Group-Analytic Contexts

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THE GROUP-ANALYTIC SOCIETY

(International)

Editors: Terry Birchmore and Peter Zelaskowski

GAS INTERNATIONAL MANAGEMENT COMMITTEE

Robi Friedman, Israel robif@netvision.net.il
President

At the time of compositing this issue (June, 2014), we could not predict the outcome of the voting process to choose a new committee. It is clear that Robi, as the only candidate for the position of President, will be re-elected to that position. The new committee members will be listed in the December issue of Contexts.

GROUP ANALYTIC SOCIETY, International

102 Belsize Lane, London NW3 5BB
Telephone: +44 (0) 207 435 6611. Fax: +44 (0) 207 443 9576
E-mail: groupanalytic.society@virgin.net Website: www.groupanalyticsociety.co.uk

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Editorial

It seems to me that the themes of identity, change, and self-development - based on the power of the group to humanise and to make bearable and even interesting, issues of conflict, distress and trauma - are significant in this issue of Contexts. Christine Thornton writes about the Foulkes Lecture, focusing on themes of disturbed intimacy and loss that are active in the experience of migration, involving a leaving behind of one's native language and culture and an enforced adoption of those of the new country in order to be assimilated and included. Scapegoating dynamics might also be part of these social dynamics. There is certainly a link, here, with Peter Zelaskowski's article, “Adrift on the Med” in the March 2014 issue.

We are hoping to publish more accounts of the Foulkes Weekend in the next issue of Contexts.

Ulla Häusler's account of the Belgrade Summer School contains similar themes of change in identity, loss of cultural identity, and disturbances in one's cultural self esteem in a multi-cultural group setting. It is clear that learning took place in this stable setting partly as a consequence of these disturbances to the sense of cultural identity.

We also have an absorbing and fascinating account of a long-term men's group, illuminated from multiple angles through accounts by these ex-group members. It is apparent that food took a prominent part in the life of this group as did the theme of personal identity as men and the importance of the influences that had formed this identity. These accounts illustrate the complex dynamics that can occur in groups and demonstrate how personal relationships can highlight, reveal, and also influence one's sense of identity. This article, in my view, is terrific and moving and I would hope that Contexts receives more personal articles similar to this one in future. It gives a real flavour of the significant and personally important things that occurred in this group in a captivating and engrossing manner.

These themes continue to resonate in Teresa von Sommaruga Howard's article outlining important influences on the development of her identity as a Group Analyst, a journey that is recounted via a review of selected articles. Malcolm Pines begins his piece with an account of a train journey, visiting places on a map, which he uses as a launching pad to

continue to explore the journey that Group Analytic and other ideas have made from their birth and to continue his journey in mapping out this territory.

We also have a number of research-related papers. Phey Ling Kit et al describe a methodology for the qualitative investigation of group dialogue that will be of interest to those who are interested in how to investigate group events and processes. Roger Power also reviews Steinar's recent book manualising Group Analytic Therapy which has been developed partly as a tool for enabling research investigations of Group Analytic Therapy.

I should briefly mention that there is a further book review of the Perganto's book on Burrow; abstracts of journal articles, and a further instalment in the Group Analytic Concepts series.

Despite the similarity in underlying themes across these articles I am just as impressed by the width of interest, preoccupation, and practice that these articles display. This must be a positive sign of the robust state of health of Group Analysis, despite contemporary challenges to therapeutic schools who are challenged by the lack of the proper evidence.

Peter Zelaskowski and Terry Birchmore

President's Foreword

(Editor's note: Robi has supplied his report for the forthcoming AGM as a foreword for this issue).

President's report to the AGM

This last year work was focused on the preparations for the Lisbon Symposium, the enlargement of the membership's number, the preparation of the next Symposium (Berlin), the support of the financial committee and the support for other

GA international projects like the Summer School and the International GA Dictionary.

The Lisbon Symposium is well organized and full of brilliant ideas and proposals on the one hand, but suffers from the financial crisis, the poor timing (being in the middle of vacations in northern countries) and the distance on the other hand. Thus I was invested in trying to convince colleagues from different countries and inviting international committees (like the International Standards Committee and the IAGP Board) who usually meet in conferences and some of them stay for the conference. I also started asking GA Institutes and organizations to back the Symposium financially in the case of loss. This "shared responsibility" project, which is done by promising small amount of money (most of the Institutes are willing to back us up to 1000 Euros), was a first launch and responded positively by the IGA London, the Copenhagen, the Aarhus, the Israel, the Berlin and Zurich IGAs as well as from the German D3G. In the future this project should be done in a more systematic way, as it seems also to foster more involvements from the institutes. I am quite sure that our aims in the Lisbon Symposium will be met. Lastly I was involved in the recruitment and distribution of bursaries for the Symposium.

The membership grew by more than 25% to more than 500 members, which is more than the many of us can remember. This enlargement is certainly satisfying in the view that many young people are joining our ranks. Much of the recruitment is done by personal contacts.

The preparation for the next Symposium was done by asking different organizations about their possibility and willingness to engage in such a project. The BIG (Berlin IGA) and the D3G (the German umbrella organization which represents 3 group analytic and psychoanalytic organizations of group therapists) are our partners for the next Symposium in Berlin.

The International work goes well, for example the sub-committee for International work is cooperation this year with the Prague Group Analytic community in order to organize the next Summer School (August 2015). After the first Summer School in Belgrade, the second one will be a real test for the international motivations of our Society's colleagues. There is a lot more to do in order to make use of international collaboration in order to learn from the experience of each other, to inform ourselves of different GA innovations and applications and to grow as organizations.

The International GA Dictionary, which is sponsored and directed by the IGA Copenhagen, is a project which may be of excellent use in order to teach, to strengthen our professional abilities and our identity.

Robi Friedman

Be a Contexts Writer!

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

Contexts welcomes contributions from GAS members and non-members on a variety of topics: Have you run or attended a group-analytic or group psychotherapy workshop? Are you involved in a group-analytic or group psychotherapy project that others might want to learn about? Would you like to share your ideas or professional concerns with a wide range of colleagues? If so, send us an article for publication by post, e-mail, or fax. Articles submitted for publication should be

between 500 and 10,000 words long, or between one and eight A4 pages. Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even witty or funny, a short piece that is a report of an event, a report about practice, a review of a book or film, a reply to an earlier article published here, or stray thoughts that you have managed to capture on paper. Give it a go!

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

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

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

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

Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even witty or funny, a short piece that is a report of an event, a

report about practice, a review of a book or film, or stray thoughts that you have managed to capture on paper. Give it a go!

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Editor's e-mail address:

Terry Birchmore: birchmore@yahoo.com

Peter Zelaskowski: peterzelaskowski@gmail.com

GAS Postal Address:

Group-Analytic Society
102 Belsize Road
London NW3 5BB

Tel: +44 (0)20 7435 6611
Fax: +44 (0)20 7443 9576
e-mail: office@groupanalyticsociety.co.uk

GAS International New Members

Mrs Liat Warhaftig Aran Full Member Raanana, Israel

Dr Julia Borossa	Full Member	London, UK
Mrs Isabel Casteleiro Fialho	Full Member	Lisbon, Portugal
Mr Kari (Juho Pekka) Heikkila	Full Member	Oulu, Finland
Prof Dr Med Cornelia Krause-Girth	Full	Frankfurt, Germany
Mr Harald Küster	Full Member	Halle, Germany
Ms Sue Lieberman	Full Member	Edinburgh, UK
Mr Tom Palmer	Student Member	Edinburgh, UK
Miss Lynne Stevenson	Full Member	Aberdeen, UK
Mrs Katrin Stumptner	Full Member	Berlin, Germany
Dr Med Mathias Van Voorthuizen	Full	Berlin, Germany

Foulkes Weekend May 2014

1). Response to Foulkes Lecture: Intimacy and Social Suffering in a Globalised World: Elisabeth Rohr. Reviewed by Christine Thornton

As I did not attend the study day, my response is to the Foulkes lecture itself. The aetiology of how intimacy becomes 'a fragile and futile experience' for families affected by migration was stimulating. As clinical director of an agency specialising in work

with Irish immigrants to the UK [icap] for the last three years, I was particularly interested in how Elisabeth Rohr's ideas would map onto that experience of migration.

The scapegoating of the child left behind, becoming the object of aggression towards those who have left, chimes with icap's experience. Many such Irish children subsequently emigrate themselves, whether from 'home' or from state-run 'homes' (around 40% of former residents are estimated to have left for the UK)[1]; migration is more likely when home is intolerable. While migration for some may feel like the only viable option, the pain of abandonment, and profound loss, are nevertheless felt deeply by those who leave, as much as those who are left; just as there is no time in the unconscious, neither is there subject nor object. For the immigrant, this loss must be mourned[2]; yet as Rohr commented, the costs of migration are usually denied on both sides in favour of the cover story of 'betterment'.

I was cheered by her robust rejection of the notion that virtual communication – 'electronic prostheses' -- keeps people 'in touch'. It does and it doesn't. Touch requires physical presence, and unthinkingly to accept an image on a screen as equivalent, ignores a world of nuance; Bion's concept of 'O' comes to mind[3]. For younger Irish migrants today, the ease of using Skype, texting and Ryanair can enable a fantasy of not having really left, or of return being always imminent -- 'you always have one eye on home'. Yet although the dividing body of water is relatively small, some cultural differences between Ireland and England are profound, and the migrant's sense of temporariness frustrates adjustment.

If I understood Rohr correctly, economic demands are seen as causative in the family phenomena described. It would have been good to have had more on the complexities of this. For me, it is the experience over centuries of colonial brutalisation and enforced grinding poverty, that erodes familial capacities

for intimate engagement; emotional deprivation goes hand in hand with other kinds of deprivation, and current economics are merely the latest aspect of a long process. This begs a question about the roots as well as the current day branches of colonialism, certainly partly economic, but surely not only so?

It was fascinating that three of the four family members who had migrated had gone to Spain, the country of the coloniser, and the fourth had gone to a Spanish Caribbean island. Rohr's comment about the 'shame of defeat' is pertinent here. In a colonised country, the colonisers represent not only oppression but also advancement, a life of relative comfort and refinement, an ambivalence rarely acknowledged[4]. Rohr spoke of 'using the education of the oppressor to further his own identity and resistance' but identity and resistance must be distinguished: education enables escape from poverty and monotony as an individual/family, and may also enable resistance to oppression. One aspect of English colonisation of Ireland was the nineteenth century penal laws, which prevented the Catholic Irish from acquiring an education, practising a profession, or owning significant amounts of land, thus perpetuating poverty and serfdom[5]. The high value given to education in many Irish families today reflects a determination for 'betterment' which is perhaps also a response to this historical oppression.

I am grateful to Elisabeth Rohr for an absorbing evening.

Christine Thornton
Address for correspondence: hello@thorntonconsulting.org

[1] Ryan, S. (2009) Commission to Inquire into Child Abuse. Dublin: Irish Government.

[2] Thornton, C. & Corbett, A., (2014) Hitting Home: Irish identity

and psychotherapy in the UK, British Journal of Psychotherapy, 30, 3.

[3] Yorke, V., Bion's vertex as a supervisory object, pp34-49, in Driver, C. & Martin, E., (2005) Supervision and the analytic attitude, London Whurr.

[4] Thornton, C. et al., ibid.

[5] Kee, R. (1976) The most distressful country. The Green Flag, vol. 1. London: Quartet.

GASI International Summer School in Group Analysis
- Learning Across Borders -

Belgrade, 6 to 9 August 2013

Ulla Häusler, Munich

Nine tutors and 34 trainees from Serbia, Greece, Israel, England, Germany and Finland spent four days divided into small groups, supervision groups, discussion groups, and a large group to explore ways to get in contact with each other, overcoming national and personal boundaries. It was such a multi-faceted learning process; it seems impossible for me to write a report on the Summer School Belgrade without involving my own emotions and considerations as well.

Is there a possibility of learning without giving up the security of one's own personal borders? On a very practical level I was confronted with this question as I travelled to a city I hardly knew anything about, except for my memories from the news

of its civil war and atrocities. However, from the very start the care and hospitality of the Serbian Group Analytic Institute created a climate which helped us to enter into this venture, to get in contact with each other despite our national and personal boundaries and to learn together. Not only was each participant picked up at the airport by a Serbian trainee, their hospitality provided complete culinary care and even went as far as the purchase of an electric fan to provide a good solution for two small groups competing for fresh air at almost 40 degrees.

Boundaries already began to show within the first group: old and young, women and men, the use of English as someone's first or second language. At first encounter we ask about someone's nationality or introduce each other as Serbian, English, Greek or Finnish. First contact is about national affiliations, but those boundaries between us also provide us with a subject, we can use to start communication. Quickly, we become conscious of the sensitivity the issue of national identity inherits. Which subjects are appropriate or even possible to discuss in a country which was troubled by civil war only 20 years ago and where peace was only achieved by national borders established between different ethnic groups?

How is it possible for a Jew and a German meet in a country where war and destruction is visible in so many places? How can we deal with the fact that GASI has initiated the International Summer School in a country whose national self-esteem and identity must be re-established? The task on hand is to overcome insecurity and develop confidence, to discover that in the end we all do have the same concerns. We approach each other cautiously and slowly to find a personal language, that may resonate in all of this.

When the Yugoslav civil war is carefully mentioned, I become aware of a common issue Serbs and Germans share. A thought I have never had before. Serbs had to change their nationality -

Yugoslavia / Serbia. We Germans had to do the same - East and West Germany / Germany. In Yugoslavia new borders divided the country and its people, in Germany introducing the concept of Easterners and Westerners had the same effect despite the reunification. This suggests that people have difficulties, if they cannot define boundaries. But neither can we stand discrimination and exclusion nor are we able to do without the familiar, what makes us feel afraid and insecure. In subordinate clauses, the question is raised of how Serbia is perceived abroad - or Germany or Israel. In any other situation I was ever so aware that I have a national affiliation and how it can make me feel uncomfortable to be the only German in the different groups.

The first day of the seminar starts with a small group and very quickly the differences show: the five participants from Serbia are much younger, there are eight women and two men, and English is the native language for three participants. Within the small group, the work atmosphere becomes familiar and personal during the four days. Is it possible that this intimacy could happen just because time and place are clearly limited and because it liberates us to be in an unfamiliar place speaking a foreign language, when it comes to openly talk about ourselves? A young Serb mentions an important experience: we tell stories about our lives, and at the same time from the first moment in every movement and every utterance - of whatever kind – this history is contained and can be experienced by each member of the group. We talk about our private lives to give us an outline and an identity. But in every encounter we make an experience of ourselves. That happens automatically and there is nothing we could do about it as every gesture and every utterance will tell something about us more than words and stories.

In the large group anxieties to speak about national affiliations became more visible. Caught between fear of rejection and criticism, the ambivalence between the history of one’s own

country and the inner necessity of national belonging and identity, it is not easy to participate at the beginning. Nevertheless most students became able to express themselves in the large group. The challenge to progress from the safety of being just a listener to participating in communication and therefore allowing oneself to become vulnerable had been resolved in favour of the latter. In one lecture we listened to what we had just learned for ourselves: in large groups the risk of inferiority, frustration and rivalry is increased. But to get involved also strengthens the ability to orient and engage oneself in daily life despite fear and uncertainty.

Then we have the experience that each small group is embedded in a larger social unit and boundaries can never be absolutely defined, because the same people are in both, the small groups and the large group. A conflict, that could not be held in one of the discussion groups, becomes the subject in the large group despite initial considerations that the group's boundaries could be violated. In the group analytic sense, there is a consensus always to protect the boundaries of a group, but in this situation we find the need to manage these borders flexible in order to recognise the need for mutual speaking and reflecting, understanding and processing. We find it not easy to sustain and manage this conflict: our aim to solve the developed uncertainty according to our group analytic rules on the one hand, and the personal necessity to feel confident and safe in the large group on the other. We break the group analytic rule by not respecting the boundary between the discussion and large group, and at the same time we experience that the current large group becomes the safe place where we are able to hold our emotions and to reflect.

There are no easy solutions, but there is the possibility to maintain communication until an understanding of thoughts and reactions in the context of one's own or national history begins to develop. In the four days of the Summer School we are living through the uncertainty of the initial contact, the

secure feeling of belonging within the protected boundaries of a small group, conflicts in ourselves as members of different groups, conflicts between members of different groups - and the satisfying experience that we, as a group, were able to contain all of these facets.

I very much hope that GASI Summer School will become a permanent institution. The experience of these four days will always be an essential part of my group analytic training. Looking from Belgrade to Zurich the structures of my own training in Switzerland and SGAZ became more conscious. I learned a lot giving up the German-Swiss security and drove to Belgrade for the first Summer School. Learning is challenging because old ways of thinking have to be abandoned and new ways of thinking must be allowed to come from the outside. Learning disconcerts if our own boundaries are exceeded and get opened to different aspects. I was able to learn about myself with the help of the Belgrade Summer School group.

Ulla Häusler M.A. has a private practice in Munic, Germany, where she works with individuals, couples and analytic therapy as well as supervision groups for social workers. She teaches basics of psychotherapy and psychopathology at different schools and institutions. She did her training in Seminar für Gruppenanalyse Zürich, SGAZ. Address: Mozartstr. 11, 80336 München, Germany, Email: ulla.haeusler@t-online.de

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Talking Man to Man - nine years in a “male psychology” group

Contributions from: Jack Bierschenk, Michael Cullinan, Moris

Farhi (Musa), Alan Kirby, Derek Love, Larry McEvoy, Andrew Samuels, Michael Wilson

Compiled and edited by: Derek Love

Most accounts of groups are given from one perspective, usually that of the group conductor or leader. This group's story will perhaps be unique, then, not because of it's longevity as a leaderless men's group, but that it's story is told by the men who constituted it.

The "Male Psychology" group started as a day event in the public programme of the Society of Analytical Psychology presented as a workshop by Andrew Samuels on 17th November 1990; it continued meeting four times a year on a Saturday 10 a.m. - 4 p.m. till 2000. Thirty-three were on the initial mailing list, 28 or so turned up for the first meeting, the group was around 16 - 20 for some time, it dwindled a little but there were still 10 members who were regular attendees until near the end.

Beginnings…… and endings

Andrew: The men's movement - as we now call it the mythopoetic men's movement - was just getting going with people like Robert Bly and James Hillman was beginning to get involved, and I was terribly concerned about the misappropriation of Jungian psychology for this, as I saw it and still see it, rather destructive cultural phenomenon. I wanted to set up something with and for men that was on the basis of Jungian psychology but that would somehow be less problematic: less sexist, homophobic, simplistic, reductionistic. Another reason was that many therapists and analysts that I knew were all at sea when it came to working with issues of manhood and masculinity and it seemed to me that the clinical

aspect was neglected and needed to be paid attention to. The third reason was personal; I wanted to be part of an enterprise with men and I wanted whatever came out of it to be co-operative, rather than only with me as the leader. These definitely were my goals, I don't think I was kidding myself about that, I really don't, but starting off with me as a leader gave a penumbra or permanent shadowy presence in the group even when it became more co-operatively run, and even when there were other people actually administering it. So there was a kind of ideological/ professional and political reason; there was a clinical reason; and there was a personal reason for doing the group.

I must say I had no opposition from the SAP to it being an all male event. But I was very surprised, although on reflection I shouldn't have been, at the extent to which some of the men's partners and families made fun, or otherwise objected to it being an all male event. It made perfect sense to me. I saw it, and still see it, as a necessary phase of men's groups and I have no hesitation in saying that feminism was the mentor here, because feminists found that they needed single sex groups for a while as well.

There was a criticism of the group voiced by some of the partners of some of the members, at least as they reported, it which went along the following lines: "what a big fucking deal, a bunch of men meeting together. Men meet together all the time, in pubs, at the office, in the locker room, in the army, whatever. What on earth do you think is special about this?" Now far from being a devastating criticism this is a very useful one, because it made me really want to really shape up one's thinking about these sorts of things. It is very different to consciously assemble as men, to say we are here because we men and what's more we are men of a certain type, we are all psychotherapist-men and, what's more, we're even specialised within that because there's a Jungian organisation putting this on. These conscious acts and conscious pieces of self definition

are so important is scarcely possible to exaggerate how important they are. It is utterly different to meet as men knowing that is why you are doing it, than to go into the pub with your mates, it is completely different. It's a different level of consciousness. I don't mean it's better, but it changes everything and the laboratory situation of sitting around in an institute devoted to psychology and psychotherapy made people nervous because of the lack of opportunities for the usual social disguises.

You see the thing about the drumming and the story telling groups is that, with of all the story telling side of it, people are incredibly passive, they are entertained by the big names. But when the dancing, the drumming, the chanting and the exercises start they're so active that anxiety can be easily split off. Our group began with some vague simulacrum of an analytical group with no-one saying very much.

Why did I leave? Well, I try to spend the weekends when I have got the children with them. So my weekend availability is dramatically reduced compared to a few years ago, and the group could not prioritised. Obviously the risk in leaving was that I would appear arrogant, snooty, above it. When I started to explain what the pressures on me were I got some sympathy and some sort of "huh, who does he think he is", that varied according to the individual concerned. But I did not leave because I couldn't bear to be other than the leader, I did not leave because I was pissed off or bored, I did not leave because I was pushed out.

Jack: At the first meeting of our group everyone arrived with incentives and expectations. There were many feelings apparent including anxiety, curiosity and attraction. Some people knew one another, others were strangers. I experienced a personal sense of longing, while at the same time knowing that I did not wish to experience a "group" in the ways I had

known previously. Some of us had a background in psychology either professionally or through personal experiences, others had a different story.

I recall the beginning. We felt we had to get to know one another and I remember people introducing themselves, sharing a bit of their history and saying what they hoped to gain from the group. This was to be an active collective experience, which already in the initial hour touched on authority and position. The leader already seemed to hold these characteristics in hand having conceived the idea and called the band together. In order to draw some of these attributes to oneself the familiar manly cards of money, sex and power were laid out upon the table. One man told us about the large scale of corporate finances he was responsible for, he frequently signed cheques for seven figure sums. Others had positions of responsibility as doctors, or worked as psychotherapists, or were writers. Touching on sex, some people noted having had intercourse with their partners the night before, or even just that morning before coming to the meeting. The gay members of the group, if I recall properly, were quiet on the matter of sex thereby making the straight guys, including myself, keen to find out about them while concurrently feeling somewhat anxious about being curious. Some people seemed very bright intellectually; others had a keen sense of feeling. In the beginning we drew support from our personal positions of interest, experience, authority, power and knowledge. We sized each other up. On first getting to know one another I think this is what men usually tend to do.

The first meeting was also academically oriented. The starting place was books that had been written and referred to on the flyer. By way of further information there were books about masculinity and maleness on the table for us to look at. We sat in the library of the Society of Analytical Psychology surrounded by books that towered above us. This suggested that the intellect would also be nourished.

The group experienced chaos initially - where to go, what to say, how to make it focused. The questions of what sort of group this was to be - open or closed, group-analytic or experiential, to be led or leaderless, were raised and pondered over. There were no familiar boundaries. To contain some of this anxiety a few essential rules were agreed upon and these were to carry authority for many years. We agreed on a time to begin and end, a time for a morning break and an hour for lunch. We decided to meet four times a year. Otherwise we were like a pack of strangers who had come together around the same watering hole, had a drink together, and then stood around wondering what we might be able to do together.

Alan: When the Male Psychology Group first met in the Autumn of 1990 I had one sort of life and now I have what, in all sorts of ways, is a very different life. One thing about the group is that for me it has acted as a thread through all these changes. In 1990 I was living with a partner and we had our two year old daughter; we lived in London; we both worked. Now I live in Devon with my daughter; I am a single parent because my partner died; I have shifted the emphasis of my work from psychotherapy to writing. So the strand of meeting between the hours of ten and four on a Saturday four times a year has been of great value. Certainly enough to make the trek from Devon.

In the group, in the early days, there was conflict and searching for identity and some men fell by the wayside; a sense that some felt that it was not active/dynamic enough. Not important enough to take a day for. However for me, the group worked: I usually felt challenged, exhausted, in a very different place by the end of the six hours and I felt I was setting out on what might be a long journey. I wasn’t expecting any quick answers.

Michael W: I decided to join the group as a kind of experiment: what would it be like to be part of a group of men, rather than on the outside looking in, as had been largely my experience up to date. In some very simplistic way, I imagined that "belonging" could lead to "becoming" more like other men, my homosexuality having always made me feel different. I also hoped to learn something more about sexuality. I suppose I thought/ hoped that knowledge would lead so some kind of mastery.

Apart from my apprehension and excitement about exposure, I had two initial misgivings: one about Andrew's presence, he had been my therapist for a number of years, and the other about being in a group made up mostly of therapists. In the end the latter came to be far more of a problem than the former. I felt none of the rivalry for Andrew's attention or affirmations that I seemed to observe in some others in the group. But therapists seem never to be able to forget that they are therapists. I had (and have) huge uncertainty about psychotherapy and my role as a therapist and I came to feel frustrated and disheartened, as I think were others, by the frequent retreat into interpretation, tinged no doubt with some envy at the apparent conviction of these therapists and their interpretations.

I left the group with much sadness (I agree with Freud that we sacrifice part of sexuality and turn it into brotherly love) but with the realisation that it was time for me to do something else. And what I came away with, especially latterly, was that being with other guys was often much more fun than I could have imagined.

Musa: I remember at the first meeting, after a few introductory tensions, people tried to discover how much of themselves they had to be, where this thing was going and whether they would stay in or not. I was immensely impressed by Andrew saying

“well, here are my problems”, I heard things about him which I didn’t know before.

I thought that there was a tacit understanding that he was the “elder”, the person who knew how everything was and would be able to interpret it, that his knowledge was superior. People looked up to him because he was Andrew and S.A.P. Even Michael Carey was respectful of Andrew, in any case he has a natural respect for other people’s views, but he also seemed to assume that Andrew was more knowledgeable and had mastered the dynamics better. I would have expected him to be the elder statesman but he never tried to be. I think he was more interested in the answers he was looking for than ego trips.

I couldn’t understand why some people were worried about the other thing: just being with other men. Maybe in this situation there always has to be competition and rivalry, but I didn’t feel this because I wasn’t in the domain where I had to be rivalrous, so possibly mine was a different experience.

Fathers are never satisfied with their children; perhaps Andrew’s impatience was because of being the creator, some sort of father figure, saying to himself “well this is the animal I produced, why isn’t it behaving in the way I want it to?” Obviously you want your child to get to the destination you had in mind and do brilliantly rather than have to coax it. It was his baby, after all. He didn’t want to be leader but we insisted on putting the mantle on him. I didn’t quite detect it from him, but in teams, like wrestling teams, there’s always somebody (not just a captain, it doesn’t have to be him) who is so brilliant that he’s your hero and he’s never lost a match. I've always responded to that by trying to get to that level myself, to wrestle as well as him, to have his ability to seduce girls in the number he could, to be as bright in lessons. This person was like an Olympian, women would throw themselves at him. And the thing was, like the idea of deposing the king, I wanted to be as

good as him but never could in all the disciplines. But there was a constant effort to reach that stage. I didn't feel that there was anyone in the group who wanted to reach this position.

I think those who left did so either because they had got what they wanted from the group, or it had given them what they wanted or, in some instances, I think they felt threatened by it; people were worried that they would be thought to be inferior to other members or not to know enough about a certain subject.

Derek: When I heard about the first meeting I was starting to run a men's group at an organisation for one parent families. Though this petered out, I continued in the group for more urgent than professional reasons.

The baggage I came in with was, from my family, a loving but emotionally undeveloped father who had little ambition for himself or me, I got no sense of what he might have wanted for me. My male group therapists were some help in making up for what was lost. When I got to the group the issues with Andrew as instigator, father of the group were less to do with men in my family but more my sister. She was older and more successful at school than me, grammar rather than secondary central (the category doesn't even exist now). I think I experienced him in these terms, a rather annoying, clever younger brother, who always had to be right, from archetypes to high heels, he had an opinion on everything and was, of course, enormously articulate with it. The value of the group was coming to terms with this sort of thing and finding that in any case I could compete and have something of value to stay. Andrew left just a bit too early for me, before I could land that knockout punch and level things up to my own satisfaction.

Michael C: The group started in 1990. At the point at which my

own intensive analysis commenced, in late 1987, I had had some pretty strong and limiting negative experiences with men, and tended to rather idealise women. My relationship with my (male) analyst, and my experience of being alone in England (and without my really rather defensive relationships with women) had begun to redress this distortion. The possibility of further explorations with a group of men who were themselves therapists seemed to offer something pretty much unique.

My father was absent through most of my life. There were no male relatives aside from a brother 7 years my younger to whom I seem have been pretty much of a father figure through most of our lives. Male academics (PhD supervisor in particular) were by far the most significant men in my life. My relocation to England in 1987 came in part from a desire to spend time with my father here in the UK (he died of cancer a few months before the group started, in August 1990. At the end a lot still seemed to remain unsaid between us).

It seemed to me to start off as Andrew's project/baby. He was rather a disappointment to me. I felt he was unhappy, on occasions rather off-beam, and in the event probably rather hung up. I came to the group out of what had already been an immensely intense, powerful, insight-producing relationship in analysis. Andrew seemed somewhere else. I was sorry that he seemed to have little to say to me at that point in my life that amounted to much. I valued his energy and dynamism in starting the whole thing, but felt little regret at his departure.

Initially (for the first few years) there seemed quite a lot of conflict and confrontation. Looking back I have found it difficult to separate this conflict from what I now feel to have been the neediness of some of the men concerned, neediness that somehow got redefined into indirect discussions about other things.

From Cave to Dining Room – the evolution of the three hour lunch

Alan: I am sure a lot could be said about how we dealt with the question of lunch. From the first meeting when we went out to buy food and came back to share it together; to then settling into a routine of splitting into smaller groups, each group choosing a different restaurant or pub; to what it is now when the admittedly much smaller group go off together and enjoy a rich and rather boozy meal together.

Jack: Over the years I think food has been an important factor reflecting on how the group has been working dynamically. Food is not usually associated with ordinary group work, though I have experienced the connection from many years of participation in a residential therapeutic community. It is the idea of nourishment in the widest sense that food, both as a substance and a feeling, alludes to. In this aspect the phenomena of the group itself took on a symbolic quality which I have come to understand as a masculine form of providing nourishment.

I recall our first meal together. As people were getting hungry the question of lunch arose. Should we eat together or make separate arrangements? Some people did not know the area nor where to go and it seemed unlikely that any restaurant would readily accommodate twenty-eight people. The solution was to have lunch together in the meeting room. A “hunting party” was dispatched to foray for food in shops along the Finchley Road. In the same way our first morning together gave rise to primitive male feelings these were also acted out in the way we nourished ourselves with food. This was simple and straightforward. On returning with their “catch”, shopping bags were opened and the food spread out on the coffee table. A pile of sliced meats, chunks of cheese, loaves of bread, perhaps there was also a bag of olives and some fruit. We all stood

around the little table, tore from the loaves and reached for the fillings. As there was little room for so many people, some had to wait for their turn. Some people, having made their sandwich, stepped back or sat down on a chair while others mingled or even muscled their way around the table, going for a final grab before it all disappeared. This meal alluded to a bestial, raw gathering. No plates, nor cutlery, a few paper towels to serve as napkins. We drank fruit juice from soft plastic cups, which if held too tightly would eject the contents, over one's hand, onto one's clothes or over the floor.

At subsequent meetings we divided into groups and some people went in one direction to the pub or the Chinese restaurant, others went somewhere else. At this stage of our history it was important whom you were having lunch with and the quality of what we were eating seemed secondary. A feeling of rivalry and separation arose which was eventually discussed in the group.

As we got smaller in number we began to have lunch all together. A café known to us as the "Greasy Spoon" was one of the first places we went to as a group. The manager showed us into the basement perhaps because he feared a bunch of men could become rowdy and chase the other customers away. Chairs and tables were stacked up in one end of the room; boxes were piled up in another. We helped arrange the tables to accommodate us all. We found the switch and turned up the light. We must still have carried some of the feeling of a "pack" with us. But pleasure arose from choosing food and then sharing it with one another. Different sorts of stories from our past began to emerge in these situations and they were sometimes referred to when we returned to the meeting room. Sometimes there was a conversation amongst us all, sometimes there were two or three groups of people talking together. Rarely was someone left out. A delinquent feeling also began to drift in when we recognised, on one occasion or another, that we would not be returning to the meeting room at the

prescribed time.

At one point the group was unable to meet at the SAP because the room was required for another event. One of the members offered the living room of their home in which the group could meet. That was a significant experience for many of us as in this session we were also confronted with feelings of death, loss and separation. On that occasion we also gathered in our host's kitchen and cooked for ourselves. The rule of the clock was thoroughly corrupted. On reflection this touches on the way we have grown to look after one another, to nourish and be nourished. Here we can draw on the metaphor of the penis and understand it as symbolic of the way men relate to one another in a masculine feeling way. This feeling is not the same, I suggest, as the popular contemporary notion of "getting in touch with one's feminine side". Men's experience of reciprocal feelings of care and love are not definable just by means of similar female qualities. The "raw" feeling of a man's care for another man is particularly phallic. It penetrates rather than receives and this has a frightening aspect to it. I suspect that is why many men translate their affection into mock aggression and make do with a make believe punch on the jaw or a pat on the back rather than risk contact through a kiss or an embrace. David Curry, who had no difficulty expressing this male feeling, conceptualised it as the experience of the "nourishing cock", the experience of the penis both as an organ that feeds as well as one that creates.

Andrew: What do I feel about all this lunch stuff? I could handle having all sorts of feelings about who ate where and with whom and having been asked to eat with some and not others and I think I could manage to be non-judgemental about it. There was no right or wrong way of eating and some people at the beginning didn't want to eat with others at all. Then it gradually went through pub phases and Chinese restaurants and finally we ended up in a Jewish mama place where we all

ate. Bizarre, but a highly symbolic choice I suspect. I was very pleased when we moved to eat the meal together. I wouldn't call these social events boundary breaking, I would call them an organic development of the life of the group.

Michael C: The meals are just great. The experience of togetherness, humour, relaxation (aided by a few glasses of wine) seems to assist in the situation where quarterly meetings might otherwise seem a bit disconnected. The group (still) exists for me outside normal social boundaries and conventions.

Derek: To begin with the mealtimes were fraught with anxiety for me. I could handle the session times when we were on task, as it were, but the more free floating, social time at lunch, too full of choices of who and where, none of my experience in groups to fall back on. But then these same choices, my own and others became more interesting, I could feel accepted by various men and sub groups, connect over shared interests. I tried to steer clear of any group with Andrew in at first, partly not wanting to be with an "in" group and partly because he irritated me and I hadn't got his measure in the sessions. So when on one occasion, I can't remember how, I found myself in the same Chinese I was annoyed, felt I had missed a less stressful lunchtime. But it wasn't that bad, so I guess it was an ironic lesson to me about the path of least resistance.

As was the way the lunch time developed into going to the same place, though by this time the group had reduced in size a bit which enabled this to happen. My floundering outside boundaried time was tested when, as we were all together we didn't have to get back by 2, we weren't holding anyone else up, reneging on commitments. I think I needed to loosen up, I started enjoying the lunches very much, the different sort of contact, sometimes with one other person, three or four or the

whole group in conversation. In fact no boundaries were being blown, we were merely re-arranging them.

Lunch is also a time when we are more blokeish, loud, raucous and lecherous; that's fun. I also thought at one time that it was a way the feminine, certainly the maternal, was let in. Notwithstanding the "nourishing cock", the way that men can care for each other in a completely masculine way, I still see it sometimes as an enormous breast, an ever expanding breast, which we need around as well. You can't eliminate the feminine from the masculine, that's a distortion; it's like the Yin Yang symbol, there's always a seed of the opposite in any complementary element.

And Over the Years – some other core experiences

Musa: Particularly with personal problems, you can feel that you are the only person in world who has them and yours are the most acute, but then you find out yours are standard problems, everyone has them to some extent and their own way of dealing with them. It's a very hopeful process; I saw there were some people who didn't despair, could see some way of resolving them.

The other thing: this might be very particular to me, being a foreigner. I came here in '54 and have lived here ever since, nevertheless not being a native of the country you carry the belief that you are not wanted or are an outsider, so the acceptance of me was very important for me and broke down my own isolation.

There's also the Jewish element. There were times I could feel isolated because I'd do something or think something that was very Turkish and be very aware of the fact of having done that. I would, if someone came from Turkey, drop everything to go with them, and do my work at night, I felt this obligation. I'd

help someone in my family, they might be a thousand times richer than me, I'd take them to a restaurant, I'd be dead broke but feel I had to pay. In order to honour my father's name I'd have to do it my father's way, and pay for the guest. There were times when I thought that I was a different animal. The group has given me the feeling that I belong and it doesn't matter where I'm from, I'm accepted and that is a good feeling. I certainly learned a great deal, there are a lot of wise and compassionate people in the group, so one does learn a lot.

That's why I think the group is really something extraordinary. It doesn't matter if nothing happens because there is always a deepening of the bonds, an increasing feeling of fellowship. I had never had this experience where there is this problem and everyone is addressing it, not necessarily by giving advice, but by trying to get to the cause or core of it, which is a much deeper way of going about it. My experience of other teams, cabals etc, was that when someone shares a problem there was an attempt to get a solution. But then there is no way of going deeper, for instance exploring the possibility that the problem is of your own making. This was a revelation for me, to talk about your problems without having to find solutions, that seems good. We don't have say something just to cheer people up. So perhaps this is the advantage of the trainings people have.

There's now a leadership that is fluid, it's the best oligarchy that I've been part of; I'm not now aware of a power struggle in this group. There's an enormous concern for members, it's a unique experience to find a group of men who think a great deal of one another in this way. So I think I understand better areas of male vulnerability and male strength, but whether these constitute "male psychology" I don't know and you can't sum it up really, anyway.

Alan: There are two interrelated core themes for me:

On the occasion of the first meeting I said something like “I have a need to distinguish, to make clear, myself from the feminine”. I know those are not the precise words but they were words to that effect. I was speaking as a man who had come from socialism/Marxism, taken on board the feminism of 70s (my first wife being an angry and ardent feminist); come to the world of “therapy” and taken for granted the quest for the feminine within it. For years most of my friends were women. I was near drowning in the waters of the feminine/woman. I was at a social gathering four or five years ago (all close friends) and there came a time when the gathering split between men and women and one of the women said to me that I could join them because I was an honorary woman! I stayed with the men!

Being a man, relating to men, valuing the masculine. At some point between the first and second groups I went out and bought a red sporty car, a Scirocco! Yeah! Even though I knew little of what was symbolised in that action at the time. In my home life I was in trouble but didn't know what it was about. There was a “beast” struggling to get out, but I had to enter that process of letting this shapeless thing out into the world without knowing where it would go or what it would do.

For some time now the membership has settled to about eight out of a possible ten per meeting. Settling is the right word. It feels to me that we have settled to the task even if we don't have a terribly clear idea about what exactly that might be. For me it has been significant that in the last year (my reading) we have begun to find a way of talking about women that includes ugly, difficult bits. I think it must be that it has taken us a long time (eight years, I make it) to move beyond a fearful idealising of the feminine, of women. No doubt partly to do with our (my) felt dependence on women, and is it partly to do with the sense that feminism has won all the arguments.

I remember a cliché in the group: “having something better to do on a Saturday”, which meant being with a woman rather

than coming to the group. It has been hard for us to value the way that men are together. I seem to have travelled a long way from the first one or two meetings when I remember the shock of there not being women in the group to feeling an increasing sense of value in the way that men can be together and patiently find the area of debate that we need to be having. In fact that's an increasingly common feeling for me these days: I don't know exactly what it is that we might talk about but I value the sense of how we men go about it. Whereas I feel as though I lived for years with the agenda being set by women.

There's a question in my mind about two ways of perceiving that process: was there any way in which I became a “victim” of women and their recent onward march towards greater power or was my wrong thinking determined more by the zeitgeist. Just as I have tentatively begun to see that there is enormous amounts of wrong thinking in my allegiance to socialism, I have felt myself blown this way and that by any wind that happens to be passing through. I put the word victim in quotes because the therapy world has also made a great meal out of victim consciousness. Just as socialism and feminism had done before it. It has become a powerful way of manipulating, perhaps twisting, change in the world. It works because everybody knows what you're talking about. As soon as there's a clearly identified victim we know what to do or at least we glow in our own sympathy.

I think I can say that I am a lot closer to the “getting clearer” that I talked of at the first meeting and in some essential sense am in a better psychological position. But I bear in mind the cost of this journey which must include bereavement and failure because they have been intrinsic to it, and ten years ago I had a life that worked financially and now I don't. I can't pretend that my relationships with women are better, in some ways they are more conflictual, but still I have to insist that I feel clearer and that part of that clarity is to do with masculinity and that I value my contact with men in a way that had been

lost to me ten years ago.

And I have a question. A recent one! It seems to me that I have been obsessed by women for the last forty years and now some of that has melted away. Can I look forward to a more chaste stage of life now; a life where I act more clearly from the twins of creativity and spirituality?

Larry: A theme which located me and which has significantly retained my serious interest has been that of the father (on a more brute level it has been the drunken hilarity and conviviality of the lunch-time binges).

Once I begin to reflect on our history I easily recall many rich occasions of tension, conflict, solidarity and shared sadness. However, I shall try to retain my focus. My own sense of father has fluctuated over many years. My dad was a lost and distant soul, a bit like “Field of Dreams”, or Robert Bly's "fathers wait, what else can they do". Various role models have helped to fill the gaps, and there has been an ongoing “God as father” type quest. The group offered some prospect of finding something more real, more satisfying and enduring. In fact I ended up finding nothing which could be called a father. Instead there has been a recognition of common searching and a continuous exploration of some grounded and universal instinct to locate "the Father". All of this has felt very flawed at times, perhaps reflecting the impossibility of satisfactorily making a true transition from a gut need to its human expression. This sense of a flawed project has been intensified through my experience of my own children who have been growing into adolescence during the course of the group. Much of my own pain and sadness has been entered into by other men and has allowed me to feel more accepting of my own paternal failings. Importantly it has also helped to soften my perception of my own father, helping me to recognise his common maleness and vulnerability.

Alongside my feeling of not having been approved of or clearly loved by my father, I am grateful for his advice to me on one occasion, a throwaway remark which spoke to his own condition, "be your own man". I have found it helpful and think it also to possibly mean "be your own father".

One of my regrets about people like Andrew, Kevin and Gareth going is that it happened before I was ready for them to leave. I have grown in some ways in the group, but at that stage I felt I couldn't be myself whilst they were here. Were they around now, I would be ready to engage with them.

The group has represented a committed and long term friendship with other men who have at many times seemed to be the same man. There have been occasions when the dynamic was hostile and threatening which has opened wounds but also helped to heal them. A powerful representation of the group, and the principal reason why I seem to belong, has been those deeply peaceful silences which have evolved spontaneously and, as often as not, been accompanied by a radical undoing of certainty. I have felt there to be something deep within which has resonated with such silences and that has gladly found a thoughtless understanding of many painful issues, including those which have a bearing on the father.

Michael W: I am very grateful for the experience of the group - it helped shape my view that psychoanalysis seduces us (especially therapists) into thinking that there is meaning and that sexuality and indeed the self is "mappable". And for all our discussions and exchanges and the unexpected affection I discovered for some group members, I'm left wondering how much of experience can be said. Homo/heterosexuality has ceased to be significant in my thinking and maleness itself less relevant. Indeed, the whole notion of identity has become less interesting to me - but sexuality is as problematic as it ever was.

From a clinical point of view, the experience strengthened my view that therapy is not a quest for knowledge; rather it is a kind of experimentation and a re-invention; self-interpretation, you could say.

Andrew: For me the group represented a huge transition to being a grown up, to being in the eyes of some of the men an older man, a more experienced man, a more successful man and really getting to grips with those issues where one could be older but still have an infantile bit, experienced yet all at sea sometimes. Successful but with self doubt and ambivalence about that. It was initially being in the leadership role, especially in relation to some of the younger men, realising they saw me as older, that was really a transitional initiatory experience for me. The struggle to be part of it, having led it and with bits of me still wanting to lead it, I also see it as an initiatory experience, one which is almost impossible to negotiate successfully. How do you lead and also be just a part of something? How hard it is for leaders in politics who want to do that - there are no models for sibling leadership!

Then there was also hearing people's accounts of stuff they were going through outside the group and realising where one was similar or even identical and where one was different so at the same time as knowing that there were male issues that affected everyone including me, I was also very aware the huge diversity of male experience that was cropping up in the group. And I found it personally supportive when I brought in one or two problems I was having at home although it was the problems I was having at home that finally dished my participation in the group. I also realised how hard it is for most men, or perhaps the men in the group, just to let go and say what cropped up in them. People like Gareth got uptight that people were sitting on their hands and not saying things.

What did we learn? We learned that ambivalence between men

is the hardest thing to express, that love or hate are easier. We learned that really talking about sexual feelings and sexuality and sexual stuff, especially in a context where your wife or partner, especially in a heterosexual relationship, made you feel bad about your sexuality is very, very difficult. To say you got off with someone is fine, to say sex life with your wife is fine or not fine that's not so difficult, but to say how your wife makes you feel about your sexuality, that's very, very difficult. I suspect there are a lot of men out there who have been made to feel pretty inferior and degraded and uncomfortable about their sexuality and talking about how your partner makes you feel about being a man, that seems to me to be very, very difficult.

We learned that a gay - straight dialogue is really worth it and needs to happen. That elders come in many shapes and forms and they are not often not that old. I mean we had one genuine elder which was Michael Carey; two of the younger men clearly were not prepared to accept him as an elder, but they were prepared to accept me even though I was only few years older than them and he was twenty something years older than them. I felt very liberated from chronological age and it was nice to have Michael in the group to talk about his sons who were grown up.

Michael C: I continue to look for, and to value, the receptivity of the group. I feel I have a lot to learn from other men and from those still able to attend the group. I feel considerable stronger in my relationships with, and dealings with, men, and believe the group has played an important (normalising as well as extending) role in this change.

I like the group as it now stands. I enjoy the company of the men who have persisted. The group is often (but not always) pretty receptive. Or should I say that there are enough receptive members of the group to be able to keep it flowing pretty well pretty often. The experience of participating in this growing receptiveness is worthwhile.

Sometimes I can feel irritated and impatient when one of the men seems burdened with something that I in my rather contemptuous way imagine would be sorted out “if only X had had a decent experience of analysis.” But often when this happens someone else in the group will respond in a way that leaves me feeling “Oh. Perhaps it is me who after all needs some more analysis. (i.e. as well as X)”.. Hmm..

Derek: Well, part of it is just the experience, especially of hearing other men’s stories. There were traumas, men being pursued by the C.S.A., family experiences from the war, a wife dying, psychic experiences, missing fathers, abandonment, loneliness.

And David dying of AIDS. He was such a powerful member of the group, such a strong and vital presence, that seeing him withering, disintegrating, falling apart, dying, was sad and moving. I had also seen him in a work context where I had appreciated his uncompromising qualities. I was glad to be able to make some contact with him at this time, that he came for a while whilst he was ill, though he certainly didn’t use the group as a main support. Other men were angry with him for not having taken enough care of himself, and that was important too. Andrew, I know, was much closer and supportive of him, he gave his funeral address.

I find that the silences, which seemed to anger some members so much, are largely thoughtful punctuations to the dialogue, allowing for absorption and re-alignment. Of course they can be defensive, a repository for passivity, but only as much as a manic seeking for activity can be a re-active defence against the being of the silences. I wonder if those who left because they wanted something more have found it?

For me the group has become a relaxed space to be with men, to enjoy their company, to feel good about my own sex, to find

the reason to defend it against attacks, often by other men who seem to have a distorted agenda taken from feminism, political correctness, the disappointments of childhood, or plain self-hatred.

I learned to let go of a lot of assumptions and dismantle stultifying barriers that I had erected against just making the most of what was happening. I had enjoyed the challenge of the group when it was larger, and was initially unsympathetic to other's relief that it had got smaller, more like a family. I was thinking of leaving at one point but then got very direct help over some stressful personal difficulties. Though I have, thank god, never experienced it as a family, I came to realise that part of my resistance was to do with how intimate it was becoming and that I was afraid of that. So I'm glad I saw that through and, like the changes at lunchtimes, have gone with the flow and gained so much.

I agree with what some other men have said here, that there is also something ineffable about the experience of the group, something about the whole which isn't reducible to words but also has value.

Postscript

The group finished about a year after the above contributions were written when only two men had turned up for a couple of the meetings. All the men who were still coming turned up for a last session. After spending the morning going back and forth between would we continue, wouldn't we, goodbyes were said and a last lunch enjoyed. We also met at Musa's house some months later for a celebratory meal with some partners attending.

Jack Bierschenk, Michael Cullinan, Moris Farhi (Musa), Alan Kirby, Derek Love, Larry McEvoy, Andrew Samuels, Michael Wilson.

Compiled and edited by: **Derek Love**

Abstracts from other Journals: Figure and Ground

Teresa von Sommaruga Howard

This review parallels a journey I have taken through architecture, psychoanalysis, systemic therapy, and group analysis. These articles are not all recent. Some go back to early in my career and follow the theme of “Figure and Ground”. I interleave my journey with the chosen abstracts.

I began my adult life by training as an architect, a career I had wanted to follow from my early teens. As I had been told that it was not possible to train as a psychotherapist in New Zealand, I became an architect instead, and became engrossed by working out how to create physical structures that would support “good enough” emotional relationships. In my first year at the school of architecture I remember being introduced to gestalt psychology as it applies to perception and making collages to demonstrate the laws of “figure and ground” and, specifically, the way we are innately driven to experience things in as good a gestalt or configuration as possible. The mind adjusts to what it wants to see to make sense of its perception through the laws of closure, similarity, proximity and continuity.

Figure–Ground in Gestalt Psychology

Max Wertheimer developed Gestalt psychology, based on the observation that we often experience separate things as if they are connected. He saw that we see a moving string of lights when lights flash in rapid succession like the Christmas lights that appear to move around the tree. This perception arises because the whole event contains relationships among the individual lights that we experience as well. Gestalt means a unified or meaningful whole.

Gestalt psychology had an enormous impact on Kurt Goldstein who was a neurologist who developed a holistic view of brain function, based on research that showed that people with brain damage learned to use other parts of their brains in compensation. Foulkes, the founder of group analysis, was a student of Goldstein's at the Frankfurt School.

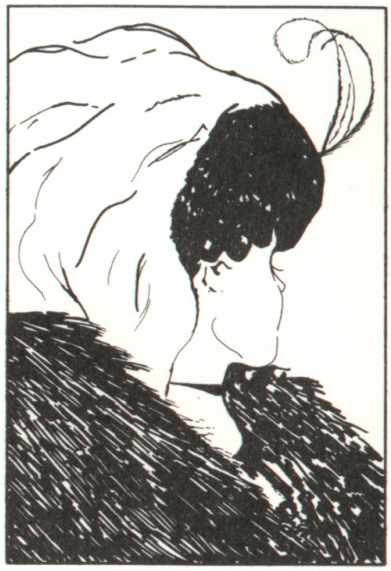
Nitzgen, D. (2010). Hidden legacies: S. H. Foulkes, Kurt Goldstein and Ernst Cassirer. Group Analysis, 43(3), 354-371.

Apart from being himself a creative and prolific writer, Malcolm Pines has also been an important editor of group analytic writings. In that role, he has generously encouraged, furthered and tutored a good many group analysts in their own efforts to write (including myself). As an editor, a particular focus and concern of Malcolm's have been the writings of S. H. Foulkes, which he tirelessly sought to make public and to promote – and which, after all, was never an easy task from the beginning. The following article has been written to honour this huge editorial effort, its intellectual rigour and underlying eros. In it, I shall (re) approach Foulkes' early review of Kurt Goldstein's The Organism (1934), one of his lesser known articles which was to appear in English only after Foulkes' death. Translated and abridged by E. Foulkes and introduced by M. Pines, it missed some of the nuances of the German original, and thus important traces regarding the scientific background of Foulkes' work, especially the legacy of Goldstein's cousin, the philosopher E. Cassirer.

Before coming to the UK in 1933, Foulkes worked in close cooperation with Kurt Goldstein at the Frankfurt school. It was here that Goldstein developed his theory of brain-mind relationships. He applied the figure-ground principle from perception to the whole organism, presuming that the whole organism serves as the ground for the individual stimulus forming the figure – thus formulating an early criticism of the simple behaviouristic stimulus-response-theory.

Figure and Ground in Foulkes' Thinking

Goldstein based his work on what he called the law of pragnanz, meaning pregnant with meaning. A famous gestalt is the old women/young woman image. Although there is only one image, we can see two different things just by changing our attitude. It seems impossible to see both the young women and the old woman at the same time. This back and forth movement in perception is central to group analysis where the conductor constantly changes focus between the individual, the group as a whole and the relationship between the two. This shifting of figure and ground enables meaning to be found for the other. Foulkes' description of group analysis is that it is a form of therapy of the group by the group, including the conductor.



Foulkes, S H. (1974). My philosophy in psychotherapy. Contemporary Psychotherapy, 6(2), 109-114.

Psychotherapy is always concerned with the whole person. The human being is a social animal that cannot live isolation. In order to see a person as a whole, one has to see them in a group, either that in which they live and in which their conflicts arise or, on the contrary, in a group of strangers where the person can re-establish their conflicts in pure culture. The group is the background, the horizon, the frame of reference of the total situation.

Psychoanalysis sees the individual as a background. It highlights processes emanating from the body and those resulting from precipitations of early "object" relations or even inherited prohibitions and taboos. The person gets to know the meaning of everything that affects them in terms of their own desires, fears, phantasies, as the primary source. This view inevitably supports the idea of the individual as the elementary unit, who must form relationships with others in a roundabout, often very complicated way. The individual is forced to do this by their needs for which the others are "objects". As we have each our own body, our own eyes, our own brain, so we have our own mind. The mind is inside us, everything else outside us. Only by projecting back into primordial times can it be admitted that the group was, after all, there before the individual. It will be seen that I was led to a very different image of the nature of mind.

Figure and Ground in Group Analysis

Foulkes took the idea of figure and ground a step further with his concept of the matrix. When people first join the group, they bring all their life experiences, history and culture with them, in a largely unconscious set of expectations. It is this "Foundation Matrix" that influences how they first experience

the group. As each person begins to become involved in the real group, a “Dynamic Matrix” forms and then each matrix provides an oscillating figure and ground for each other.

Scholz, R. (2003). The foundation matrix – A useful fiction. Group Analysis, 36(4), 548-554.

In this article, the author focuses on Foulkes’s concept of the foundation matrix, re-examining its heuristic value in a theory of unconscious processes, trying to outline what could be the “contents” of the foundation matrix as well as to formulate the related media of communication. Emphasis is laid on the significance of bodily communication, including gestures and rituals as conceptualized by the sociologist Pierre Bourdieu as ‘habitus’.

Stacey, R., (2000). Complexity and the Group Matrix. Group Analysis, 34(3), 221-239

This paper explores the potential that the natural sciences of complexity may have to offer analogies and insights with regard to communicative processes in a group and the concept of the group matrix. The paper briefly reviews Foulkes’ last formulation of the concept of the group matrix. It then draws on Mead’s thought on mind, self and society, and on some analogies from the complexity sciences, to suggest a formulation of the emergence of mind in communicative interaction in a group.

This paper Stacey argues that the group matrix is not a system but processes of interaction in which intersubjective narrative themes pattern the members’ embodied experience of being together. I have suggested that these are self-organising processes that emergently re-produce themselves as bodily actions, always with the potential for transformation. In other words, themes produce further emergent themes patterning the experience of being together in potentially transformative ways.

Figure and Ground – Changing Cultural Contexts

My own immigrant history has always led me to be concerned about what happens to the psyche when the cultural context or background becomes so unrecognisable that nothing can be made sense of anymore. What happens to the figure of the individual when the back 'ground' context is replaced in circumstances such as immigration, colonisation, massive social trauma and huge change?

Rohr, E. (2013). From conflict to recognition: Cultural transformation through group supervision in Guatemala. Group Analysis, 46(3), 272 -265.

In this article I am describing a group analytic supervision training in a post-war society that turned out to be a challenge on a personal, theoretical and procedural level. Described is not only the political context of the training, but also difficulties and conflicts that arose in the training group, mirroring unconscious cultural defences and anxieties. Focusing on the group's disturbing transgression of boundaries it was finally possible to understand these acts as manifestations of a hidden psychosocial trauma in the group. On the basis of this slowly growing process of understanding, the group managed to open up for new theoretical perspectives and unknown methodological approaches. Participants of the training finally dared to apply their newly acquired knowledge and capacities as supervisors in one of the most sensitive political institutions of the country, and as the evaluation showed, did so most successfully.

Figure and Ground – Whose Trauma is it?

As a member of what is usually referred to as the Second Generation after the Shoah, for much of my life I have been preoccupied with making sense of the transmission for trauma from one generation to another. It is an engrossing and life-

time's work.

Laub, D., & Auerhahn,N. (1993). Knowing and not knowing massive psychic trauma: Forms of traumatic memory. International Journal of Psycho-Analysis, 74, 287-302.

It is in the nature of trauma to elude knowledge, both because of deficit and defence. Massive trauma cannot be grasped because there are neither words nor categories of thought adequate to its representation; knowledge of trauma is also fiercely defended against, as it poses a momentous threat to psychic integrity. Yet knowing nevertheless occurs on some level, often in restricted or defensive forms.

This paper sets forth various forms of knowing and not knowing massive historical trauma as manifested in clinical symptomatology, transference phenomena, life themes and witnessing narratives. Metaphor is also mentioned as yet another form of knowing and addressing trauma, available primarily to those who have not been directly affected as victims nor as family members of victims. The different forms imply a continuum of progressively more integrated and subjectively owned levels of knowing, directly related to the actual and psychological distance from the traumatic event. Illustrations drawn from clinical and testimonial settings are given for each level of knowing described, and implications for therapeutic strategy are discussed.

Figure and Ground - The Large Group

Blackwell, R. (2009). Patrick de Maré: Review and legacy. Group Analysis, 42(3), 300.

The large group is a context that not only painfully evokes social situations in the present but also enables the possibility to make some personal sense of them and to make changes that previously felt impossible.

Pat would often say, ‘The small group socializes the individual, the large group humanizes society.’ I encountered Pat’s work on large groups in the mid-1970s, and was drawn to it because it offered an approach to some important political questions. At that time there was increasing recognition of certain problems concerning the nature of ‘democracy’. If democracy was government of the people, for the people, by the people, then that ought to mean them having some sort of say in the decisions that affected their lives. Voting once every five years or so for a national government, and in between times, at about the same frequency, for local councils, seemed to leave those who were elected completely in charge until the next election. It was, in effect, an elected dictatorship. This was clearly better than an unelected dictatorship, but it still had a lot of shortcomings.

The Social Context as Foreground

Ormay, T. (2013). The 37th S. H. Foulkes Annual Lecture: One person is no person Group Analysis, 46(4), 344- 368

Our social nature had been an intelligent assumption for a long time, until biology demonstrated it in the 1960s. Psychoanalysis, the science of human nature has been based on selfish foundations, and its structural theory presents us with a single, lonely person of id, ego and superego. Even Foulkes, who based his group theories on psychoanalysis, could only speculate about our social nature, but gave us the fundamental notion of the social unconscious. In the 1960s biology scientifically demonstrated the social instinct. Yet, the various thinkers, who tried to enlarge group analytic thinking, continued speculating, and did not make use of the social instinct, although it was there. As if the body, the material part of us was not important, as if we existed all up there, in some higher regions. We need our body for love, and a theory good enough to understand it. What I have to offer is a personality theory based on instincts, or with other words, on the

psychological affects of our genes. Our ego develops out of the older selfish instinct, as elaborated by psychoanalysis. But the new social instinct provides the foundations of our genuinely social nature, I call ‘nos’, Latin for ‘we’. Accordingly the new structural theory is made up of the id, ego and nos. On such a foundation we can build a consistent social group analytic theory.

What is Figure and what is Ground – Is There Such a Thing as Objectivity?

In my training as a systemic therapist, I came across Humberto Maturana, a Chilean biologist who has many interesting things to say about social systems and perception. In particular he drew my attention to the fact that we can only understand things in terms of their background, or, to use his terms, within the parenthesis that frames our perception.

González, G. (2011). Living in parenthesis. A layman’s experiences of knowing Maturana. Constructivist Foundations, 6(3), 388-392.

Problem: Starting with his personal experience the author pursues the question: How can we alter our way of living, sensoriality and reflective skills so that we can handle today’s information flows, which nowadays are so large that they create confusion and ineffective educational actions? Method: The approach to follow is called “parenthesism”, a practice based on Maturana’s theoretical frameworks of the “biology of cognition” and the “biology of love”. Results: One of the findings when a person lives in parenthesism is the ability to see their own dogmatism and stubbornness when that person would otherwise be blind to his/her own convictions. Implications: Many aspects of this essay, and this manner of thinking, are circular and tautological, and hence may appear illogical to the reader. However, the author claims that existence is not solely logical, and that in a complex matrix circular and recursive relationships are common, and that these

can best be understood through circular and recursive logics. Furthermore the relevance of parenthesism for UNESCO's view on learning paradigms is reviewed in this light.

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Teresa von Sommaruga Howard has multiple professional and personal backgrounds that give her a unique possibility to view the world in many ways. Born in the UK, the daughter of at least two cultures, she immigrated to New Zealand at the age of five with her family where she grew up and was educated. She is now based in the UK and works in a number of countries throughout the world in a variety of settings using her skills as an architect, a systemic family therapist and group-analytic psychotherapist specialising in median and large groups. She has written and published a number of papers and book chapters and is the Treasurer of the International Association for Group Psychotherapy and Group Processes (IAGP) and co-edits the its journal, Forum.

The 'Isms' in groups: Conflict and Difference

Malcolm Pines

Where to begin?

It was on a train from St Petersburg to Helsinki that I had the time and the context to begin to clear my mind from high excitements from being in Kiev and St. Petersburg, running groups, lecturing about group analysis, exploring these great cities. The context for thinking was the peace of mind I felt as we passed the frontier into Finland; the quiet, prosperous countryside, station names I could read without struggling with the Cyrillic letters; above all, the absence of armed police and soldiers, the welcome feeling of being in an advanced democracy, away from the city of the Bolshevik revolution, civil war, terrible purges where free thinking, free association, free-floating discussion had to survive in the underground.

Psychoanalysis, after a flourishing start, when the Russian Psychoanalytic Society was the largest in Europe, when Luria was its secretary, when Sabina Spielrein returned to Rostov after analysing Piaget in Switzerland where she herself had analysis and love affair with Jung; Russia, where Trotsky had openly supported psychoanalysis, but where it was stamped on from the 1930s onwards, to be replaced by Marxist, conformist psychology. However, Vigotsky's developmental psychology, Bakhtin's diologism, are important contributions to group-analytic theory and practice.

On this train, I drew up a table of "isms" and to balance them a table of the Sussex "ness". Here are some examples.

1. Isms. Nationalism, capitalism, socialism, racialism, individualism, Marxist-Leninism, militarism, pacifism, holism, nihilism, functionalism.

2. Ness. Thoughtfulness, thankfulness, kind-/unkindness, mindedness - high, low, single, broad, narrow.

It seemed to me that the isms represent "collective" thinking", individual minds merging into movements of ideas, into

cohesive groups, led by charismatic leaders: we can say Marxism, communism, can we say “democratism”?

I looked at Fowler’s New English Usage to see what it says about “isms”. “Expressing the action or conduct of a class of persons; forming the name of a system of theory or practice, religious, political. Class names for doctrines or principles, eg. agnosticism, atheism, communism, realism. In the second class of 20th century forming “politically correct” terms, which foster prejudice by one group against another.

Now what of “ness”? Here Fowler is less clear and helpful: ‘“Ness” is the suffix, commonly attached adjective to form nouns, expressing a state or condition: dark - darkness, persuasive - persuasiveness”.

However, what I discern, and I will be most interested to hear your views, is that we attach this suffix, not to collectives, but to acts of mind, mindedness. They represent attributes, often virtues of persons, groupings of persons who retain, who do not lose by merger, their sense of humanity, humanness, who do not under the banner of collectivity, collectiveness, lose their sensitivity and higher functions of mind.

There are two routes to the word group: from the Indo-Germanic group, it derived from the Crop, the gullet, the reason being that food, when masticated in the mouth, forms a bolas, a merger of hitherto discreet materials, swallowed in a bolus, this represents the merger of persons, individuals, into a Mass: this was Freud’s word in his “mass psychology”, mistakenly translated by Strachey as Group psychology.

The other origin of the word group is from Latin: it is the art of grouping, placing objects into a pattern, into a work of art, harmonious grouping, these are the distinctions that I have made between the terms cohesive and coherent: coherency in a group is the result of mental work.

Now, and you may well be thinking, at last, to the theme of the "isms" of group psychotherapy. First we must find some way to identify similarities and differences within the field. You will know the dictum of analysis in the group, of the group, by the group. In refers to the now outmoded psychoanalytic approach of Alexander Wolf, and Emmanuel Schwartz, pioneers of American group psychotherapy in the 1930s and 40s. Of the group refers to exclusively group-as-a-whole approaches, principally so-called Tavistock school, latterly that of Yvonne Agazarian. By, indicating the Foulkesian tradition.

But I will begin with a more systematic analysis as used by myself and John Schlapobersky in our chapter on Group Psychotherapy and Psychiatry in The New Oxford Textbook of Psychiatry. This uses the two dimensions of goal specificity and leader activity, resulting in four quadrants. The analytic schools are neighbours in the quadrant of wide goal specificities and low leader activity, but neighbours are not necessarily good friends. Issues of status, power, influence, ideologies, are pervasive. Hence, Northfield 1 and 2; Bion, Rickman and Foulkes; Tavistock, Maudsley; Group-Analytic Society, Institute of Group Analysis, Grubb and Leicester. Laterly, out of classic group analysis have sprung de Mare's median and large groups, Nitsun's anti-group forces, Dalal's focus on ethnicity, race and colour. Orthodox and radical.

Looking at the world map, we can also see the impact of culture: groups in North and South America, United Kingdom, continental Europe. Foulkesian group analysis is strong in Scandinavia, well-represented, but less strong in Germany; in Italy, much competition, not unexpectedly; group analysis has footholds in Eastern Europe and the Balkans. What of France? The French contribution is somewhat obscure to most of us, as information flow encounters boundaries, indeed barriers of language and thought patterns, which those outside the Francophone world find daunting.

Cervelo Figueira (van Schoor 1994) has commented that there are “national psychoanalyses”, which result from the creative interactions of a “universal” (classical) psychoanalysis, with the particular cognitive, emotional and ethical structures of a given society, reminiscent of Weber idea of tribes. The same considerations surely apply even more strongly to group psychologies, which are deeply embedded in their specific cultures.

In the challenging paper “Socio-cultural aspects of British and American group psychotherapy” (Group Analysis, 30.1.1997. pages 26-43), Eric van Schoor, trained as a group analyst in London, then an emigrant to the United States, attempted to analyse what he saw as radical differences in group therapies in the two cultures, though we should think Western European rather than solely British.

Contemporary American group psychotherapy, the various approaches that are object- relations, self-psychology, interpersonal, according to van Schoor, are unconsciously rooted in the American culture of immigration, optimism and adaptation, hence ego psychology and the neo-Freudian schools. Society, pace Margaret Thatcher, to the Americas, is real, as real as individuals. Society consists of an aggregate of individuals, with individual pacts between them. Thus, in therapy the individual is given primacy. The group is seen as a threat against individual, mental functioning, as Wolf and Schwartz emphasized. The thrust in the major north-American schools is on technique, effectiveness, on enhancing group cohesion (Yalom). The underlying aim is to return a patient’s independence and autonomy in the context of the society where the ability to detach and re-attach enables one to make use of the economic and social opportunities of an expanding society.

By contrast, group analytic theory is embedded in a vision of a

slowly transforming historical perspective of society, where the person is permeated to the core by the colossal forces of society, where the category of the person, of the individual emerges from a socio-cultural process. Here Foulkes is strongly influenced by Norbert Elias. The rate of change, both in society and in the individual is slow: this is a less optimistic old world view. The process of change is based on enhancing the group's communicative abilities, the increase in self-understanding through ego training in action via processes of mirroring, resonance and exchange. The group is weaned from depending on therapeutic authority personified in the leader/conductor.

Dieter Nitzgen, in a very thoughtful paper, "Group Analysis and Democracy" (33.1. pp 331-47) ably distinguishes between forms of non-democratic leadership, where omniscience prevails and alterity is foreclosed. Foulkes points us in another direction, towards "not understanding, rather than understanding at all costs". This indeed is a deeply Freudian attitude for the original German title of the Interpretation of Dreams is "Traumdeutung", seeking for an understanding, for a direction, not a "scientific" interpretation.

Free-floating discussion, the unfolding group-analytic process, the ever-expanding network of communication" can only proceed when the group-analyst refuses omniscience, refuses to possess knowledge supposed to belong only to him/her. Nitzgen points out Bion's use of Keats's concept of "negative capability": to be capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason". Sadly, however, this attitude seems often to be given only a surface reading and Bion's basic assumption theory is being used as if it were the certain pathway to understanding group dynamics.

Over many decades, especially in this country, an opposition has grown between the followers of Foulkes and those of Bion: Group Analysis and the Tavi, neighbours geographically, but still

separated by realms of discourse. I will now look at some recent powerful efforts at creative dialogue between Bion and Foulkes, notably Dennis Brown and Gerhard Wilke. I shall be looking at their articles in "Building on Bion", volumes 1 and 2.

First, Dennis Brown, from vol. 1, Roots. "Pairing Bion and Foulkes. Towards a meta-psycho-sociology?" Bion saw a man as a group animal at war with his groupishness, the struggle of the individual to relate to the group being as fraught as the infants with the breast. In contrast, Foulkes viewed the group as the matrix of individuality. These seemingly disparate views have their validity in their context: the breast is both good and bad, groups are experienced as both good and bad. In Basic Assumption state group function is based on defensive illusions, not uncoherent cooperation, which can grow despite conflict, anxiety and pain. Good leadership can create a passage from the one to the other, from illusions to cooperation.

This is the model, outlined by Gerhard Wilke, in his challenging, absorbing chapter "The Large Group and its Conductor", in volume 2 , Branches. Bion and Foulkes, according to Wilke, have an invisible meeting point, where they can complement each other: Bion to understand attacks on thinking and linking in the large group, Foulkes to see the communication which takes place on several levels simultaneously, not just in projectively merged basic assumption positions. The group-analytic conducting style recognises and values individual mentalities as well as group fantasies and group culture. Foulkes's matrix model of mind, where each member is a nodal point in the transpersonal network, frees the conductor to intervene at individual sub-group and group-as-a-whole levels, to ensure that communicative flow takes on horizontal, vertical and external directions. A competent large group conductor needs both Bion's perspectives to understand group defenses and Foulkes's to develop a flexible conducting style. With this style we can intervene at all levels, address the thinking minds, guard the boundaries of the group, be guided by a sense of how much

regression the most vulnerable members can tolerate. As Foulkes wrote, the group conductor has 3 roles: Dynamic administrator, analyst and translator.

Wilke ends his chapter with “mistakes are what life is made of, and mistakes, especially those of the conductor, are the source of new knowledge”. Goethe, quoted by Freud, had written that “grey is all theory. Green alone is life’s tree”.

I conclude with Kant’s dictum that out of life’s crooked timbers, nothing straight was ever built. So, “isms” attempt to create straight roads, the “nesses” create likenesses, not collectivisms. Foulkes suggests that like a poet, the therapist has a creative function, an ability to see a bit better, a bit deeper, a bit sooner than others: to be above the situation, seeing both the comedy and tragedy, the absurdity of human existence. Is that also not the position akin to Bion, who stated that truth and compassion pertain to the relationship that man establishes with people and things.

We experience our worlds in terms of self and other, myself, yourself; then as us, we, ours, them, theirs. We know that ego and alter are parts of the whole, out of which we emerge and differentiate. Within psychoanalysis object relations theory, relational psychoanalysis, self-psychology gives us differing viewpoints, angles, with which to see these simple complexities, simple because the other, the you, are deeply and intuitively known, imprinted onto our central nervous system, our fundamental interdependence. The me in you, the you in me; our we-ness, our us-ness, our “nos”, as Tom Ormay called it, as the basis of our being. I want here to introduce the concept of “it-ness”, thing-ness, a term appropriate to the inorganic world. Applied to our human experience, this term it-ness can evoke the horrors of the Gulag, the Holocaust, the Cultural Revolution, where some human beings with excessive hegemonic power de-humanise others, the undoing of the civilising process. What I take up here is the use that Paul

Hoggett (Partisans in an Uncertain World: The Psychoanalysis of Engagement. Free Association Books, London 1992), a social scientist deeply influenced by Kleinian and Bionian thinking, makes of the term. He transmutes their ideas into the more ordinary language, which is found in Thomas Ogden. (The Matrix of the Mind. 1986. Jason Aronson).

"Without perspective, as in the paranoid / schizoid position, everything is as it is: in the depressive position nothing is simply what it appears to be" writes Ogden. Perspective, as we know, requires a reflective space, where a subject can stand back from and take note of experience. Recall Foulkes' basic group of three in the inner world as well as the outer world. Prior to this developmental stage, there is one of "it-ness", wherein the infant is lived by his experience, where reality "falls like hail on the unprotected shell of the human psyche".

Though I find the concept of it-ness useful in some instances, which I shall later turn to, what is missing in this schema is the knowledge we are gaining from developmental neuroscience, that from a few minutes after birth infants can imitate the facial movements of adults, can select shapes, detect sounds that signify recognition of other-ness. This is our basic inter-subjectivity, which is primary, for which we are genetically endowed, which ensures survival and genetic continuity.

For Ogden what is missing in the paranoid-schizoid position is contact with meaningful human reality, the achievement of the depressive position. Here the self achieves a status of subject, who can observe and create its own thoughts, no longer object to a world that just is.

Institutions through institutionalized thought, through routinization, attempt to avoid the pains and challenges of new thoughts. This is the challenge that Bion set out to explore, how new thoughts are born.

“Bion: Learning depends on the capacity of the container to remain integrated and yet lose rigidity. This is the foundation of the state of mind of the individual who can retain his knowledge and experience and yet be prepared to reconstrue his past experiences in a manner that enables him to be receptive to a new idea” (Bion, 1962. Learning from Experience. Heinemann).

Bion’s conception of the container-contained relationship therefore provides the basis for dialectic of knowledge. But, it seems to me, that Bion although he greatly advanced Kleinian thinking about projective identification with the concept of a container, of alpha and beta functions, does not begin with the dialectic, the dialogue of human experience, the very start of being human. A person’s relationship to a group is as problematic and difficult as an infant’s relationship to the breast. However, if there is a giving, receptive, loving breast, that it offers itself to the infant, this task is not to be described as formidable, though difficulties certainly exist. Does not the same apply to the individual’s relationship to a group?

I have become more receptive to Bion’s thinking through working on the two recently published volumes, Building on Bion, Roots and Branches. In that sense, my own container is fuller and sufficiently flexible to be able to contain new ideas without losing coherence.

Now I turn to training. At the Institute of Group Analysis in London we have the most comprehensive training that exists in group-analytic psychotherapy. The container has recently enlarged to include more of Bion’s work, of his later work, not necessarily the earlier work on the Basic Assumption theory. The wider and deeper trainings, the greater the knowledge basis of group analysts, the less is the need for artificial antagonisms between group analysis and other neighbouring schools. But I see little evidence, so far as I know, that these other schools, taking for instance the post-Bion school, that

they sufficiently take into account those advances in knowledge of neuroscience and evolutionary genetics, which I think are essential to expanding the field of knowledge of group analysis. Foulkes was always open to biological, neuroscientific, cultural and historical knowledge. This is what makes for flexible container. Although there have always been necessities for differentiations, differences to not intrinsically have to be based upon hostilities and antagonisms. Recognizing and appreciating otherness, recognizing that we gain ourselves through the other, should help us to avoid the deadness of "it-ness", the deadness of sterile theoretical debates, to continue to value life's golden tree.

Malcolm Pines

The Language of Resistance in a Counselling Group: Dynamics of Authority and Power

Phey Ling Kit, Shyh Shin Wong, Vilma D'Rozario & Rhodas Myra Bacsal

Abstract

This study presents a qualitative exploration and analysis of the experiences of eight trainee group counsellors from Singapore, Malaysia, China and Japan, in an in-class face-to-face and on-line support group. The study sought to understand how participants co-constructed their experiences of the critical incident of resistance, which they had identified as significant in their post-group reflection papers. Conversation Analysis was used to analyse all session transcripts During the analytical

process, it was found that two co-facilitators and one member had used interactional features such as the turn allocation process, conversational practices, declarations and prescriptions, to create and implement their authority and power in influencing the other group members in ways which were considered judgemental, disempowering and offensive by one member, who in turn became increasingly resistant.

Article

Resistance is a phenomenon that can emerge in any counselling situation, even when the most experienced and expert counsellors use counselling approaches exactly as prescribed and taught in counsellor training programs (Watson, 2006). However, resistance has been conceptualised differently by different theoretical frameworks. For example, resistance has been seen as (a). an unconscious defence (protective) mechanism to block painful, anxiety provoking memories and insights (psychoanalytic viewpoint) (Busch, 1995), or a means to prevent changes to the current interaction patterns and balance of power within the family (family systems theories) (Watson, 2006); (b) the result of clients' difficulties with coping with challenging circumstances and/or disbelief in the efficacy of counselling (Behaviourist model) (Shelton & Levy, 1981); or (c) a by-product of the counsellor-client relationship (post-modernist view) (Guterman, 2007, March 3).

In the first two conceptualizations, resistance is seen as coming from within and/or being created by the client. The counsellor's task is to help the client to access and acknowledge one's own inner subjective experiences (ISE), and reinterpret, reframe or challenge one's perceptions of these experiences in more adaptive ways (Leahy, 2001; Watson, 2006). In the third conceptualization, resistance can only be reduced when both

counsellor and client are aware of their roles in creating the resistance and modify their behaviours accordingly (Guterman, 2007, March 3; Watson 2006).

Since it is only possible to know another person's ISE through his/her explicit verbal expressions (Hansen, 2005; Rudes & Guterman, 2007), counsellors and their clients essentially accomplish their work via the use of verbally expressed language which seeks to elicit, express and process the clients' ISEs. Similarly, while clients' ISEs from the past or environment outside of the counselling session may be the source of resistance to counselling, the client's ISE of the counsellor's verbal and non-verbal behaviour could also contribute to resistance. As such, the counsellor's ISE of the client, is also the result of the counsellor's personal ISE from other aspects of his life which he brings into the relationship. From a psychoanalytic perspective, the impact of ISEs on the therapeutic relationship and resulting work or lack thereof would be termed as transference and countertransference, and the post-modernist perspective posits that the results of this counsellor-client interaction are co-constructed through the use of language.

Post-modernist philosopher, Lyotard (1979; trans. 1984), suggested that one key production of language games between speakers is the creation and legitimization of authority in groups and societies. Within the therapeutic context, authority is derived from the expertise and knowledge of the speaker (Anderson, 2001). This expertise and knowledge is communicated through the language game (Lyotard, 1979; trans. 1984), whereby new meanings and knowledge are continually co-constructed by the speakers (Anderson, 2001; Gergen, 1994; Shotter, 1993) in this fluid and dialectical relationship (Sutherland and Strong, 2010), thus creating a power differential between the therapist and client (Bernard & Goodyear, 2009). Although, therapists tend to be perceived by clients as authority figures because of their expertise and knowledge (Bernard & Goodyear, 2009), they can choose to

share their power with their clients by allowing them to be the experts on their issues, and by involving them in the co-management of the therapeutic process (Anderson, 2001; Strong, 2002; Sutherland & Strong, 2011).

By the same token, it can be argued that therapist behaviour in managing the use of power during any therapeutic conversation, can result in either the reduction or increase of resistance in the client. In this study, we therefore attempt to understand how trainee group counsellors use their authority and power to manage conversations with group members to build resistance. We have chosen to focus on how undesirable counselling outcomes are created, so that counsellors may avoid them in the future.

Method

In order to understand how language can be used in interaction patterns to build resistance in clients, we chose to use the qualitative method of conversation analysis (CA) to examine how therapists and clients organise and negotiate the content and process of their dialogues, so as to generate and convey new understandings to each other during their therapeutic conversations (McLeod, 2006).

Participants

Purposive and convenience sampling methods were used to select Masters level trainee counsellors attending the only group counselling course in Singapore which uses uses authentic support groups in-class. Although 16 graduate students in the group gave their written consent to participate in this study, this study only focuses on the work produced by eight students, whose group maintained resistance throughout the group sessions. To protect their identities, Western pseudonyms are used here and ethnic backgrounds are not

revealed.

The eight graduate students (3 men, 5 women) ranged in age from 22.58 to 43.25 years (M = 31.93 years). There were four Singaporean Chinese, one Singaporean Indian, one Malaysian Chinese, one Chinese from the People's Republic of China and one Japanese. Five participants had some experience in individual counselling, and only two had prior experience doing group counselling.

Site of Study

The participants were randomly paired as co-facilitators for one or two sessions in their group. This sequence of sessions is detailed in Table 1.

Table 1. Group Session Sequence for support group used in this study

Week	Session Number *[Face-to-Face (FTF)* *On-Line (OL)]*	Co-Facilitators
1	Post OL debrief and Pre-FTF session briefing	Vivan & Clarissa
	FTF 1	
	Post-FTF session briefing	
	OL 1	
2	Post OL debrief and Pre-FTF session briefing	Adam & Susan
	FTF2	
	Post-FTF session briefing	
	OL 2	
3	Post OL debrief and Pre-FTF session briefing	Sean and Janice
	FTF 3	
	Post-FTF session briefing	
	OL 3	
4	Post OL debrief and Pre-FTF session briefing	Alice and John
	FTF 4	
	Post-FTF session briefing	
	OL 4	
5	Post OL debrief and Pre-FTF session briefing	Vivian & Clarissa
	FTF 5	
	Post-FTF session briefing	
	OL 5	
6	Post OL debrief and Pre-FTF session briefing	Sean and Janice
	FTF 6	

	Post-FTF session briefing	
	OL 6	
7	Post OL debrief and Pre-FTF session briefing	Alice and John
	FTF 7	
	Post-FTF session briefing	

Before and after each support group session, co-facilitators were briefed and debriefed by their process observer, who was a member of the research team.

Each face-to-face support group was given its own room, so as to ensure privacy for group members. The support group sat on chairs in a circle in the middle of the room, during each face-to-face session. Each group also had its' own asynchronous forum page with separate threads for each asynchronous on-line session, which ran continuously throughout the week, and which participants could participate in as they desired.

Procedure

Data Collection:

Naturally occurring data was captured live, with the use of audio and video recording equipment, and transcribed using a simplified form of the Jefferson Transcription System (Jefferson Convention), thus allowing the elaboration, clarification and explication of phenomena (ten Have, 2007).

Data Analysis:

Selection of the episodes of resistance. Participants reflected on their group experience in written assignments. All eight participants in one group identified several episodes of resistance which they claimed profoundly influenced their experiences in their group. The primary researcher then reviewed the seven hours of video-recordings and transcripts, as well as six on-line session archives to identify phenomena significant to group outcomes. Twenty percent of these identified phenomena were also deemed significant by

participants, as these were present in the episodes of resistance that they had highlighted. The research team also referenced the existing literature to confirm that the identified episodes were indeed that of resistance.

Transcript analysis process. The primary researcher conducted a Conversation Analysis using the four types of interactional organisations, (1) turn-taking organisation, (2) sequence organisation, (3) repair organisation, and (4) the organization of turn design (ten Have, 2007). Key interactional features of the group conversations that had contributed to the dynamics within the group were identified, and the analysis was then checked by the research team and two external auditors. There was unanimous agreement between the research team and the auditors about the findings.

Results

This section focusses on a description of the key interactional features that were observed in the creation and maintenance of a group member, Vivian's, resistance.

Excerpt 1 from Face to Face Session 3

Line	Speaker	Talk
1	Sean (F)	I realize that the both of you, the three of you actually have the
2		same characteristics, being bold, being able to voice out what
		you #like (.) and what you #feel.
3		
4	Alice	Ok.
5	Sean (F)	John, what do you think?
6	John	A good point. As in being able to accept differences between
7		( ). There will be differences but we still can look at

Line	Speaker	Talk
8		commonality in the sense.
9		(1.9)
10		That, so that is the:: key of group message. With all these
11		difference, (.) but we are here, let us focus on the common
12		rather than the difference. (.) It's good that they are expressing themselves rather than being politically correct.
13		
14	Sean (F)	That's true.
15		(1.2)
16	Janice (F)	I agree with John about (.) the commonality…So ah:: Vivian
17		actually brought at some point that (.) she did not feel sense of
18		belonging to this group. Just want to know, how everybody can help to br(hh)ing her feeling of belongingness to this group?
19		(1.3)
20		Yeah.
21		
22		
23	Vivian	Ok, th(h)at's me. You asking the group? ((all mumble))

(F) denotes Co-facilitator for session

Allocation of turns of talk. The turn-taking process is important because it allows the parties present to be participants in the conversation. Speaker change can happen via selection of the next speaker by the current speaker or self-selection by a new speaker (ten Have, 2007).

In this group, co-facilitators, Sean and Janice, present

themselves as authority figures (Lyotard, 1979; trans. 1984) by controlling talk, and allocating speaking rights to themselves and selected group members (Freebody, 2003). In Excerpt 1, Co-facilitator Sean opens the session (Lines 1 – 3), thus exercising first-starter rights in determining the topic and allocating the next turn to another speaker (Sacks, Schegloff & Jefferson, 1974). In Line 5, Sean also allocates a turn to one member, John, when he opens an adjacency pair by asking the latter for his opinions (Line 5). Co-facilitator Sean's action also serves to invest Member, John, with authority, which he and Janice further reinforce by agreeing with him (Lines 14 – 15).

Declarations. The co-facilitators' also controlled the direction of the group discussion by using declarations. An example of a declarative statement that participants accepted as a fact without verifying its validity (Lyotard, 1979; trans. 1984) is seen when Co-facilitator Sean declares that Members Vivian, Alice and Clarissa (Lines 1 – 3) are bold and honest about their preferences and feelings. Alice responds with the agreement token,"Ok", (Silverman, 2001). This is immediately followed by John's declaration, which he further objectifies (Academic Dictionaries and Encyclopedias, 2011) and legitimizes (Lyotard, 1979; trans. 1984) by beginning his statement with the third party pronoun "it". Later on (Excerpt 2), John declares that "Vivian has a really big problem" (Lines 254 – 255).

Excerpt 2 from Face to Face Session 3

254	John	Just to talk generally, Vivian has really big problem and we
255		have to give her credit for that. The fact that she's being honest about that, right?
256	Vivian	Yeah, actually, I had a choice. I feel maybe I should just shut
257		up (.) really.

Vivian attempts to exercise her power by weakly rejecting (Pomerantz, 1984) John's declaration of her having a big problem with an interruption which indicates her frustration with the discussion. She ends her statement by emphasizing her point with a micro-pause ("(.)") followed by "really" (Lines 256 - 257) (Strong, Busch & Couture, 2008a).

Prescriptions. When one participant prescribes a course of action for other participants, he or she places himself in a position of authority, while placing a clear expectation that the other participants would perform the action. For example in Excerpt 1, Co-facilitator Janice asks the group to provide solutions to help Vivian feel a sense of belonging to the group. By addressing Vivian's sense of belonging as if she is not present, and asking the group to solve this issue, Janice implies that Vivian has a problem that has to be solved by the group. The prescription is offensive to Vivian, as she asks Janice why she is asking the group to solve her issue.

Excerpt 3 from Face to Face Session 3

109	Sean (F)	Perhaps it's good time ask around rather that to assume. Adam,
110		zero to ten, ten being (.) the most sense of belonging, zero
		being completely not here, (.) where would you stand?
111		
112	Adam	I am not sure, ( )
113	Sean (F)	So if I were to ask you to give a number now?
114	Adam	I think it's still high? (Because I have seen the group sharing
115		struggles and fears.) There's some form of trust in it. ( ) If I
		were to give a number, around eight.
116		
117	Sean (F)	Ok, Clarissa?
118	Clarissa	Six to seven. Yeah, because I think it's still fear (.) and not

119		confident with what I share, what I say.

In Excerpt 3, Co-facilitator Sean asks the group members to rate their sense of belonging on a scale of 1 to 10 (Lines 109 – 111). Member Adam initially declines to give a number (Line 112), and Co-facilitator Sean seeks to repair this trouble source (Schegloff, 1992) by asking Adam to give a number now (Lines 113). Adam accedes (Lines 114 – 116). As a result, several members, including Clarissa, follows suit by giving her rating (Lines 118 – 119). Co-facilitator Sean's authority is thus legitimised by group members when they respond as required.

Excerpt 4 from Face to Face Session 3

129	Vivian	°About three.°
130	Sean (F)	About three? How you feel about the big difference?
131		Generally it's about seven to eight, and then, the lowest is three?
132		
133	Vivan	(50.1)
134	Janice (F)	Let's not be pressurized on talking.
135	Sean (F)	WE HAVE A 'PASS' RULE. ((all laugh))
136	Janice (F)	Don't feel pressurized to share.
137	Sean (F)	Anyone else?
138	Janice (F)	I mean if you don't feel that you want to share, you don't like to really talk about your feelings, it is alright to say 'pass'. **But** (.) ultimately, we need to be together as a group.
139		
140		

In Excerpt 4, when Vivian responds to Sean's question by giving her rating of "three", she is asked to justify her rating. Vivian responds with silence, and though this prompts Janice to assure her that she does not have to respond, she uses the

conversational device, “but” (Jefferson, 1992), to voice her disagreement to Vivian’s silence and reinforce her authority on what members may or may not choose to do, by prescribing a group norm that implies that Vivien would have to respond eventually so that the group can remain cohesive.

Another form of prescription that served to build Vivian’s resistance in this group was implicit in the conversational practice of speaking about group members as if they are not present in the session, by using third person pronouns such as “she” or “they” (Farlex, 2013b), or by using the person’s name, instead of using personal pronouns such as “You” (Farlex, 2013a), to address the person. This occurs when the group follows the speaking style of the speaker who first broaches a topic or issue. For example, in Excerpt 1, Member John, having been vested with the authority to state his opinion and make a prescription, starts to speak about Vivian, Alice and Clarissa, as if they are not present (Lines 12 – 13). This conversational practice is subsequently adopted by Co-facilitator Janice (Lines 16 to 20). Consequently other group members follow suit in the following excerpts.

Excerpt 5 from Face to Face Session 3

96	Sean (F)	So what we are all saying here is that (.) it's very important for
97		**her** to be able to be in the group so that we can move forward
98		as a group. But at the same time, we can also acknowledge that
99		the issue of trust (.) takes a while to build.
100	Vivian	Eh:: I, I have a question actually.
101	Sean (F)	Mhm::
102	Janice (F)	Mhm::
103	Vivian	I am quite ( ) surprised that I am the center of attention
104		now? Everybody's talking about me, how we can help me?

Excerpt 5 demonstrates how being talked about in the third person can be disturbing to the member who is being talked about. This is seen in Vivian's response, where she expresses in relatively undisturbed speech her surprise at being "the centre of attention" (Turn 25, Line 103), and being talked about by the group. However, her speech becomes turbulent, as evidenced by expressive caution in the form of a hesitations (Turn 22, Line 100: "eh::") when she starts to talk about her initial thoughts about others feeling the same way as she did. Her turbulent delivery pattern indicates that she considers her opinions as potentially problematic for the rest of the group members (Silverman, 2001).

Discussion

Resistance in a group member can arise from the way co-facilitators use interactional features during group conversations to position power structures to create and use authority in a group. This is represented in Figure 1.

Figure 1. Misuse of Authority and Power in Creating and Maintaining Resistance in Therapeutic Conversations

Creation of Authority. Group participants who took on the role of co-facilitators were automatically vested with a higher level of authority and power than members, while other participants complemented this role by taking on the lower status membership role of docility, by following the co-facilitators' and John's prescriptions (Lyotard, 1979; trans. 1984) and conversational practices. This unequal status between the two parties resulted in a smooth and productive interaction between both parties, and is reminiscent of Tracey's (2002) interpersonal perspective of power. The following of conversational practices is supported by Bandura's modelling theory in which leaders shape group norms by modelling behaviours for other members to adopt (Yalom and Leszcz, 2005).

The only person who deviated from the norm of following the leaders was Resistant Member Vivian, who effectively placed herself at the same power level as the co-facilitators and challenged their authority when she asserted her right to pass a question. Hence, there was a symmetrical interaction between the co-facilitators and resistant member, which resulted in a tense interaction and increase in resistance (Tracey, 2002). In other words, client resistance can arise from client rejection of the counsellor's authority.

Co-facilitator Sean also invested one member, John, with authority, by using the turn taking process to allocate the next turn to him, and further strengthening his authority by agreeing with and legitimizing his views. In doing so, Co-facilitator Sean also strengthened his own position of authority on what direction the group should take. Co-facilitator Sean's action is supported by the literature on the theory of Social Influence (Frank, 1961; Goldstein, Heller, & Schrest, 1966; Strong, 1968),

which contends that individuals tend to give interpersonal power to those whom they perceive as having the resources to meet their needs. When viewed through this lens, Member John may be seen as having been given the power to influence the group because his viewpoint was the resource that the co-facilitators needed to move the group in the direction that they wanted it to take, thus allowing them to control the group process indirectly.

Usage of authority and power. The co-facilitators and Member John used the power inherent in their authority, as well as their position as first speakers, to judge group members' behaviours (Bernard & Goodyear, 2009) by making declarations about members (Lyotard, 1979; trans. 1984). They used interpersonal power to influence the group to view Vivian in the same negative way (Strong, 1968). The authority figures' declarations of Vivian served to invest the group with the expert power or epistemic authority to solve her problem for her (Heritage & Raymond, 2005), and their conversational practice of indirect talk allowed group participants to criticise Vivian, while strengthening their belief in their authority to solve her problems. These actions were unacceptable and possibly offensive to Vivian, as it neither gave her information on how her behaviour impacted others, nor empowered her to make changes about her interpersonal style (Stockton, Morran, & Krieger, 2004).

While this practice of indirect talk is not uncommon amongst members, skilled and experienced facilitators would always instruct speakers to look at and speak directly to the person they want to talk about, as this would open up communicational channels among members and empower them to take responsibility for reaching their personal and group goals (Corey, Corey & Haynes, 2014). The literature on interpersonal behaviour in the therapist-client relationship also posits that critical behaviour elicits distrustful behaviours (Leary, 1957; Tracey, Sherry, & Albright, 1999), which in turn

serves to build client resistance towards the therapist (Shelton & Levy, 1981).

The co-facilitators also used their authority and power to control the group processes by using prescriptions. This was because the co-facilitators together with Member John, used the conversational device “but” to set the group norm that all members should talk about their differences so that group cohesiveness can be achieved. According to Glasser (2000), the use of external control psychology results in disconnecting the controlled from the controller. External control behaviour includes punishment, which is seen in this instance when Vivian was asked to account for having a lower rating for belongingness than other members. It also accounts for why Vivian later reflected in her reflection paper that she seldom felt safe in this group, and her lack of safety resulted in her increased resistance to the group process.

Implications for Counsellors. This study shows that group counsellors need to be aware of the power which their roles bestow on them and how accidental misuse of this power could impact the group. Hence, they need to understand their motivations for wanting to control group conversations and directions. They also need to understand how to use conversational devices and practices in ways that allows the co-sharing of power and use of collaborative language (Sutherland & Strong, 2011).

Limitations. This study was limited by the small number of participants, though measures were taken to triangulate the findings by using multiple sources of data, and by providing sufficient information about the learning context of the study so that readers were able to draw their own conclusions. It must also be noted that the use of Conversational Analysis also limited data collection to in-situ talk-in-interaction data, as it posits that post-conversation reflections are often inaccurate, as participants might not remember exactly how they felt or

what prompted them to speak in a certain manner, after the fact (ten Have, 2007). Hence, the researchers only had limited information gathered from the participants' written reflections from which to understand how the participants justified or reinterpreted their actions in the group following its closure.

Implications for future research. Given these limitations, it might therefore be helpful to conduct a quantitative study of the prevalence of the key interactional features in the wielding of authority and power in creating and maintaining resistance. Future qualitative studies in the area of resistance might also include semi-structured interviews that could be analysed for the meanings ascribed by group counsellors and members to their experiences of resistance, and how this might affect their conceptualizations and subsequent interventions. The study of lived experiences can be conducted using other qualitative methods such as Interpretative Phenomenological Analysis (Smith, Flowers & Larkin, 2009).

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Phey Ling Kit; Shyh Shin Wong & Vilma D'Rozario, Psychological Studies Academic Group; Rhodas Myra Bacsal, Early Childhood and Special Education Academic Group, National Institute of Education, Nanyang Technological University. This research was supported by the RSAA Grant RS-AA 10/08, awarded by the National Institute of Education,

Nanyang Technological University.

Correspondence concerning this paper may be sent to Phey Ling Kit, Psychological Studies Academic Group, National Institute of Education, Nanyang Technological University, 1 Nanyang Walk, NIE 2-03-101, Singapore 637616. E-mail: pheyling.kit@nie.edu.sg

Appendix F

Simplified Jefferson Transcription Conventions
(ten Have's, 2007, pp. 215 – 216):

1) Sequencing

[Point of overlap onset
] Point at which an utterance or utterance-part terminates vis-à-vis another
= 1 at the end of 1 line & 1 at the beginning of a next, indicate no 'gap' between the two lines. Called latching

Timed Intervals

(1.0) Elapse time in silence by tenth of seconds, so (7.1) is a pause of 7 seconds & 1 10th of a second.
(.) Tiny 'gap' within or between utterances.

Characteristics of Speech Production

word Indicates some form of stress, via pitch and/or amplitude. An alternative method is to print stressed part in italic.
:: Colon indicates prolongation of the immediately prior sound. Multiple colons indicate a more prolonged sound
- Indicates a cut-off

.,??, Punctuation marks indicate characteristics of speech production, especially intonation. Not referring to grammatical units

. Stop fall in tone

, Continuation intonation, like when you are reading items from a list

? Rising intonation

?, Combined question mark/comma indicates stronger rise than a comma but weaker than a question mark

Absence of an utterance-final marker indicates some sort of 'indeterminate' contour

↑↓ Indicate marked shifts into higher or lower pitch in the utterance-part immediately following the arrow

WORD Especially loud sounds relative to the surrounding talk

° Utterances or utterance parts bracketed by degree signs are relatively quieter than surrounding talk

<> Right/left carets bracketing an utterance or utterance-part indicate speeding up

·hhh Indicates an inbreath. Without the dot, the hs indicate an outbreath

W(h)ord Parentesized h, or a row of hs within a word, indicates breathiness, as in laughter, crying, etc

Transcriber's Doubts and Comments

( ) Empty parenthesis indicates transcriber's inability to hear what was said.

Length of parenthesized space indicates the length of untranscribed talk.

In the speaker designation column, empty parentheses indicate inability to identify a speaker

(word) For dubious hearings or speaker identifications

(( )) Contains transcriber's descriptions rather than, or in addition to, transcriptions

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Obituary

The Italian Group Analysis Between Dream and Cinematography: a memory of Anna Maria Traveni

Angela Sordano and Nadia Benedetto

The 3rd of April 2014, after few months in hospital, Anna Maria Traveni left us. She has been a very important and well known Group Analyst in Italy and in the international context.

When she was a child, she was a refugee with all her family from the Valley of Istria, because at the end of the second world war this part of the Italian country was annexed to the ex-Yugoslavia. Her father was imprisoned in the internment camps created by Tito and when he came out he remained deeply marked by this experience.

These historical aspects of her life laid the foundation and orientation for all Traveni's future clinical work. From the very beginning to the end all her efforts were aimed at maintaining a political dialogue between communist and capitalist countries and between different cultures.

She started to work and use Group Analysis in a public mental health service in the suburbs of Turin (Italy), after the early death of her husband, the psychiatrist Luciano Gregoretti. He was one of the founders of the psychiatric reform (the 180 law) which allowed the closure of the Italian psychiatric hospitals.

Her purpose was to offer a therapeutic space able to let patients talents emerge and enable them to connect with each other. Next she initiated reflections among intellectuals, scientists and clinicians on the importance of groups in a changing world.

In 1985 she was one of the founders of a Group Association called APRAGI. The Association had group analysis and psychodrama psychotherapists working together and putting in interaction different techniques. The main goals pursued were to form new generations of group leaders and to create cultural events in a Group Analytic way.

The APRAGI became the model of the future COIRAG, a confederation of different group analytic and psychodrama oriented institutes.

In 1990 she organized an important convention on the “East-West” relationship. The event opened a debate and a cultural confrontation between researchers, psychiatrists and psychologists who came from all over the world and, anticipated metaphorically, the fall of the Berlin wall.

In 1991, Anna Maria opened the “Permanent Dream Academy”, a meeting space for movie and theatre directors, group analysts and people interested to a multidisciplinary perspective on the oneiric language.

Anna Maria has always been an eclectic person, a lover of processes rather than structures. Her main interest was addressed to collect trans-collective evidences and to point out the relationship with the individual symptomatology. This linkage was conceived circular and traceable through the different levels of the imaginary productions.

For her, Group Analysis was a method to access the recursive

connections within all imaginary levels, but also an epistemology able to focus on the emotive resonances between individual and society which could be used to explain blocks to learning (ego and superego inhibitions)as well as our capacities to develop.

In her last years, Traveni dedicated herself to the creation of large group events in town. Throughout two events each year she was able to gather together psychologists, psychiatrists and common people. She was convinced that mental development takes place on the root of a cultural happening. The family is an anthropological foundation which mediates the trans-collective themes and structures the way in which the individual will conceive these issues (Foundation Matrix.

In synthesis, besides psychopathology, Traveni managed to show the individual trainee, the way he or she can become "subject", of their own ability to move through the trans collective influences and to choose his/her own vision.
The "Existential authenticity" through history and cultural bias is at the heart of her commitment. From this perspective, the loss of identity and depersonalization related to the loss of a social context and of a cultural identity must be treated creating social connections, building collective mental spaces, bonding the body into its emotive and imaginary levels.

The "Large Groups in Town", the "Permanent Dream Academy", the events "Crossing the screen"(2011), days dedicated to psychoanalysis and to cinematography and "Limits and Power"(2012,2013), dedicated to the relationship between the intra psychic and the social life, responded to this effort to create possible "Community Habitats" useful to both the individual and for society.

While we were collecting ideas and looking for references to narrate her contribute to Italian group Analysis, we were a little bit disoriented to discover how little she had written compared

to the many cultural and group analytic events she created; or to the frequency of her name in the international context; or to the celebrity and reputation within the young group analysts. In effect we can say that she left her aggregative matrix inside each one of us, colleagues and followers, who have been permanently moved by meeting her.

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Angela Sordano and Nadia Benedetto

Book Corner

"Manual mentality"

Lorentzen, Steinar: 'Group Analytic Psychotherapy: working with affective, anxiety and personality disorders'. Routledge, 96 pp. £22.99. London. 2014. **Reviewed by Kevin Power.**

This book is heralded as a manual for group analysis with these diagnostic groupings, and it is at that level I address its content and its possible impact, and also what I think may be its shortcomings. Its purpose is two-fold; to provide a manual-type exegesis of group-analysis, and to demonstrate how a Foulkesian approach to the treatment of the named diagnostic groups can be researched and its effectiveness demonstrated. Considering how little research there is using Random Control Trials (RCT's) in our discipline we can welcome such a long term project carried through by Lorentzen and his colleagues, based on several years of research into group-analytic clinical work done in Norway by a team of 17 qualified and experienced clinicians, researchers and committee members. Keeping such a varied team on task is a sign of dedication from all concerned, and to the doggedness of Lorentzen's chairmanship.

The book summarises a great deal about group-analysis and when assessed in this light it does "what it says on the tin" (recent advertising copy on UK television). The Contents pages list the chapters and the sub-headings of those chapters in some detail for such a short book including page numbers of the sub-heading divisions. Each sub-division provides the minimum of a paragraph to outline an aspect of the theory. So the book fulfils its intentions as a manual in its design and layout.

Being in the form and having the purpose of a manual means that much detail is omitted that does need more detailed elucidation from further reading. For instance the book states that the conductor “must follow the group’s lead”; 'must follow' is a questionable assertion and I feel misrepresents what

Foulkes devotes an entire chapter to in his 1964 book - in brief that s/he must move from being "a leader of the group to being a leader in the group". There is discussion there by Foulkes of the group's need for a leader from which the group needs 'weaning'. Foulkes also provides the warning that while the conductor is not a leader, nevertheless "sometimes he must lead ", i.e. when there are destructive forces at work; more on this later.

The brevity that such a short volume demands leads to a slimming down in the describing of aspects of group-analysis, and gives me pause. If group-analysis is understood by untrained or partially trained readers as everything in this book, then they will not be provided with a sufficiently complex picture of what it involves. How will this volume be understood by those reading it uncritically? those reading it for its 'manual' quality? and especially by those who lack their own training in group-analysis, or lack even their own psychotherapy? There are certain mistakes and gaps and alterations in meaning that may have arisen as a result of its translation. For instance Foulkes wrote of the "condenser phenomenon" and not as has been written here, of the "condensation phenomenon" - these are two very different things.

The title is the same as Foulkes' final book title and was used a few years ago by Hearst and Behr; each has a different sub-title. Foulkes himself is mentioned once in the Foreword (written by Molyn Leszcz), and not at all in the Acknowledgements, Abbreviations or Introduction. When he is mentioned in the first line of the main text he is entitled ‘S.E.Foulkes’ (sic). A group-analyst doesn’t expect to see that name on every page of a work only one does like to have it correct when it does.

Thanks are given to the IGA (London) and GASi for “economic support in the translation of these guidelines from Norwegian to English” yet there is no mention in the publication history that it has been translated from a text published originally in

Norwegian: the question is, has it? No translator is named, so has Lorentzen also done this? There is an absence of information around this book's genesis.

While it is acknowledged that group-analysis “developed several concepts to describe the structure and process in therapeutic groups”, nevertheless it “shares many of the basic assumptions of other psychodynamic or psychoanalytic therapies.” Yet that term, ‘basic assumptions’, is a loaded one where group psychotherapy is concerned, it being the cornerstone of Bion’s ideas on defence mechanisms in his theory of groups. The author then lists a number of these shared assumptions, only I feel that he misses some crucial points about group-analysis as a psychodynamic psychotherapy as well as a profound way of understanding human interactions. The emphasis is on research and getting people 'better', only this seems to arise from a medical-model orientation and does not acknowledge the deeper links to humanity's besetting social ills: there is a very short mention of the impact of industry but nothing more that I could find. For those who might seek further reading on these matters, there is an absence in the Bibliography of both Nitsun and Dalal's important books, or of Trigant Burrow's work.

I wonder if with the plethora of book references from research papers etc, the tenor of the conductor’s role that he writes of in a phrase such as s/he “must follow the group’s lead” says more than this. With clients from such disturbed backgrounds as his sub-title describes is there in place in these research groups for a much more present or directive type of leadership? Are there unacknowledged matters here about national/cultural differences around leadership that lie beneath social consciousness? Moreover placing in one group this rather narrow range of afflicted persons tends to diminish a significant aspect of the power of group-analysis, namely the mix of complaint and diagnosis which altogether challenge one another through the lifetime of each such group, eroding the

power that neurosis has in the life of individuals.

Once into the practical side – always a strength in manuals – it starts striding. And yet again there comes brevity and misunderstanding, I feel. Methodology begins with stating that "Each group can be analyzed in terms of structure, process and content (de Mare, 1972)". Though attributed to de Mare, he took this from the 1957 Foulkes & Anthony volume, "Therapeutic Group-Analysis: the psychoanalytic approach", (p 31). This was re-published in 1965 when it omitted precisely this tripartite analytic tool. (This 1957 book is the overlooked volume in group-analysis that needs reviving as a separate volume to add to the five already extant: this is likely to happen later this year). That the volume under review is based on research outcomes, which emphasises accuracy of input and the reading of data, is set against a less than full explication of group-analytic theory, practice and publishing. And Structure, Process and Content seem presented here as providing a rationale for the practical organising of groups, and not in the way that Foulkes & Anthony described them, as a tripartite, interactive, psychodynamic concept in groups.

Lorentzen writes about the context of every group yet omits according context its overarching importance, in that it contains Structure, Content and Process; is he perhaps unaware of Sheila Thomson's book on this concept, which applies across all of group-analysis?

There is only one mention, mid-sentence, that I can find, of training: "therapists will have in their own training…" but doesn't state what training this may be? Will administrators and managers at senior budget-wielding levels be agog at the prospect of getting group-analysis for very difficult patient groups with basic-trained staff or even no training at all? ("Just read Lorentzen and use your common sense, while us managers tick even more boxes on our newly upgraded computers - our Business Information stats will sky-rocket!"); a scurrilous notion

perhaps. While this volume does wish to help Health Service providers to a more economic treatment approach, market-driven competitive tendering has absolutely no mercy but will always expect ever more cuts no matter how efficient and effective a treatment it may be.

The book is filled with perfectly good guidelines for all aspects of what group-analysis with these patient categories entails and for that reason alone can be recommended. There are many excellent and illuminating clinical examples which bear close examination. I would like though to have seen a clear and unambiguous warning, that this is a manual, and no substitute for a training that will include one's own psychotherapy in a group-analytic group together with supervised group practice. Without such a warning , I fear it will encourage perhaps too much manualisation so that when things do go wrong they will go very wrong. Foulkes again:

"..no-one should embark on this [conducting group-analysis] who has not the measure and control of his power firmly in his blood and system, lest he suffer the fate of the sorcerer's apprentice". ('TGA', p 287).

The apprentice turned to the sorcerer's book of spells (a manual?) to avoid having to do the domestic chores he'd been assigned, and sets in motion a process that totally overwhelms him and the household; only the return of the sorcerer averts disaster. The sorcerer had his 'manual' but it was misused by the idle apprentice. Sorcerers are in short supply these days. Apprentices need masters and mistresses to show them how to apply the knowledge that the manuals contain, and even then things can still go wrong.

Kevin Power

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Edi Pertegato and Giorgio Pertegato (eds)
From Psychoanalysis to Group Analysis: The Pioneering Work of Trigant Burrow, Karnac, London, 2013. Reviewed by Paul Coombe.

This is an important publication in which Edi Pertegato (1999) describes Trigant Burrow as, paradoxically, “an illustrious unknown man”(p. xx). In a series of papers culminating in this book, the Pertegatos and others are determined to correct the record and belatedly acknowledge Burrow’s contribution to psychoanalysis and group analysis, and indeed three members of the Pertegato family have spent some 20 years researching his life and works.

The book is composed of four parts. The first contains three forewords and an Introductory Essay by the editors. The essay is important as it describes the background to the book, including its historical context and the significance of the works by Burrow (1875 – 1950) from 1913 to 1930. This book deals with those works but we are informed that Burrow's writing continued thereafter and included seven books, letters and 70 articles. The significance of Burrow's works includes the fact that in the main he wrote the papers, in both English and German, in the United States, contemporaneously with the work of Sigmund Freud, of which Burrow was fully aware. Trigant Burrow was the first (co-) President of the American Psychoanalytic Association after founding it in 1911 (with Ernest Jones and others). Further, it is argued that Trigant Burrow's writing anticipated by many years certain ideas whose genesis is usually attributed to Europeans in the field of Group Analysis. The subsequent three parts of the book are chronological groupings of Burrow's papers from the phase of orthodox psychoanalysis through his exploration of the group to the mature application of his discoveries in what he called Group Analysis.

Burrow's writings are not easily accessible for two reasons. First, at times he writes obscurely and uses words and concepts that require unpacking. The other factor cited by the editors is that Burrow describes entirely new concepts and theories for which previously there was no language. Burrow's pedigree psychoanalytically is of note, in that having been present at Freud's historic "Five Lectures" in the U.S. at Clark University, Massachusetts in 1909, and having met Freud, Burrow decided to re-locate to Europe and undergo analysis with Jung. At this time Jung was in favour with Freud. Quite early on in his psychoanalytic experience, Burrow came to consider that Freud's approach did not sufficiently emphasize social influences. Burrow began to correspond with Freud, who ultimately seemed to dismiss him because Burrow did not adhere to his principles. Freud, as we know, became

preoccupied with propagating his theories of the sexual life of the infant, and maintaining the adherence of his students and colleagues. Burrow did not so much oppose Freud as consider that Freud's work did not go far enough. Burrow began to write and publish in journals extensively from 1911. He attracted many followers in diverse fields, including D.H. Lawrence and other prominent intellectuals beyond the analytic domain, such as Sir Herbert Read, Leo Stein, and John Dewey. Burrow was also a colleague of Adolph Meyer who pioneered the importance of the social environment in determining psychological health.

According to the Pertegatos' investigations, revealed in this book, there is no doubt that Burrow coined the terms "matrix", "group analysis" and the "social unconscious", key terms in the field of analytic group work. In the 1920s he began to conduct groups psychoanalytically, side by side with his orthodox individual analytic practice. Burrow pioneered some forms of measuring psychophysical parameters during treatment. One of his key concepts was what he called the "organic" or "organismic" nature of the person. By these terms he meant that we are all conceived and born into a group, a social body, a society and culture and are forced to adapt and contort to the particularities of this social world. Burrow, with others, founded and contributed to an organization in the U.S. which continues today (the Lifwynn Foundation), whose raison d'etre was to further the implementation of these ideas. Those readers who have even a passing familiarity with the theoretical background of analytic group work will know that S.H. Foulkes claimed to be the founder of analytic group work's terminology, theory and clinical practice; a claim supported by European and, in particular, British clinicians. Foulkes conducted his earliest work in Exeter, in Britain, in the 1940's and while he acknowledged his awareness of some of Burrow's works, he made only passing mention of them in any of his publications. Painstaking in her research, Edi Pertegato came to discover much of Burrow's professional writing, buried in various places,

including Yale University and other archives, as well as Burrow's correspondence with Freud and others. Pertegato describes how an Italian colleague, Diego Napolitani (1981), also took up the matter of the environment and encouraged her to conduct the historical research. It seems that Burrow was writing about many of the influences that other important figures came to develop, to greater acclaim, some decades later (for example, see Winnicott and the influence of the mother on early childhood development). In short, Pertegato describes how Burrow's writing prefigured later theorists in framing "a revolutionary theory that postulates a well defined shift from drive to relationship...". Burrow, in his paper, "Psychoanalysis and Life" (1913), writes of the primary union of mother and baby at a time when psychoanalytic emphasis was on the drive theory. He also postulated prenatal and uterine influences on development, as did Sandor Ferenczi (1913).

Nathan Ackerman (1964), a giant in the analytic approach to family therapy in the U.S., has written of the profound significance of Burrow's theories. Burrow pioneered the shift from a focus on instinctual and individual bases of human development to the importance of relatedness, via the Object Relations theorists. This approach had been developing throughout the twentieth century and latterly has found expression in the field of relational psychoanalysis. In the book under review, mention is made of Fabrizio Napolitani (1961,p.lxi-lxiv), an Italian pioneer of Therapeutic Communities and the group and socio-therapeutic approach in Italy during the 1960s. Napolitani was familiar with Burrow's work and had meetings with Tom Main (1946, 1981; and Coombe, 1996)) and Maxwell Jones (Henderson Hospital), who were doing similar work in Britain from the late 1940s. Burrow considered that the role of the analyst, as originally conceived, was authoritarian, and he suggested that relatedness of the analyst and analysand was insufficiently appreciated in the early days, thus anticipating by decades the central focus on the counter-transference.

In 1925 Burrow published a paper entitled “A Relative Concept of Consciousness” in the Psychoanalytic Review. In this paper he suggested a link between Einstein’s discoveries of relativity, and metapsychology. He suggested that Einstein’s theories of relativity, which replaced the Newtonian model, could be used as a model for understanding the human psyche. Einstein published his “Special Theory of Relativity” in 1905 and the “General Theory of Relativity” in 1916. Special Relativity, amongst other things, includes the view that measurements of various quantities are relative to the velocities of observers. Burrow saw in this cosmological theory a metaphor for the human psyche, and argued that it was important to consider an individual in the context of their relatedness to other systems. Burrow saw “normality” as a flawed concept, a “shared sickness” of society, very different from health. Here, we can think of Erving Goffman (1961) and his work on the process of “institutionalization”, and R.D.Laing (1960; 1964). The latter, while at the Tavistock Clinic, studied familial and social contributions to mental illness, including schizophrenia. Burrow came to describe trans-generational, transpersonal and mirroring processes through which social images are transmitted from individual to individual, and from generation to generation, giving rise to a “social collusion of universal extent”. These ideas, proffered as novel insights in the last 20 years by group analysts, were actually first formulated in the 1920s by Burrow.

In her 20 year painstaking research, Pertegato has searched archives and libraries, and uncovered hitherto unknown evidence that suggests that Burrow’s work was subject to “censorship” and that he was “ostracized”. He corresponded with and attended IPA meetings with Freud, Rado, Federn, Eitingen, Jones and others and was very active, yet his papers ceased to be allowed publication in the European psychoanalytic journals from about 1925, despite Freud writing once that “I was prejudiced” against Burrow’s paper on Social

Images and “mistaken in my judgement”(3 May, 1925). This is all fascinating reading, as is Pertegato’s description of similar censorship in the group analytic literature and historiography. For example, aside from Foulkes, an almost total obliteration of attributions to Burrow’s work and ideas followed. Curiously, much of this work Foulkes attributed to himself, decades later. E.J. Anthony (1971), Foulkes’ colleague, was also dismissive of Burrow’s work. When one consults Foulkes’ books and papers (eg. 1948, 1964, 1975) only scant, somewhat superficial mention is made of Burrow and his ideas. Pertegato quotes Ackerman(1964) as corroborating “the thesis of a generalised plagiarism based on the statement that a large number of authors derived concepts from Burrow’s work without giving him due credit” and she uses a strong word, “ransacking”, to describe the appropriation of Burrow’s ideas. Based on the evidence presented in this book, such a conclusion seems reasonable. Burrow’s rehabilitation will be assisted by the publication of this book, published by Karnac in the series “New International Library of Group Analysis”, with Forewords written by Earl Hopper and Malcolm Pines, both major figures in the field of Group Analysis and both of whom incidentally have visited Australia (Melbourne) and presented their work. Pines (1999) also supports the case that Burrow anticipated some of the later ideas expounded by Balint, Klein, Bowlby, Winnicott, Lacan, Schilder, Kohut and Mahler.

Pertegato, and others quoted in her book, admire Burrow’s unstinting continuation of his work and publication. I think this admiration is warranted. Most of us, I suspect, when confronted with censorship, ostracism, lack of acknowledgement, and the obliteration by colleagues of the significance of our hard-won insights, would shrink and desiccate. Indeed, I think this account is instructive in elucidating the darker side of the human character when faced with material that is challenging or a source of envy. But Burrow’s life and work are an inspiration. The Pertegatos and others describe Burrow as a “pioneer”, “a dedicated

researcher", a "remarkable man", a "true explorer" and a "great and original thinker". Reflecting this praise, in 1949 Burrow was awarded the Abraham Brill Memorial Medal by the American Psychoanalytic Association. It is said that history is usually written by the victors and the powerful, but on this occasion one of the vanquished has prevailed. The fact that Burrow had been forgotten can be largely understood as a social defence in terms of envious attack, but Malcolm Pines also suggests that Burrow's uncompromising manner contributed to his being shunned, while Foulkes was a "gradualist who charmed and retained his audience". But what course might have been taken in the fields of group analysis and psychoanalysis if Burrows works had not been lost from view?

The Pertegatos offer us an epigraph from The Madman(1918), by Kahlil Gibran, the Lebanese poet. Here is an excerpt: "My father would make of me the reproduction of himself; so also would my uncle. My mother would have the image of her illustrious father... And my teachers also... and each would have me but a reflection of his own face in a mirror. Therefore I came to this place. I find it more sane here (in the asylum). At least I can be myself." This abridged epigraph highlights the theme that runs through Burrow's theoretical work. It is indeed timely that Burrow can be seen at last for his unique qualities and for the prescient thinker he was.

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Paul Coombe is a psychiatrist and individual and group psychoanalytic psychotherapist in private practice. He was formerly Consultant Child Psychiatrist at the Royal Childrens Hospital, Melbourne. He was the Overseas Senior Registrar in Psychotherapy at the Cassel Hospital, London 1990 to 1993. Immediate Past President of the Australian Association of Group Psychotherapists and member of the VAPP. He has published widely in local and international journals including in the areas of family therapy(also as a Master's thesis), psychoanalytic aspects of eating disorders, small and large analytic groups, Munchausen's Syndrome by proxy(also included as a chapter in a book) and the works of William Shakespeare.

Address: 20 Stirling Street, Kew, Victoria, Australia

3101pdcoombe@bigpond.net.au

Abstracts of Articles from Other Journals

Markin, Rayna D. (2009). Exploring a Method for Transference Assessment in Group Therapy Using the Social Relations Model: Suggestions for Future Research. *Journal for Specialists in Group Work, 34(4), 307-325.*

This article discusses how group clinicians and researchers might use a methodological and statistical model called the Social Relations Model (SRM) to circumvent common challenges to studying transference in groups. In particular, it examines how this method of transference assessment deals with the distortion aspect of transference and explains how the SRM can be used to better define transference and examine its relationship to the process and outcome of group therapy. Strengths and limitations of the model are examined and future directions for research are suggested.

Bechelli, Luiz Paulo de C. and Santos, Manoel Antônio dos. (2006). Transference and group psychotherapy. *Rev. Latino-Am. Enfermagem, 14(1), 110-117.*

This study examines the concept of transference, focusing on its peculiarities in the group context. The nature of the therapeutic situation and the broad freedom given to patients in order to access the unconscious material at their own pace, within a safe environment and with as little censorship as can be managed, transference gradually takes place. Through displacement, the psychotherapist and group members are perceived not as they are, with their real attributes, but as one or more objects that arouse emotions coming from the infant world, more precisely from the collection of deep affective influences. One peculiarity of the group situation when compared to individual psychotherapy is that, in the former, multiple transferences coexist, which group members establish among themselves, enabling a wide range of possible feelings. Both treatment modes share the assumption that unresolved conflicts which stimulated patients to seek for help can be reduced or even abolished through the interpretation and working through of transference, which functions as a process of change throughout the psychotherapy.

Reilly, Elizabeth A. (2010). Pregnant journeys in group analytic psychotherapy. *International journal of group psychotherapy,*

60 (3), 347 – 372.

This paper explores the dynamic complexities that are triggered when a group member becomes pregnant. Through clinical illustrations taken from a weekly analytical group, the developmental processes and resonances found in such groups are discussed, alongside the technical challenges they pose on the leader. The scant literature on this topic and how it impacts on the therapeutic space is reviewed from individual and group analytic literature. This paper then extends the figuration of groups as types of metaphorical maternal container (Foulkes, 1964). In particular, this view is developed using the concept of primary maternal preoccupation (Winnicott, 1956) and simultaneously challenged with that of enclaves (O'Shaughnessy, 1992).

Heidi Ahonen-Eerikäinen (2007). Group Analytic Music Therapy. Barcelona Publishers.

This book concerns the practice of music psychotherapy in groups and offers a new theoretical framework which increases our understanding of client experiences in Group Analytic Music Therapy (GAMT). It is full of stories, images, metaphors, and poetry.

As both a group analyst and a music therapist trained in Finland, and with many years of experience there and in other places in Europe, Dr. Ahonen Eerikäinen moved to Canada to teach at Wilfrid Laurier University in Ontario, in 2001. She now describes herself as working from an eclectic model. Her practice has been influenced by many theorists from the European group analytic community, and by North American interpersonal and inter-subjective theories. She has also been influenced by individual theories of development from writers such as Winnicott and Stern.

Cook H. (2014). From Controlling Emotion to Expressing Feelings in Mid-Twentieth-Century England. *Journal of Social History, 47 (3), 627-646.*

This article examines British emotional culture through the lens provided by records of group-analytic therapy sessions held in the 1940s and 1960s. Sigmund Heinrich Foulkes, a Jewish psychoanalyst trained in Germany, developed group-analytic therapy, with the aim of contributing to the creation of a democratic society in which people would operate without reliance on authority. The sessions reveal how the existing culture of rigid emotional control, stronger in Britain than elsewhere, operated in participants' lifeworlds. They understood mental distress in terms of nerves and sought tonics as cures. Psychoanalytic or psychological concepts were largely absent from everyday working and middle class lifeworlds in the 1940s, followed by growth of awareness among the educated middle-class in 1960s London. The participants' approach to emotional management was shaped by the demands of respectability and economic forces and opportunities, which changed radically from the early 1940s to the late 1960s. The sessions reveal the erosion of deference taking place as new ideas and economic security enabled greater autonomy. The effort

involved in reshaping emotional responses and becoming more expressive is evident in the sessions. New disciplines were required of participants, but the article offers no support for a carceral interpretation of group-analytic therapy.

Rabinowitz, Fredric E. Group therapy for men. *In Brooks, Gary R. (Ed); Good, Glenn E. (Ed), (2001). The new handbook of psychotherapy and counselling with men: A comprehensive guide to settings, problems, and treatment approaches, Vol. 1 & 2., (pp. 603-621). San Francisco, CA, US: Jossey-Bass.*

Suggests that, although men have been reluctant participants in all forms of psychotherapy, they have been socialized to be active members in various types of all-male groups (e.g., fraternities). Thus, group therapy for men has developed as a useful treatment modality to address the needs of disaffected men. This chapter discusses the emergence of men's groups, what makes them work, how the men's group process unfolds, working through issues in a men's group, and practical issues in leading a men's group.

Terry Birchmore

Group Analytic Concepts: Transference

Any one patient in a therapy group is likely to develop multiple transferences to a variety of different persons in the group, each of whom may have a different symbolic meaning to him. Multiple transference is the process by which each patient responds transferentially to what Alexander Wolf (1969) has called "the variously provocative characteristics of the multiple personalities in the group." Wolf describes the advantages of the group context as follows:

". . .The presence of patients of both sexes facilitates the appearance and resolution of

early conflicting unconscious trends formerly elicited by father, mother, sister, and brother. The group recreates the family unit in which the patient can more freely reanimate the impelling and denying emotional demands whose contradictions he was once unable to solve. As he gradually becomes able to dispose of compulsive investments and discerns group members in fact, they become the social bridge to the establishment of normal communal relations".

"Neither Bion nor Foulkes was, according to Halton, strong on working with the transference and countertransference in groups. They consequently ended up neglecting conscious work with Oedipal material (Halton 1999, pp.71–91). Bion's theory was rooted in the preoccupation of the object relations theorists with the mother–child containing and holding relationship. Foulkes focused on the group as a good object that could be implicitly trusted to reveal the creative potential within it". (Lipgar & Pines, 2003).

"Foulkes changed his mind at least twice about the emphasis that should be given to the interpretation of the transference and the transference neurosis in clinical work in groups. In 1957, Foulkes and Anthony argued that the group situation is not favourable to the formation of the transference neurosis, but that if and when it does occur, the group setting does not favour its analysis and working through (Foulkes and Anthony, 1957). However, in 1964, Foulkes wrote that on the basis of 20 years of experience he had changed his mind in that he had observed that individual transference neuroses could be recognized in the group situation, and, therefore, be analyzed and worked through (Foulkes, 1964). Yet, in 1975, he objected to what he called the 'modern' (Kleinian) tendency to place transferential interpretations at the centre of the analytical process', which he believed could be done but should not be done, because this strengthened the neurosis (Foulkes, 1975)". *Extract from Hopper, 2006).*

Grotjahn (1973) identified three major types of transference: transference toward the therapist as a paternal figure, transference to peers as siblings, and transference to the group as a whole as a trusted mother.

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IGA/GASi Weeding of stock …

Weeding is taking place because we are running out of space – we have accrued/acquired duplicates by donation, sometimes it would appear to replace missing items, which subsequently turn up … The result has been multiple copies of often old, out of date, and little used texts. [Usage can be demonstrated by the date of the database 'update' when I enhanced the record: material that was borrowed/used was updated at that time, whereas material not so used was only updated in my systematic database update].

Following a meeting of interested parties, rather than re-activate a 'library committee' [attempts at which had failed three times] we convened the 'LSG' – Library support group - comprising a GASi member, an IGA member, and the Librarian, to check and confirm deletions. These deletions have been withdrawn – in a comparatively small number of instances, sole copies, which can be demonstrated as unused over at least the past six years, and excess multiple copies, retaining one, or more copies. Of less interest to GASi, but of interest to IGA students, we continue to retain multiple copies of heavily cited texts.

The withdrawn items have been put up for disposal to members/students as a book sale with 'honesty box' for donations, and this has netted to date [June 2014] over £870.00 [inclusive of a duplicate set of the Standard Edition of Freud] – which will be spent on purchase of new stock, and ensuring that we hold hard copies of items needed for reading lists and to mount on the VLE.

The LSG has so far met twice, in January and March, 2014, and at time of writing, has another meeting planned for June. This should enable us to complete an overview of the stock, for the time being.

The withdrawn material has been indicated on the database as 'disposed', so please be aware of this when searching the database.

Elizabeth Nokes, IGA/GASi Librarian: elizabeth@igalondon.org.uk

Request for Foulkes Letters and Documents for Society

Archives

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

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

Group_Analytic Society
102 Belsize Road
London NW3 5BB

Tel: +44 (0)20 7435 6611
Fax: +44 (0)20 7443 9576
e-mail: admin@groupanalyticsociety.co.uk

Events

The Limbus Critical Psychotherapy Conference
Challenging the Cognitive Behavioural Therapies:
The Overselling of CBT's Evidence Base

November 1, 2, 2014 (Sat & Sun)
Dartington Hall, Totnes, Devon, UK

Early Bird Fee (Before June 30) £115
Full Fee £130

Programme

Jonathan Shedler - Where is the Evidence for Evidence Based

Therapy?

Hanna Sitter Randen - The Story of CBT in Sweden: Its Rise & Fall.

Del Loewenthal - NICE work if you can get it: Evidence & Research as Cultural, Poitically Influenced Practices

Oliver James - Happiness, CBT & Apple Pie

Farhad Dalal - Statistical Spin, Linguistic Obfuscation: The Art of Overselling the Evidence Base

Sarah Wallaston (MP for Totnes)- Chair of Panel Discussion (IAPT)

Places are limited. Book your place via the website www.limbus.org.uk/cbt

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Information About Conference Accommodation in London and Donations to the Society

Please see the GAS Website at:

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