point of view. It will include small discussion groups under the direction of experienced

tutors. If there is sufficient interest, therapeutic (training) groups can also be formed. All possible help and assistance will be given to research projects. Personal individual supervision or other forms of teaching can be arranged on special terms..."

"As hitherto group work done elsewhere may be used for supervision, It will however be obvious to you that it is most desirable to plan and control a number of groups centrally —desirable from all points of view, the therapeutic, the patient's, the teaching and training as well as the scientific. It will therefore be possible to absorb a number of suitable groups. Any patients referred..."

1951/52

It took some years before all this could be put into practice. The first result was a weekly seminar by SHF during 1951/52. Regular participants included Jane Abercrombie, James Anthony, Ronald Casson, Paul de Berker, Pat de Maré, Julius Guild, James Home, Joyce Martin, Elizabeth Marx (later Foulkes), Dorothy Munro (later Ayton), Paul Senft and Hedwig Schwarz.

Announcement of the First International Congress of Group Psychotherapy. Meanwhile Slavson & Hulse arranged to make the AGPA member of the World Federation of Mental Health "A planned Int. Conference of Group Psychotherapy in conjunction to the WFMH failed to materialize because of irreconcilable differences between Moreno and Slavson and in 1954 the AGPA established new Committee on the International aspects of Group Psychotherapy" (Schillinger p2) In contrast Hadden "It was learned that Jacob Moreno and the Moreno Institute planned a meeting at the same time. Frank Freemond Smith.

head of the WFMH, insisted that they join in a single congress on group psychotherapy. Delegated in Wilfred Hulse (AGPA) and Wellman Warner.

1952

Foundation of the Society. The Inaugural Meeting of the Society was held at 22 Upper Wimpole Street, London, W.1 at 8 p.m. on Tuesday 3rd June 1952. Present were: The Hon. W. H. R. Iliffe (Chairman), Dr. N. Elias, Mrs. M. L. J. Abercrombie, Dr. S. H. Foulkes, Dr. E. J. Anthony, Dr. B. P. de Maré, Miss E. T. Marx (Secretary).

“On being invited by Mr. Iliffe to sponsor the Society, Dr. Foulkes outlined the reasons for founding a formal body which would centralize the work of group analysts, wherever it was carried out. After discussing the aims as incorporated in the draft constitution he moved the resolution:

That this meeting feels it would be helpful to have a body representing those concerned in the development of group analysis (group-analytic psychotherapy) in all its aspects and RESOLVES to form a Society with the object of furthering group analytic theory and practice.

Mrs. Abercrombie seconded the motion which was carried unanimously. The Chairman then announced the Society as formed.

The Constitution and Rules having been circularized in draft form were then considered and, after discussion, adopted in amended form. The first Officers of the Society were elected: Dr. Foulkes - President, Dr. Anthony and Dr. de Maré -Vice-Presidents, Mr. Iliffe - Hon. Secretary & Hon. Treasurer. At a meeting on 22nd July 1952 future plans were discussed in detail, particularly the question of membership, training and publications.

Training: A subcommittee was asked to draw up a training and lecture program, circulated and discussed by the whole committee on 23rd September. Colleagues known to be interested in group analysis were sent an announcement about the Society, the proposed training scheme and regular monthly 'open meetings'. Monday night was chosen as the regular evening for meetings, (It still is.)

Mr. Iliffe made regular grants towards the expenses of the Society during the early years, and Drs. Anthony, de Maré and Foulkes gave all the income from groups they were conducting at Upper Wimpole Street towards expenses. Later when more groups got under way it was decided that each conductor be asked to contribute a levy of three guineas a session from their group earnings (the standard fee for groups was then one guinea a session, i.e. 1 pound 1 shilling, and most groups met once a week). The system of levies has survived to this day

The hope had always been that the practice of group analysis could subsidize scientific and research activities of the Society, but the Society itself was never directly engaged in therapy, having always in mind the likely future charitable status which has to be established before getting official recognition. Among those who conducted groups at '22' were James Anthony, Ronald Casson, Pat de Maré, SHF, Jim Home, Malcolm Pines, Robin Skynner and Bill Stauble.

Scientific and other activities: On Monday nights there were various seminars and study groups dealing with clinical, theoretical and applied group analysis over the years but systematic training took longer to establish. The monthly meetings were held regularly at Upper Wimpole Street; at the first 'open meeting' on 3rd November 1952, 21 persons signed the visitors' book. During the first three years attendance varied

between 17 and 32, averaging just over 22, the most popular talks were those by Drs. Tom Main and Maxwell Jones.

1952-53

June. Inaugural meeting of the Group-Analytic Society. SHF was its President from 1952 until 1970

1954

SHF as a member of the International Committee for Group Psychotherapy attended first International Congress in Toronto.
Member of Council of British Psycho-Analytical Society.

1955

The first 'general meeting' of Members, Associate Members and students on 31st January 1955 was addressed by our Founding President, S.H.F, who spoke on 'The Position of Group Analysis to-day with special reference to the role of this Society' (extract published in the Society's 'News and Views' No. 1, 1961). In recapitulating the characteristic features of the Society he said: "It is a private, independent Society with high standards. Its aims are the development of group-analytic psychotherapy 1) as an experience, (2) as a technique, (3) as a tool used for investigation, whether psychiatric or otherwise, and (4) as a body of theoretical constructs based on factual and clinical observations; particularly concepts of use in the psychotherapeutic or socio-therapeutic field, and concepts linking up with the social sciences."

1958

He does not say so, but there was held in Barcelona the First Symposium of Group Analysis. Robin Skynner joins with S. H. Foulkes in his practice. Second visit to USA. Lectured in New York. Visiting Professor at University of North Carolina Medical School.'

1959

Death of Kilmeny Foulkes in USA.

1960

Aug.-Sept. The 'Young Lions' move to 66 Montagu Mansions, with a formal adoption of the epithet 'Group-Analytic Practice'.

Married Elizabeth Marx.

1961-62

Chairman of Medical Section of the British Psychological Society.

1962 10th anniversary meeting of GAS was held at the Royal Society of Medicine on 2nd June 1962 (30 persons signed the book), followed by a dinner.

1963

In July Dr. Foulkes conducted a well-remembered informal workshop at Pallanza on Lago Maggiore, following the International Congress of Group Psychotherapy at Milan; another such meeting was held in Vienna after the Group Psychotherapy Congress there in September 1968.

Retired from Bethlem Royal and Maudsley Hospitals.

Appointed Hon. Physician to Joint Hospitals for one year to do research into the networks of patients.

1964

31st August, immediately after the International Congress of Psychotherapy in London, we held a meeting with a panel of speakers who had all recently written books on group psychotherapy: Helen Durkin, Jack Krasner, Emanuel Schwartz, S. R. Slavson, Hans Syz, F. Kräupl-Taylor and Dorothy Stock Whitaker, with S.H.F. in the chair. Tapes of this meeting are available.

Appointed Physician Emeritus to Joint Hospitals.

First year of the 'General Course in Group Work'.

First twice a week group, started by Robin Skynner.

1964-65

Chairman of Psychotherapy and Social Psychiatry Section of Royal Medico-Psychological Association (which became Royal College of Psychiatrists).

1965

In October Mrs. Abercrombie who was then Scientific Secretary arranged a one-day meeting on 'Work in Progress' to enable members to learn more about each others' work, especially those from outside London (this was highly successful and could perhaps be repeated from time to time?). Exactly 50 people signed the book on this occasion as also at the panel in August 1964.

Consultant for UNESCO in Israel (mainly to advise on school psychological services). Records of the consultancy.

1966

Move to 88 Montagu Mansions.

1967

1967, London, Concept of group matrix, 1967, (I-1),31-36

Founded Group Analysis International Panel and Correspondence (GAIPAC). Editor 1967-75.

1970

Retired from practice. Continued with teaching, writing and editing.

1970, Estoril, 1st:European Symposium September , 1970,3(3),195; 1971, 4(1)1-64

1st European Symposium on Group Analysis held in Estoril, Portugal, September.

1971

Appointed Foundation Fellow of Royal College of Psychiatrists.

Inception of the Institute of Group-Analysis.

First batch of Qualifying Course students start course.

1972

1972, London, 2nd:European Symposium in London Institute of Psychiatry "Large Group", 1972,5(2)'77-126;77--126; 5(3),149-155

2nd European Symposium on Group Analysis held in London, 1972/05/12-14

1973-74

1st London Workshop on Group Analysis, 1973/12/30/-1974/01/04

These various international undertakings remain the Society's responsibility. All other training has now been taken over by the Institute of Group Analysis (founded in 1971). Our January Workshops in London, lasting five intensive days, are usually oversubscribed.

1973-83.

1973, London, 1st European Workshop 01/01-06/01 (London), 1973, 6(2), 71-84

1973, Altaussee, European Workshop (Ricardi) 26/05-02/06 , 1973, 6(2), 123-124; 6(3),141-151;

Period of overlap of premises with Institute of Group-Analysis at 1Bickenhall Mansions.

1974

First batch of Qualifying Course students qualify.

SHF gives a month's intensive course in group analysis in Austria.

2nd London Workshop on Group Analysis

1974, London, 2nd European Workshop London 30/12-01/05 (See Large & Small Group comments), 1974, 7(1)19-29, 84-91 7(1,3),23-26,89,'159-162; 1975 1975, 8(2),93-96

1974, Altaussee, Workshop (Ricardi & GAS)

31/08-06/09, 1974,7(3),163-4

1974, Amsterdam, 3rd. European Symposium September "Why is it so difficult to teach and to learn", 1975,8(1).5-56; (2),97-98

1974, Berlin, Workshop on Group Analysis

31/01-03/02 Hume & Kreeger, 1975,8(3) 190-192

1975

1975, Altaussee, Intensive Course "How difficult is to escape hospitalization" 9 participantes después III ESGA , 1975, 8(1,3), 57;187-188

1975, Stockholm, European Workshop "Borders and Connections between therapy and training", 1979,12(I),57-65

3rd European Symposium on Group Analysis held in Amsterdam.

1976

3er London Workshop on Group Analysis on "Change and Understanding", 1976/01/04-09.

SHF Died 8 July.

1976, London, 3rd London Workshop. 04/01-09/01 "Change and understanding (activity vs.verbal methods)", 1976, 9(1),43-44; (3),155-160, 253-26

1977

1977, London, 4th:London Workshop "Potentials for learning and change", 1977,10(1-2), 78-79; 139-150

4th London Workshop on Group Analysis on "Potentials for Learning and Change", 1977/01/03-07.

1978

1978, London, 5th London Workshop "Group analysis today,, 1978,11(I), 51-63

1978, Stockholm, 4th European Symposium "Trainers and trainees in the group-analytic and adjacent fields" 26/08-28-08, 1979,12(I) 41-57
5th London Workshop on Group Analysis on "Group Analysis To-day"

1979

1979, London, 6th London Workshop "Learning to let things happen",
1979,12(2), 158-165
4th European Symposium on Group Analysis in Estocolmo.

1980

1980, London, 7th London Workshop "Phantasy and Reality in Groups",
1980, 13 (1) 57-66

1981

8th London Workshop "Group Analysis a Wider Role", 1981, 14(2) 146-163
1981, Rome, 5th European Symposium. "Aspects of resistance in group analytic practice" 02/09.05/09, 1981,14(3).250-251

1982

1982, London, 9th London Workshop "Free speech in the service of healing and health", 1982, 15 (1) 72-83 (3)207-218

1983

Institute of Group-Analysis and Group-Analytic Society move to Daleham Gardens.

1984

1984, Zagreb, 6th European Symposium “Group Analysis a Dialogue for Change”, 1984,18(I), 54-56.

1987, Oxford, 7th European Symposium.

1989, London, 15th London Workshop “Male and female in groups”,
1989,22 (1) 113-116

1990, Oxford, 8th European Symposium.

1993, Heidelberg, 9th European Symposium,

1996, Copenhagen.

Juan Campos

Group Analytic Concepts: The Matrix

"Its theoretical basis, laid down by its initiator, S.H. Foulkes, involves the recognition of the deeply social nature of the human personality" (Brown and Zinkin, 1994).

"The matrix is.....the network of all individual mental processes, the psychological medium in which they meet, communicate and interact, can be called the matrix" (Foulkes and Anthony 1965).

"As soon as the group takes hold and the formally isolated individuals have felt again the compelling currents of ancient tribal feeling, it permeates them to the very core and all their subsequent interactions are inescapably embedded in this common matrix" (Foulkes & Anthony, 2003).

"The matrix is the hypothetical web of communication and relationship in a given group. It is the common shared ground, which ultimately determines the meaning and significance of all events and upon which all communication and interpretations, verbal and non-verbal rest..... The group matrix is the operational basis of all relationships and communications. Inside this network the individual is conceived as a nodal point. The individual, in other words, is not conceived as a closed but as an open system...As is the case of the neurone in the nervous system so is the individual suspended in the group matrix" (Foulkes, 1964).

"Foulkes conceived of the group as developing a matrix, a complex unconscious network of interactions between individuals, subgroups and

the whole group. At one level, this can be understood as the shared ground of the group, in which every event that takes place within the group's boundary is meaningful as a communication. At another level, the matrix has a more elusive and less definable function of receiving, containing and transforming each individual's contributions in a manner that is both integrating and ultimately healing. Interesting links have also been made with attachment theory, in which the profound sense of belonging inherent to the concept of the matrix is linked to that of the 'secure base'" (Montgomery, 2002).

Foulkes chose the word 'matrix' deliberately because of the derivation of the word from 'mother' (matrix means uterus in Latin). This gives the matrix a human frame of reference, a metaphor of nurture and growth. For Foulkes, the matrix is a description of the inter-subjective field within a group. Foulkes suggests there exists within a group a 'field effect', or 'atmosphere' which is not consciously known, but which nevertheless connects people. He makes a distinction between the template of relationships which is laid down in the original family, calling it the 'foundation matrix', and the 'dynamic matrix' which is present in an analytic group. The matrix can be thought of as operating on two levels, the 'foundation matrix' which is created by the features common to the members from the start, and the 'dynamic matrix', the flow of themes, exchanges and events which materialize as the group develops in intimacy and maturity. The experiential group forms such a dynamic matrix, with its potential for growth and change. The personality is formed within the foundation matrix of early relationships, and it then

follows that there is a possibility of change in the dynamic matrix of the experiential group.

“The social matrix can be thought of as a network in quite the same way as the brain is a network of fibres and cells, which together form a complex unit.....Its lines of force may be conceived of as passing right through the individual members and may therefore be called a transpersonal network, comparable to a magnetic field. ” (Foulkes and Anthony, 1957).

. . . it is always the transpersonal network that is sensitised and gives utterance or responds. In this sense we can postulate the existence of a group mind. (Foulkes, 1964).

“Throughout all species, it is abundantly clear that the individual specimen is entirely unimportant and that the only thing which matters is the survival of the group, of the community” (Foulkes & Anthony, 2003).

“...is called ‘matrix’ because it is the mother-soil in which all dynamic processes take their place. I cannot enlarge on the concept of matrix, beyond saying that it is possible to claim a firm pre-existing community or communion between the members, founded eventually upon the fact that they are all human. They have the same qualities as a species, the same anatomy and physiology, and also perhaps the same archaic traces of ancient experiences” (Foulkes 1971).

“I believe that a good deal of what is usually called external or social is at the same time deeply internal and of very powerful dynamic influence for the total being as he develops. This comprises our social, cultural, vertical inheritances transmitted over generations, even for the building up of one's own image of one's body, as Paul Schilder in particular has shown. There are some basic things shared by our groups even before the individual members have met, such as language, the particular culture, even class and education. This is called the Foundation Matrix. They bring this common ground with them into the group. What we traditionally look upon as the innermost self, the intra-psychic as against the external world, is thus not only shareable, but is in fact already shared.....Apart from this fundamentally shared life we can see this matrix growing and developing more and more, embracing more and more complex issues which are very important for the therapeutic process altogether. This, which develops under our own eyes, is called the Dynamic Matrix. All mental processes, including of course all therapeutic ones, take place in this hypothetical web of communication or communion, in this matrix” (Foulkes, 1985).

References

- Brown, D. and Zinkin, L. (eds) (1994). *The Psyche and the Social World*. London/New York: Routledge.
- Foulkes, S.H. (1964) *Therapeutic Group Analysis*. London: Allen and Unwin. Reprinted London: Karnac, 1984

Foulkes, S.H. and Anthony, E. J. (1965). Group Psychotherapy. Second edition. London.

Foulkes, S.H. (1971) Access to unconscious processes in the group-analytic group. Group Analysis 4, 4–14.

Foulkes, S.H. (1985) A short outline of the therapeutic processes in group-analytic psychotherapy. In T.E. Lear (ed) Spheres of Group Analysis. London: Group Analytic Society Publications (first published in Group Analysis 8 (1975), 63–9.)

Montgomery, C. (2002). Role of dynamic group therapy in psychiatry. Advances in Psychiatric Treatment, 8: 34-41.

Report of the GAS International/IGA Librarian

The summer of 2013 was busy with the creation of the IGA VLE [Virtual Learning Environment], for students and tutors, enabling them to have direct online full-text access to reading list citations 24/7.

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 additions, since the last report [GA Contexts, June, 2013] include:

The empty couch: the taboo of ageing and retirement in psychoanalysis, Junkers, Gabrielle, Hove, Routledge, 2013 [IMS V [JUN]]

Engaging with climate change: psychoanalytic and interdisciplinary perspectives, Weintrobe, Sally, Hove, Routledge, 2013 [ISQ B [WEI]]

Hauntings: psychoanalysis and ghostly transmissions, Frosh, Stephen, London, Palgrave Macmillan, 2013[IQN [FRO]] [*]

Psychoanalysis in the technoculture era, Lemma, Alessandra, Caparrotta, Luigi, London, Routledge, 2014 [IAK J IO [LEM]]

The psychodynamics of social networking: connected-up instantaneous culture and the self, Balick, Aaron, London, Karnac, 2014 [IAK J IO [BAL]]

Group analytic psychotherapy: working with affective, anxiety and personality disorders, Lorentzen, Steiner, London, Routledge 2014, [IWB VQ [LOR]][*]

[*] A number of recent additions have benefited from a generous donation of stock by Sheila Ernst: as well as enabling me to add items to this Library, duplicate titles were supplied to York to form a collection there, and further duplicates and titles outwith our subject area were offered on sale to members/students, the funds thus raised being used to purchase new stock.

In addition, a number of student dissertations and clinical papers have been added to the database: please note the latter 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/GASi Librarian: elizabeth@igalondon.org.uk

Book and Review Corner

Citations and Abstracts of Articles from Other Journals

Vezetti, H (2003). From the Psychiatric Hospitals to the Streets: Enrique Pichon Rivière and the Diffusion of Psychoanalysis in Argentina. Argentina on the Couch: Psychiatry, State and Society, 1880 to the Present. *University of New México Press: Lugar: Albuquerque; Año: 2003; p. 141 – 174.*

In 1958, Enrique Pichon Rivière, one of the founding members of the Argentine Psychoanalytic Association, carried out an experiment under the name "Operación Rosario." With a group of collaborators Pichon tried to turn the whole city of Rosario (one of the largest cities in the country) into an "operative group," (meaning a group practice aimed at achieving specific goals), and attempted to use certain notions of psychoanalysis to

understand, and change, patterns of social behaviour. His main purpose was to induce a new learning by means of social re-education on a micro-scale that could be extended to the entire society in order to reform attitudes, roles and self-understanding. Pichon and his disciples have enthroned the "Rosario Operation" as a kind of mythical birth of community performances inspired in a new social discipline that combined Freudian ideas with a Social Psychology's approach. In fact, it is impossible to evaluate the real impact of this intervention on the real life of the city. Nevertheless, this experience reflected the main shift from the private therapeutic to a public and popular psychoanalysis conceived and practised directly over society.

Tubert-Oklander, Juan. (2007). The Whole and the Parts: Working in the Analytic Field. *Psychoanalytic Dialogues*, 17 (1): 115-132.

Field concepts have been imported from physics into psychology and philosophy, in the work of writers such as Kurt Lewin and Maurice Merleau-Ponty. In psychoanalysis, they are found in the work of Harry Stack Sullivan, Enrique Pichon-Rivière, and Willy and Madeleine Baranger. They are essential for relational analysis, where everything that happens in the analytic situation is considered to depend on both parties of the analytic relationship. The analytic situation is understood as a two-person setup, in which neither party can be conceived without the other, because they are inescapably bound and complementary. This is called a "dynamic field," and it corresponds to an experiential configuration that changes and evolves in time. Insight is better understood as a restructuring of the field, a gradual development of both parties' understanding of their shared unconscious situation. In this paper I discuss the main ideas posed by the Barangers, as well as my own, and present a clinical vignette to illustrate the phenomenology of the field.

Tubert-Oklander, Juan. (2011). Lost in Translation: a contribution to intercultural understanding. *Canadian Journal of Psychoanalysis*, 19(1): 144-168.

The problem of translation involves not only two languages, but two cultures, two traditions, two world views. Starting from some recent papers, published in this journal, the author discusses the difficulty of adequately interpreting, understanding, and translating French psychoanalytic thought from the vantage point of Anglo-American psychoanalysis, and vice versa. English and French psychoanalytic thinking take as a

starting point a different set of assumptions, as a part of their respective Weltanschauungen. The author seeks to clarify these differences by comparing both conceptions and perspectives with those of the trend in Latin-American psychoanalysis that stems from the contributions of Enrique Pichon-Rivière, which is taken as a third perspective on the problem of intersubjectivity. Translation and interpretation are at least intimately related, if not identical. A translator is bound to decide what to keep and what to leave out of the original text, since any translation and any interpretation are necessarily partial, and so is any possible understanding among the representatives of the psychoanalytic and linguistic traditions. Nonetheless, such partial understanding may be enough for coexistence, mutual acceptance, and cooperation. In this, the Canadian experience may be of interest and usefulness for psychoanalysts from all other cultural and linguistic areas.

Piper, W.E. & Ogrodniczuk, J.S. (2006). Group-as-a-Whole Interpretations in Short-Term Group Psychotherapy. *J Contemp Psychother* 36:129-135.

The usefulness of therapists making group-as-a-whole interpretations in long-term group therapy was actively debated in the 1960s and 1970s. Advantages and disadvantages were delineated. An often-cited survey study of therapy groups that had emphasized group-as-a-whole interpretations found that many patients were dissatisfied with the therapist's technique and the outcome of therapy. Although group-as-a-whole concepts subsequently became a part of the theory of many orientations of group therapy, there has appeared to be reluctance among many therapists to make group-as-a-whole interpretations, especially in short term group therapies. Contrary to this tendency, an argument is made and a case illustration presented, which advocate the use of group-as-a-whole interpretations in short-term group therapies.

Nesdale, D. et al (1997). Migrant Ethnic Identity and Psychological Distress. *Journal of Cross-Cultural Psychology*, 28 no. 5, 569-588.

Although a considerable amount of research has addressed aspects of refugee and migrant adjustment to their new country of residence, little attention has been given to the causal impact of migrant ethnic identity on the adjustment process. To assess this issue, a model of migrant psychological distress was developed in which ethnic identity was predicted to influence personal coping resources (i.e., self-esteem, self-mastery, in-

terpersonal trust) and external coping resources (i.e., tangible, appraisal, esteem, and sense of belonging social support) that, in turn, were predicted to influence migrants' psychological well-being. The model was tested on a sample of 270 male and female Vietnamese migrants. The results revealed that ethnic identity was a significant but not a strong predictor of migrant distress, via self-esteem. The implications of the findings for theories of identity and migrant adaptation are discussed.

Clarke, S. & Garner, S. (2005). Psychoanalysis, Identity and Asylum. *Psychoanalysis, Culture & Society*, 10 (2), 197-206.

This paper examines through a psycho-social perspective constructions of whiteness in contemporary Britain. In particular with reference to the Other of our imagination and the changing nature of what we term asylum in the UK. It is a tentative theoretical discussion of the subject of a 3-year ESRC-funded research project and outlines some of the key questions and research methods before offering some theoretical ideas about difference, home and belonging.

Andreouli, E. & Howarth, C. (2013). National Identity, Citizenship and Immigration: Putting Identity in Context. *Journal for the Theory of Social Behaviour*, 43 (3), 361–382.

In this paper we suggest that there is a need to examine what is meant by “context” in Social Psychology and present an example of how to place identity in its social and institutional context. Taking the case of British naturalisation, the process whereby migrants become citizens, we show that the identity of naturalised citizens is defined by common-sense ideas about Britishness and by immigration policies. An analysis of policy documents on “earned citizenship” and interviews with naturalised citizens shows that the distinction between “elite” and “non-elite” migrants is evident in both the “reified” sphere of policy and the “common sense” sphere of everyday identity construction. While social representations embedded in lay experience construct ethno-cultural similarity and difference, immigration policies engage in an institutionalised positioning process by determining migrants' rights of mobility. These spheres of knowledge and practice are not disconnected as these two levels of “managing otherness” overlap—it is the poorer, less skilled migrants, originating outside the West who epitomise difference (within a consensual sphere) and have less freedom of mobility (within a reified

sphere). We show that the context of identity should be understood as simultaneously psychological and political.

Sayin, A. et al (2013). Group psychotherapy in women with a history of sexual abuse: what did they find helpful? *Journal of Clinical Nursing*, 22 (23-24), 3249–3258.

Forty-seven women with a history of childhood and/or adulthood sexual abuse were recruited for weekly 12-session group psychotherapy. Subjects were given the Hamilton Depression Rating Scale, the Hamilton Anxiety Rating Scale, the Clinician Administered Post-traumatic Stress Disorder Scale, the Dissociative Experiences Scale, the Childhood Trauma Questionnaire and the Group Therapeutic Factors Questionnaire. Re-evaluations were made after the 6th and 12th session and also at a six-month follow-up session. Group psychotherapy significantly reduced participants' levels of depression (screening/12th session mean scores, 22·45/11·10), anxiety (15·45/4·32) and symptoms of post-traumatic stress disorder (42·27/9·32), and this decline became statistically significant at the 6th session and tended to persist at the six-month follow-up. Higher levels of dissociative symptoms at baseline were associated with less response to treatment, but higher levels of attendance at group sessions. Group members rated existential factors ($41\cdot40 \pm 12\cdot39$), cohesiveness ($37\cdot42 \pm 8\cdot32$) and universalism ($37\cdot56 \pm 7\cdot11$) as the most helpful therapeutic factors. Group psychotherapy was significantly effective in reducing levels of depression, anxiety and post-traumatic stress disorder symptoms in this sample of women. Dissociation had a significant effect on both treatment outcome and treatment adherence. For this sample of women, group psychotherapy was most helpful for reducing feelings of stigma, isolation and shame.

Kinley, J. & Reyno, S.M. (2013). Attachment Style Changes Following Intensive Short-term Group Psychotherapy. *International Journal of Group Psychotherapy*, 63 (1): 53-75.

In this study, we examined changes in attachment style as measured by the Relationship Scales Questionnaire before and after six weeks of intensive group psychotherapy. We also investigated whether changes in attachment style were associated with changes in interpersonal functioning. Results indicated that participants showed increases in secure attachment and decreases in fearful attachment and, to a lesser degree,

preoccupied attachment styles. Change was not found in the dismissive attachment style. Changes in Secure and/or Fearful (but not Preoccupied) attachment styles were related to changes in interpersonal functioning on seven of the eight sub-scales of the Inventory of Interpersonal Problems. Overall findings suggest intensive group psychotherapy programs show promise for reducing attachment pathology and improving interpersonal functioning. Assessing differential responsiveness to psychotherapy may help us align our interventions to better address differing attachment styles through modifications in focus and approach.

Gilbert, P. (2000). The Relationship of Shame, Social Anxiety and Depression: The Role of the Evaluation of Social Rank. *Clin. Psychol. Psychother.* 7, 174–189.

This study explores the associations between shame, depression and social anxiety from the perspective of social rank theory (Price and Sloman, 1987; Gilbert, 1989, 1992). Social rank theory argues that emotions and moods are significantly influenced by the perceptions of one's social status/rank; that is the degree to which one feels inferior to others and looked down on. A common outcome of such perceptions is submissive behaviour. It is suggested that shame, social anxiety and depression are all related to defensive submissive strategies when individuals find themselves placed in unwanted low status/rank positions. In this study 109 students and 50 depressed patients filled in a battery of self-report questionnaires designed to measure varied aspects of shame, guilt, pride, social anxiety, depression, and social rank (inferiority self-perceptions and submissive behaviour). Results confirm that shame, social anxiety and depression (but not guilt) are highly related to feeling inferior and to submissive behaviour. It is suggested therefore that an understanding of the defensive behaviours of animals and humans who are located in unwanted subordinate positions may throw light on the underlying psycho-biological mechanisms of these varied pathologies.

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:

Group_Analytic Society
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e-mail: admin@groupanalyticsociety.co.uk

Events

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

The dates for the second year's sessions, to be convened in London, are:
5th January, 12th April, 5th July, 25th October 2014

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

16th Triennial European Symposium in Group Analysis 2014

We invite you to experience one of the most pleasant, intense and unforgettable experiences in 2014

**“Art Meets Science: Exploring Challenges and Changes”
28th July – 1st August 2014
Portugal – Lisbon**

The 16th GASInternational European Symposium in Group Analysis "Art Meets Science: Exploring Challenges and Changes" will be held in Lisbon, Portugal, from 28 July till 1 August 2014. It's organized by the Group Analytic Society International (GASI) with the collaboration of the Sociedade Portuguesa de Grupanálise e Psicoterapia Analítica de Grupo (SPG PAG).

Portugal is a country, founded in the 12th century, with a very diverse geography where you can find romantic mountains as Serra da Estrela or Gerês, Alentejo's lowlands with magnificent golf courses. In the north, the city of Oporto is a wonderful city with its centre that became World Heritage, along the River Douro full of vineyards where the Port wine

comes from. There are beautiful and wonderful beaches twenty to thirty kilometres away from the centre of Lisbon, beaches where you can have a refreshing dive in the ocean with the possibility to surf, paddle or kitesurf on the waves. In Nazaré, the biggest wave – 30m – was surfed in 2013 by Garry Mc Namara.

And finally the Algarve as the paradise of beaches and golf courses. Portugal has 15 sites inscribed on the list of the UNESCO World Heritage (UWH) Sites.

Lisbon is a city surrounded by the River Tejo. The venue of the Symposium is close to the castle and other important monuments and places. Much of Lisbon's early history is still evident in its collection of architectural buildings. Two of them have been classified by the U.W.H. Sites – Belém Tower and Jerónimos Monastery. Nearby - 27 Km – away from Lisbon you find Sintra, another spot of U.W.H., with its elegance and historic and natural land markers.

Lisbon is also the birthplace of Fado, which became Intangible Cultural Heritage of Humanity (I.C.H.H.) in 2011:

<http://www.rtp.pt/noticias/index.php?article=503874&tm=4&layout=121&visual=49>.

And last but not the least, Mediterranean food became also I.C.H.H. in 2013:

<http://www.publico.pt/cultura/noticia/nao-publicar-dieta-mediterranica-1614980>.

According to a 2013 survey carried out by Lisbon's Tourism Observatory, Lisbon appears on top of the list as conference destination and is recommended as tourist destination. In a 2011 study of the same Observatory, 91% of the interviewed visitors would visit Lisbon again and 78% included Lisbon among their personal top 10 destinations to discover. Furthermore, over 80% said that Lisbon is a multicultural, unique and romantic destination, as well as a peaceful city.

By participating in the 16th GASI Lisbon Symposium you will get a glimpse of this city that you will never forget.

The 16th Symposium will be an opportunity for open debate about challenging themes, through theory-based presentations, supervision and discussions on the experience of being in groups.

A wide range of themes and sub-themes can be addressed: “Is conducting groups an Art and/or Science?”; “the Disruptive Forces in Individuals, Groups, Organizations and in Societies” or “The Implication of Globalization”. The clinical wisdom theme is so diversified that goes from “questioning group analytic assumptions” to “Dreaming in Group Analysis”. Finally, under the theme Aesthetics and Ethics, discussions about the “Quality of Life and Well Being through Group Analysis” or “Sex and Gender in Group Analysis” will be of great interest. This is just a scent of the dynamic that will surely be created!

This Symposium may be a challenge not only for those who work in analytical therapeutic settings like group analysts or psychotherapists (individual/group/family) but also for those who engage in other therapies like art therapy or psychodrama. Furthermore there are many other applications of group analysis: either in medical settings (for medical doctors, psychiatrists, clinical psychologists, occupational therapists, social workers in inpatient or outpatient departments, day hospitals of institutions of public or private health), in educational settings (for teachers, educators, educational psychologists and other professionals in child care, schools or other educational facilities), in organisational settings (coaching, team building for managers, workers in business organisations) or in research about group processes and therapeutic outcomes.

In addition to keynote speakers in the area of Group Analysis, we rely on the presence of two invited speakers connected to the Art and Science: Professor Giacomo Rizzolatti, one of the neuroscientists who discovered the Mirror-Neuron System, which has been a fundamental contribution to clarifying and confirming some concepts in Psychology, Psychotherapy and Group Analysis and Architect Souto de Moura, the brilliant practitioner and researcher in Architecture who won several awards such as the Pritzker Price in 2011 and the Wolf Price in 2013.

The other main speakers are experienced Group Analysts: Guilherme Ferreira (Group Analysis: The Different Approaches – the Portuguese Contribution. A tribute to E. L. Cortesão), Marina Mojović (Crisis: The Matrix Disrupted), Kristian Valbak (Clinical Wisdom), Dieter Nietzgen (Aesthetics and Ethics).

As is usual at these Symposiums, you may participate in small, median groups or Social Dreaming Groups, and the daily large group, conducted by two experienced group Analysts: Paula Carvalho and Thor Kristian Islands.

It is important to remember that Lisbon hosted the 1st GAS Symposium of Group Analysis in 1970.

Group Analysis was introduced in Portugal in 1956 by Eduardo Luís Cortesão, a psychiatrist and Full Professor of Psychiatry, who was trained in Group Analysis by S.H. Foulkes. He introduced specific concepts in group analytic theory and technique which are the basis of what we use to call the Portuguese School of Group Analysis.

English will be the official language but in case of language difficulties we will try to facilitate the communication and comprehension as much as possible.

Do not miss this excellent opportunity to get to know us and for us to get to know you.

For more information please find www.lisbon-symposium2014-gasi.com

On behalf of the Local Organizing Committee,

Ana Luísa Teixeira
Isaura Manso Neto - Chairperson

Opportunities for intensive group analytic psychotherapy in a whole day 'block format'

York Groupwork currently offers two slow-open analytic groups which meet on a Saturday for three sessions, over 16 Saturdays

throughout the year, with two additional Friday evening sessions, making a total of 50 group sessions over a year. The conductors are highly experienced clinicians - Antony Froggett (Training Analyst) and Chris Holman (Group Analyst and Consultant Psychiatrist). Groups meet at the St Bedes Centre, York: - a five minute walk from York Railway Station or a 45 minute journey from Leeds Bradford airport.

The groups currently have a few spaces. For more details or to arrange an initial consultation with one of the conductors, please contact York Groupwork on 01904 633996, or visit www.yorkgroupwork.com

EGATIN Study Days & AGM 2014

Dear Colleagues,

On behalf of the Local Organizing and Scientific Committee, I would like to announce the 2014 EGATIN Study Days, and invite all of you to take part in this event which will take place in Belgrade, Serbia on April 25-27th 2014.

In October 2013, it will be 25 years from the official founding of EGATIN and the signing of its constitution. The theme of the 2014 EGATIN Study Days is “Group Analytic Identity and Training” and it reflects this, 25th Anniversary Year. We, IGA Belgrade’s group analysts are happy to host this important event, and celebrate it together with respected and dear founding members, as well as colleagues who develop group analytic institutions in their own countries, or founded it in others by overseas training, and contributed to the development of EGATIN. We invite trainees from different countries too, to share experience of learning about ourselves through common group analytic language.

When Foulkes held his first group analytic session and described it as an historical event, the core of group analytic identity was established. Today, when group analysis has been in existence for more than half a century in its own essentials, we rather think about group analytic identity as an ongoing process over time (and space) than something completed. As in an individual, identity is an entity that remains incomplete, always being formed. It arises from lack of wholeness which may be filled with new theoretical sources and fields, or experiences that enrich the group analytic field and broaden its scope, but basically remain in its boundaries. Is that possible? What are the challenges of these processes?

The richness of Group Analytic identity was worked through by many interesting papers, discussions, large group experiences during the EGATIN Study Days held in the last 25 years, including identity of Group Analysis; diversity of group analysis in different cultures; different models of training; comparison of block and weekly training in GA; the importance of median and large groups in training; understanding leadership in GAT; the unconscious in training institutions; questions about diversity of theoretical framework of group analysis; gender issues; issues concerning Democracy in training; future direction of training; history about different institutions; questions about GA becoming an academic discipline; applied group analysis; foundation matrix; Groups in Individual psychoanalytic Training; New approaches in GA theoretical training; capacity of group analysis to adapt to changing times; group analysis as a first choice treatment; issues about power in group analytic treatment and training; and many more.

In the course of the Study Days 2014 we will attempt to enlighten the complexity of group analytic identity today, and its influence on training.

The venue will be at the Serbian Medical Society, a nice, old building that is in the center of Belgrade (George Washington str.) and our IGA Belgrade (Palmoćeva 24) that is across the street.



Please circulate and display the enclosed announcement to your members. We would like to encourage trainees to attend as well. There will be a special meeting for all participating trainees during the meeting and reduced fees for them.

Further information with the program will follow. Our e-mail address is: egatin.belgrade.2014@gmail.com

Looking forward to welcoming you in Belgrade,

Tija Despotovic,
Chair of the Local committee.

Information About Conference Accommodation in London and Donations to the Society

Please see the GAS Website at:

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

