Group-Analytic Contexts

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Newsletter of

THE GROUP-ANALYTIC SOCIETY INTERNATIONAL

Editor: Peter Zelaskowski

GAS INTERNATIONAL MANAGEMENT COMMITTEE

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Editorial

> In this crucial scientific dialogue between past and present, the present must take and keep the initiative. The present should in no way become a slave to the past in the manner of tradition; it must be free to make full use of the past for its own evolving purposes. (E. James Anthony, 1971)

E. James Anthony in his brief history of group psychotherapy (1971) so elegantly reminds us of the unending dialectical relationship between the past and present. This enlightened core tenet of group analysis of course has its doubters, with some on the populist fringes of the broad world of the therapies who would have us forget the past and locate human experience on a wafer thin present, without past nor mind. For example, Eckhart Tolle (2004), in his hugely successful book *The Power of Now*, just before explaining how he became a spiritual teacher, tells us that he has little use for the past and rarely thinks about it. Tolle appears somewhat stuck on Freud's old couch, insisting on his right to not go back THERE and anyway… *so what if I repeat the past!*

Hilary Mantel in *Wolf Hall* and *Bring up the Bodies*, her recent double Booker Prize winning historical novels so beautifully dramatized by the BBC this winter, adds flesh and depth in a radically plausible fictional account of Henry VIII's gofer, fixer and hard-boy Thomas Cromwell, painting a portrait of Cromwell as an early secularist and pragmatist during a period of tectonic transformation (the break with Rome) of a world of superstition and fundamentalism. Mantel cleverly binds the present to her mining and complex re-visioning of the past.

In this issue of Contexts there's a strong focus on the past. Malcolm Pines gives us a front row seat while he guides us through some reminiscences and reflections and in-so-doing he adds light and depth to our story. It is a fascinating read and reminds us there is so much we are still trying to understand and make meaning out of, in particular about Foulkes with his "insufficient style" and the emergence of group analysis (the break with…?) in the midst of the heated tensions within psychoanalysis in Britain during the post-war years. A current much debated theme in our GA society is the relatively recent change from GAS (London) to GASI. A report is included here of a panel of present and former presidents of the society, which met in the 16th Symposium in Lisbon, with the specific purpose of reflecting on this very transformation. In addition, Teresa von Sommaruga Howard helps us

think about the setting of the large group in Lisbon – she invites us to wonder about how we might do it differently. Ana Loncar reports on a co-operative ("to include all participants in active participation and to keep the resource consumption as low as possible") group analytic workshop which emerged out of Lisbon in Aarhus in Denmark recently. Rocco Pisani helps us remember E. James Anthony who died recently. Finally, we include two more pieces mining the endlessly rich seam which is found where group analysis combines with music.

E. James Anthony – The History of Group Psychotherapy. In: Kaplan, H. I. & Sadock, B. J. (eds) (1971) *Comprehensive Group Psychotherapy.* The Williams and Wilkins Company, Baltimore, USA.
Tolle, E. (2004). *The Power of Now.* Hodder, Australia.

Peter Zelaskowski

President's Foreword

I would like to share three issues with you. Firstly, there has never been a written reaction to the "President's Foreword", both during my time and that of the presidents before me. From the very few verbal responses I get, I don't actually know if this is ever really read. Please write to me if you want to comment on this. I personally take it seriously, and I have been writing things which I feel to be quite significant for me and the Group Analytic Society, some even very personal things, like my response to Lisbon and its Symposium.

Secondly, I would like to say that these days we are discussing CONTEXTS purpose and future. We must decide if what once was a newsletter in which you also could write short notes is still something we want to publish in this way. The notion of "news" has changed, and with our fast travelling digital communication today a quarterly cannot be as new as we nowadays expect. Also financially we must look at the balance of costs: surprisingly the price paid for Contexts' to the publishers, taking royalties into account, has been for many years higher than the Journal's.

The articles, even if they do not meet academic writing standards, are still considered to be very important by many members – but could be published online, and some of the News both online and in the Journal. We could still print some Contexts, or none at all….If you have a voice on this dilemma, please write to me/us.

The last aspect I would like to talk about is the outcome of my experience from the increasing Internationalization as a President for the second term. When I meet Institutes and members involved in Group Analysis, it seems to me that we are not only educating Group Analysts abiding to EGATIN standards, but increasingly Institutes are educating for other levels of expertise in group leadership. Many Institutes are relying again on "introductory" courses, which provide participants with the experience of what is a group-analytic group and learn about the approach and thinking of Group Analysis. In many places in Europe there is another module – learning to be a group-analytic therapist, learning how to help coping with disorders as well as furthering development and growth, without actually becoming a group analyst. Personally I am sure this is a good process for Group Analysis, it will lead to many more people wanting to get proper therapy and many colleagues wanting to participate in the end, in the best education.

Interestingly for me, higher awareness of Group Analysis as a modules system arrived while discussing international standards with other international group therapy organizations, especially the American

Group Psychotherapy Association. As I have many times learned from experience, a dialogue with others teaches you so much about yourself… difficult and complicated issues are brought to coherence by meeting other approaches and letting them speak to one another. I found out that it's not only good to discuss standards, but it's high time that in Group Analysis additional and more differential standards are applied. This could provide us with a whole new and serious range of colleagues, who could help Group Analysis make its contribution to mental health and society.

Dr Robi Friedman
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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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GAS International New Members

Dr Michele Battuello
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Medical Doctor, 1st specialization in Sports Medicine, 2nd specialization in Psychotherapy; PhD in Psychiatry, University of Rome "Sapienza". The PhD training was focused on 3 years of experience with suicidal people and HIV patients as a conductor of several psychodynamic groups. Currently member of the Suicide Prevention Centre, Sant' Andrea Hospital, University of Rome "Sapienza" where she co-conducts groups for survivors of suicide. In private practice as a psychodynamic psychotherapist focused on combined individual/group psychotherapy, a methodology described in previous conference papers. In 2014 she presented many papers in psychotherapy conferences worldwide including GASI Lisbon and IAGP Athens. She works with colleagues in the field of research in a Group called "Research Group of Psychodynamic Psychiatry".

Dr Jale Cilasun
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Jale Cilasun, BM, MRCPsych. is a Consultant Psychiatrist, Medical Psychotherapist and trainer of psychiatrists at South West London and St. George's NHS Trust, London, since 2001. She is a group analyst, with training responsibilities at the Institute of Group Analysis, London, having qualified from IGA London in 2000. She works with groups in therapeutic and training contexts, deeply interested in their potentialities, in particular the median and large group contexts. She has been developing her interest in mindfulness since 2012. She has presented and run groups in GASI conferences and workshops for many years, although not a member of GASI until now. She has published in and been a reviewer of papers for Group Analysis, her interest areas being the social unconscious and median and large groups.

Dr Fara Dolce
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Graduated in psychology in 2002. In 2008 she graduated from C.O.I.R.A.G. School in psychoanalytic psychotherapy, individual and group. She works as a psychotherapist in "Anthropos" residential

communities, which host chronic psychiatric patients. She is a member of the Board of Directors of “Il Cerchio”, Italian Society of Groupanalysis and in 2015 she teaches "theory and methods of observation of groups" at the C.O.I.R.A.G. school. She is interested in the study of large groups.

Mrs Nurit Goren
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Born in Israel, she is married, with three children and four grandchildren.
Psychotherapist (M.S.W.), supervisor, group analyst. Works in her private clinic with adults, couples and groups. One of the initiators and past convenors of the Training Program for Group Analysts in Israel (2004-2012). A member of the Executive Committee of IIGA, from 2006 till 2010, and again from 2013. Nowadays she is head of the teaching committee, she conducts a supervision group and teaches courses in the program. She is a psychotherapy supervisor in the "Psychoanalytic Psychotherapy Program", in Bar-Ilan University, where she has worked, for many years, as a lecturer and supervisor in training programs for leading groups in Tel-Aviv and Ben-Gurion Universities.

Ms Anxhela Gramo
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Director of the Albanian Centre for psychological and Psychotherapeutic Services in Tirana. She holds a degree in Social Work (University of Tirana); a masters degree in Counselling Psychology (Maymount University, VA, US); the European Certificate of Psychotherapy (ECP) from the European Association for Psychotherapy, Austria. Recently, she finished her doctoral studies at the Sigmund Freud University, Vienna, Austria. She has 15 years of supervised clinical practice as a psychoanalytically oriented psychotherapist. She provides individual and group supervision to mental health professionals and has 14 years of teaching experience in psychology and psychotherapy related courses.

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She teaches Art Psychotherapy at Goldsmiths, University of London. She is a trained art teacher, art psychotherapist and group analyst. She worked for many years in adult psychiatry, ran private art therapy groups and more recently, ran verbal and art therapy groups at Freedom from Torture. She has many publications including 'Art Psychotherapy Groups: Between Pictures and Words' 1998 Routledge edited with Val Huet, and has undertaken research on Art Therapy groups, the Large Art Therapy group and learning in experiential groups.

Mrs Margaret Smith
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Group Analyst and Psychodynamic Psychotherapist. She worked as a Staff Support Manager providing Staff Counselling, Post Trauma Support, Mediation, and Psychotherapy Groups for Staff who work in NHS settings, Consultancy and Supervision within the NHS. She is a member of BAPPS. She currently works independently offering individual and group therapy, supervision training and organizational consultancy.

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Lauren White is dual trained as both an individual and a group psychotherapist. She has over twenty years of experience and during that time she has worked within the NHS, the non-profit sector, and in private practice. Her work with groups includes: patient groups (general analytic and thematic); staff and peer support groups; and supervision groups. She has been an external examiner for a university counselling course, and is a visiting lecturer, workshop leader, and trainer. Her next workshop in September is on language and meaning and her most recent paper – Listening to Silence, Speaking without Words – was presented at the last Guild of Psychotherapists' Annual Conference.

Reminiscences and Reflections on My Life in Psychiatry and Psychotherapy

By Malcolm Pines

Presented at the IAGP III Regional Mediterranean Congress, 2008

At Cambridge where I was studying pre-clinical medicine in 1943 a friend gave me a book, *Woodworth's Schools of Psychotherapy*. After reading about psychoanalysis my interest and curiosity was highly stimulated and I read whatever I could lay hands on about psychoanalysis. While lodging in a theological college I even found Ferenczi's collected papers! I borrowed those and years later my conscience pricked me into returning the book anonymously. I resolved to train as a psychoanalyst and was able to persuade my father, who was a skilled general practitioner and ophthalmologist, to pay for my analysis. I began analysis with Dr Adrian Stephen, the younger brother of Virginia Woolf in Upper Harley Street and as I was then a student at University College Hospital which was within walking or running distance I began my analysis there. I had been interviewed by Major John Bowlby in his military uniform in 76 Gloucester Place, the then site of the London Institute of Psycho-Analysis. I vividly recall how scared I was on the couch so when I lay down for the first session I kept one foot on the floor! Adrian was a gentle giant, much over 6 foot as can be seen in photographs of the Stephen family. He was in poor health and I noticed how difficult it was for him to climb the stairs from the ground floor to his consulting room on the top floor of number one Upper Harley Street and sadly he had to break off my analysis after not much more than a year and died of heart failure. His wife Karin, a distinguished and eccentric psychoanalyst I quite often saw in the waiting room or on the stairs. She was very deaf and had to use an ear trumpet into which her analysands must have had to speak or bellow. Heinz Wolf and Pat de Mare were amongst her analysands. The Stephens were an eccentric couple who had a weekend and holiday house in the Essex Marshes to which I paid a visit once. Very difficult to find, it had a very attractive situation right above a river. Adrian and Karin spent a lot of time in a small boat and there are photographs of them with Adrian still wearing his suit while on the boat.

I was away from London for some months during my first medical post, at Sheffield where I had the very good fortune to work under Professor E J Wain the very distinguished medical scientist. On the professorial unit his two assistants were John Goodwin and Graham Bull,

both of whom went on to have very distinguished careers, John as a cardiologist, Graham in renal medicine, a professorship at Belfast and a leading member of Medical Research Council. My own medical professor at UCH to begin with was Harold Hinsworth who left to become head of the Medical Research Council, which greatly developed under his tenure. I know that he encouraged the development of molecular biology, which at that time was an infant science. His place as Clinical Professor at UCH was taken by Max Rosenheim who I always vividly remember sitting on the edge of the desk in the lecture theatre swinging his legs and encouraging discussion. By connection with John Goodwin I was fortunate to get a house post at Hammersmith Hospital, a postgraduate teaching hospital of the University of London. Through that and with some extra coaching I passed the MRCP exam (Member of the Royal College of Physicians of London) at my second attempt. It was regarded as quite indecent to pass at the first attempt! The award ceremony was in a building that the college then occupied on Trafalgar Square, now the Canadian Embassy. There was a longstanding ritual that those who were to be admitted into membership queued on the grand staircase leading to the first floor rooms.

The MRCP ensured me entry into the Maudsley Hospital, a postgraduate hospital in psychiatry. Its formidable head was Professor, later Sir, Aubrey Lewis, a Jewish Australian from Adelaide. Small, dark haired, dark eyed, nearly always wore his RAF tie having been the psychiatric consultant to the RAF during the war. Aubrey held people in awe: he used the Socratic method of questioning to see those realms of ignorance that we all possessed. He was merciless, expecting new entrants into psychiatry already to have a good knowledge of the literature of whatever case they were in charge of. Strong men were reduced to tears at times but I enjoyed the combat. I quickly learned to anticipate his approach and learnt much from it. He had been a student of Adolph Meyer in American, the proponent of the psychobiological approach which meant that one looked at each person from the point of view of his/her biography, family history, social position and medical/genetic structure. Clifford Scott, a distinguished psychoanalyst who was also a consultant at the Maudsley had also studied under Adolph Mayer and got all his patients to write a very detailed autobiography, which was then studied to look at their psychological structure. Aubrey expected us to develop a treatment plan, which incorporated the psychiatric treatment of the individual, collaborating with social worker and occupational therapist. I remember how difficult it was to think about how to reply to the question of what were the aims

and goals of occupational therapy for the patient. Aubrey once interviewed me regarding my future in psychiatry and suggested that I might follow an academic career though in order to do that I would have to give up psychoanalysis as in his opinion the best years of an academic's life are between the ages of 25 and 35 as regards research and if at that time the person is involved in personal analysis then that worked against research. However, James Anthony, at that time a senior researcher in child psychiatry was favoured by Aubrey and James had an affectionate relationship with him. He remembers visiting Aubrey after his wife had died and he was living alone in a large house in Barnes. He noticed how his hands were trembling when he poured out the tea and reflected on "how are the mighty fallen", this formidable professor now living a life bereft of power and companionship.

LIFE AT THE MAUDSLEY

It was a heady mix. Bright young men and women from many different countries, many Australians and Canadians, even Spaniards, many of whom went on to create new professorships in psychiatry principally in the former dominions, Canada and Australia. I can imagine that Aubrey kept a map of the world into which he could pin flags showing where Maudsley graduates had taken up professorships. To my mind some of them very unlikely persons to occupy those positions but I can see that Aubrey was right in pushing these young men who nearly all flourished in their professorships and created "mini Maudsleys."

A HEADY MIX

When I started psychiatry it was before the era of modern psychopharmacology. Chlorpromazine had not yet been introduced and the wards reeked of paraldehyde, the only strong drug to control acute psychotic episodes. Rapidly the new anti-psychotic and anti-depressive drugs were introduced and tested. In the hospital canteen we sat around and argued about biological versus psychodynamic approaches and I always joined the table where Henri Rey from Mauritius held sway. His twin gods and goddesses were Jean Piaget and Melanie Klein. Before psychoanalysis he had studied veterinary science and had a good grasp of bodily processes. He and I wrote a paper given in two parts at the Institute of Psycho-Analysis on the developing psychoanalytic and biological knowledge of sexuality. This was at the time when research into chromosomal development and abnormalities was progressing rapidly and we had the knowledge that the embryo always begins as female and that the male is essentially a variant of the female! Now

women analysts were challenging the orthodox psychoanalytic theories on the nature of the female, emphasising castration complex and female inferiority. Helene Deutsch's two-volume textbook on the psychology of women was the bible. The contribution of women analysts who have emphasised the importance of empathy, reciprocity and the crucial importance of mother-infant bonding and understanding have contributed greatly to psychoanalytic and group analytic knowledge. Thus the group as a maternal entity through which the group members rework their early beginning, a group as maternal entity, is a major example. Thus Foulkes' recognition of the importance of mirroring and resonance has blazed a trail, which I amongst others have followed. Foulkes' network theory and matrix concept which he derived from his work with Kurt Goldstein and later Paul Schilder fit well into current research in neuroscience where we find such concepts as "social brain" and "social synapse", a concept of how persons connect across physical and psychological space are current developments in network theory.

I have always had a strong interest in social psychology and have seen this as an essential contribution to our group analytic theory. Thus, following the development of the concept of individuality, of the matrix of historical development as so well expressed by Norbert Elias in his Civilising Process, and I have looked for the links between this body of knowledge, of social theory and how it connects with psychoanalytic and group analytic theory. I have seen psychoanalysis moving towards the viewpoint of Group Analysis as it has moved away from libidinal theory to object relations, self and relational psychoanalysis. Foulkes used to say how object relations theory focused so much on the object but not on the relational. In psychoanalysis I have found Hans Loewald outstanding in the breadth and depth of his knowledge, Winnicott and Heinz Lichtenstein outstanding as both of them had a background in philosophy as well as in medicine.

I benefited considerably by sharing, with three or four other young and promising psychoanalysts, in supervision with Anna Freud at 20 Maresfield Gardens, in the rooms that were occupied by Freud when he came to London. What I learnt from Anna Freud was the application of structural theory to the understanding of the person. She had little to show us about working with the patient but she did give us a platform upon which to stand and to view the person's internal structure. Naturally she was not at all prepared to yield to Melanie Klein's work.

When I qualified as a psychoanalyst towards the end of the 1950s the "scientific life" of the Institute consisted of meetings on Wednesday evenings when psychoanalytic cases and theories were presented. I well

remember Bion as President of the Society who followed Winnicott who often sat as if he had fallen asleep with his eyes shut and looking up at the ceiling and I also well remember the attacks upon him and his work that were made by "Prince" Masud Khan, his former analysand. The scandal around Khan's acting out with his patients eventually led to his expulsion. But there are two major issues that I have some pride in regarding my participation in the Psychoanalytic Society. The first is the creation of the "Applied Section". To create this I worked with Pearl King, a great historian of psychoanalysis, who is also aware that the application of psychoanalytic thinking can inform the practice of those working with groups, children, organisations and societal problems. I presided over that section for several years and was able to bring in distinguished biologists and intellectuals including George Steiner and ethologists. The second that I take pride in is when I was appointed Chair of the Publications Committee, a prestigious post which oversaw the publication of the International Journal of Psychoanalysis and the International Library of Psychoanalysis, I pushed for the critical examination of the Strachey translation of Freud's collected papers. We held strong debates with the critics of Strachey and I well remember Jacques Derrida speaking about archives and saying that though he had only been allocated one hour for his talk he would not be able to do it in under four! I went away and returned to find him still speaking.

I ran seminars for several years on American contributions to psychoanalysis in which I was able to introduce the work of Kohut and other self-psychologists as well as some of what I thought were very interesting developments from North America. The reason why I was asked to do this was that no one else seemed to have any interest in it! People were still solely preoccupied with the conflict between Anna Freud and Melanie Klein with the Independent Group, consisting of Bowlby, Winnicott, Balint and Rycroft, being a third force. I took part with Balint and Tom Main in a research project on brief psychotherapy which eventually resulted in David Malan's acclaimed book on short-term psychotherapy.

THERAPEUTIC COMMUNITIES

When I left the Maudsley where I was expected to combine work in outpatient psychotherapy with giving ECT, I went to the Cassel Hospital then headed by Tom Main. The Cassel was founded after World War One to provide treatment for shell-shocked soldiers of the "officer class". But gradually over the years it became more and more psychodynamic. After the war Tom Main took the directorship and the

Cassel became a breeding ground for psychoanalysts, as we were able to take positions in the hospital, receive a salary but had an understanding that we were expected to go into psychoanalytic training and that time was allowed for this. Main's brilliant mind and personality were greatly stimulating. He worked out a method whereby inpatients were given individual psychotherapy but during the group context of their lives in hospital were closely watched through a well-trained nursing staff, some of whom also went on to train as psychoanalysts. After several years I left to go to St George's Hospital where I was asked to reorganise the inpatient unit on psychodynamic lines and where we pioneered working with large and small groups. Another word about the Cassel: we were the first hospital to offer inpatient psychotherapy to women who had suffered psychiatric illness after childbirth and mother and baby were admitted together, later fathers and even whole families.

SELF AND RELATIONAL THEORY

In the Psychoanalytic Society I entered as a member of the Anna Freud Group, so called B Group. The Kleinians were the A Group. In later years I also became a member of the Independent Group. Through work on borderline personality disorders, of which I had considerable and painful experiences, I carefully studied the work of Otto Kernberg and Heinz Kohut. Whilst admiring the precision of Kernberg's work and the strength of the structural diagnosis of these patients I was more influenced by Kohut's understanding of norempathaological narcissism. I presented his work to the Anna Freud Group and well remember how Anna did not receive it warmly. The same coldness appeared when I talked about Erickson. A number of us in the Independent Group met to discuss Kohut's work and we eventually arranged exchange visits with those members of the Chicago Institute of Psychoanalysis who were his close associates. We had exchange visits, we going to Chicago, they coming to London. Their group was headed by Ernie Wolff whose work I much admire. Then, developing from self-psychology comes relational psychoanalysis, whose work draws close to the group analytic viewpoint. I was invited to California once and spoke about the relationship between psychoanalysis and Group Analysis. I had published a well-received paper on this some time before.

FORMING THE INSTITUTE OF GROUP ANALYSIS

Around 1963, although there was a busy Group Analytic Practice, which included groups of De Mare, Skynner, Home and myself, there was still no formal teaching arrangement. The first request came from

psychiatric social workers and was met by Skynner and De Mare. Each year the numbers grew rapidly and we recognised that it was necessary to make a formal teaching institute. Foulkes himself was not very enthusiastic about this because, I think, he preferred to have a position as a central figure with supportive colleagues and was not enthusiastic about a teaching institute which would be more formal in its methods and would present Group Analysis within the spectrum of the group psychotherapies. However, he agreed to teach the students group analytic theory in a seminar which I shared with him and which later was shared with the late Dennis Brown. There was a great demand for what we called our *Introductory Course* which lasted for one year and which involved personal participation in a group analytic situation and later in a group analytic large group. As psychotherapy as a whole made claims for recognition within the National Health Service we devised a Qualifying Course which would be recognised as a high level qualification on a par with psychoanalysis, analytical psychology and other psychotherapeutic approaches. The duration was four years or more as it included participation in the one year Introductory Course and then the three years of the Qualifying Course. Many persons believed themselves to be sufficiently experienced and senior in the profession and asked to be exempted from the introductory year but we held the line. So experienced psychoanalysts and analytical psychologists found themselves sharing groups with novice therapists, lay persons with little or no clinical experience. There was a levelling of status in these groups which was always a healthy experience for those who had considered themselves already fully trained as individual psychotherapists but who had little or no experience of participating in or leading a therapy group. This first year opened up the professional defences of therapists and was followed by three years in groups meeting twice a week which were therapeutic groups for non-psychotherapists. Each group was a mixture of patients coming for their therapy and those training in Group Analysis. This mixture for us has been vital in that the collusive professional defences which occur when the groups consist entirely of members of the psychotherapeutic professions can flourish. Consequently the Group-Analytic Society (London) which retained a separate identity to the Institute was increasingly recognised as an important centre for those wanting to study and practise Group Analysis. Each year we held a winter workshop when particular themes such as the healing process, the problem of shame, the listening process, were explored. Increasingly we made use of median and large groups along the model initiated by Pat De Mare and written about in Lionel

Kreeger's "The Large Group."

The journal Group Analysis developed out of the group analytic correspondence journal which Foulkes had initiated after his retirement from the Maudsley Hospital. Based again upon his theory about the network and the matrix for some years the journal consisted of letters and short articles sent in for him to recognise and to comment on. Members of his close circle helped with the editing. Eventually we recognised that it was important that Group Analysis should be represented by a proper journal that would be taken by international libraries, by societies and by individuals and this is the journal that I had the privilege of editing for some 14 years until very recently.

S H FOULKES AND MYSELF

I entered analysis with Foulkes as an innocent. I knew nothing about him other than that he was a training analyst for the Anna Freud Group. We began the analysis in his room in the Outpatient Department of the Maudsley Hospital which struck me as being a very unusual situation and caused me considerable anxiety. He was a quiet analyst, not intervening much in the process of free association, and skilfully managing the boundaries between the psychoanalytic situation and meetings of the Group Analytic Society and group supervisions at the Maudsley. Nowadays I would say that this was something of an insufficient style and that I would have benefited from a more active psychoanalytic approach. However, as Foulkes said at the end of the analysis that he knew that he hadn't done me very much harm and hoped that he had done me some good. After that we continued on more of a collegial basis and sometimes he would ask me over to his house at the weekend where I would act as a sounding board for his ideas. I think he had the narcissism of the discoverer, valuing his own findings, not wanting to explore or to reveal their origins in the minds of other persons. It has been suggested, and I think there is some correctness in this view, that he shut out the trauma of self-imposed exile from Germany which he left in 1933, and that he tried to "ride two horses", that is keeping his position as a training analyst within the psychoanalytic movement and as the originator of Group Analysis. There is undoubtedly a creative mind, a radically thinking mind, at work in his 1948 book, a vision which he went on refining and extending throughout the rest of his life.

THE INTERNATIONAL LIBRARY OF GROUP ANALYSIS

The idea of this series was conceived by myself and Earl Hopper and we succeeded in getting Routledge, an important publisher, to take us on.

After the first volume Earl withdrew and nowadays is engaged in creating a new International Library of Group Analysis. The series has been well received and has raised the study of Group Analysis to a higher academic level.

PROPAGATING GROUP ANALYSIS

We began a policy of automating winter workshops between London and other European centres that were developing Group Analysis. Thus we held our meetings in Italy, Germany, Yugoslavia and Denmark. Denmark was an important chapter in the development of Group Analysis in that I was asked to come to some meetings in Copenhagen to speak about and to demonstrate the practice of Group Analysis which was then converted into a full group analytic training conducted by a team coming from London several times a year. This led to the Danes establishing their own Institute of Group Analysis and was followed by the Norwegian Psychiatric Association asking us to develop a course for Oslo. This has been highly successful and led to a very strong Norwegian Institute of Group Analysis. Altogether we can say that a very large number of psychiatrists, psychologists and other therapists in Denmark and Norway have been through the group analytic training experience and this has considerably influenced the practice of psychiatry in these countries. To some extent this can also be said of Britain, in that Introductory Courses have been held in many parts of the country and that formal qualifying training programmes have been held in Manchester, Glasgow and Dublin. There is now an Irish Institute of Group Analysis which will be hosting the next European Symposium in Dublin next year.

GROUP ANALYSIS AND PSYCHIATRY IN BRITAIN

I always knew that it was important that as a representative of Group Analysis I should remain in working relations with general psychiatrists within the Royal College of Psychiatrists. Without this collegial relationship Group Analysis would have been isolated and have little say in the general development of psychiatry in Britain. Through my position in the College I was able to help in the planning for centres of psychotherapy throughout the country, breaking away from the old pattern that London was the only centre where psychoanalytic psychotherapy was available and that training always took place in the centre. Thus we developed places in the periphery which became their own centres of initiative so that training experiences became available without having to come to London. Manchester, the Barcelona of the

United Kingdom, has been the main centre for this work which involved creating a "block" system with therapists from outside Manchester coming for intensive work over weekends. The debate as to the advantages and disadvantages of the block system as compared to the "drip-feed" of regular twice a week groups is still going on. The strongest arguments against the blocks system have come from Yannis Tsegos, a Greek psychiatrist, who trained in London and who has formed a very successful Institute of Group Analysis in Athens, part of the "Open Therapy Centre", a very successful day hospital providing facilities for aftercare or for treatment of the neuroses and psychoses on an outpatient basis which were not available previously in Greece.

Similarly I was privileged to have the position of the Chair of the Psychiatry Section of the Royal Society of Medicine which is a centre for general and specialised psychiatry and which had become a meeting point for psychotherapists and their opponents. My programme for the year of my Presidency was organised round the theme of boundaries. We looked at boundaries in: neurology, ego boundaries, therapeutic frame works and therapeutic communities. Regarding therapeutic communities, I was a founding member of the Association of Therapeutic Communities, which has helped the survival of these therapy centres, which throughout their long history have had to struggle to maintain their positions, such as Maxwell Jones' Henderson Hospital, Tom Main's Cassel Hospital, David Clarke's Fulbourne. There is a significant input into forensic psychotherapy through the group wing at Grendon Underwood Prison.

TRANMISSION OF GROUP ANALYSIS

This involves writing for textbooks, thereby ensuring that Group Analysis is included in the sphere of psychiatry. It is transmitted through workshops and symposia but above all by group analysts remaining significant members of the psychiatric and psychotherapeutic professions and working alongside colleagues with different orientations.

I am honoured to be called the standard bearer for Group Analysis and I have planted the flag in many countries. I recognise the importance of working within the International Association of Group Psychotherapy, which had originally been formed by Moreno, Foulkes and Joshua Bierer, a social psychiatrist. However, it has become very largely a Morenian organisation, principally of psychodramatists and with relatively few representatives of Group Analysis. I met with Moreno in his dying days at the Zurich Conference of IAGP and was

convinced by his sincere wish that IAGP should become a broadly based organisation. Through my work in IAGP I was honoured with the Presidency which led me to travel on its behalf, for instance to Taiwan, Mexico and Argentina.

THE BROAD BASIS FOR GROUP ANALYSIS

It is fascinating to try to draw together strands from different disciplines and to strengthen the theoretical model for Group Analysis. The strands come from evolutionary psychology, from anthropology, primatology, neuroscience, sociology and social psychology. Drawing strands together is a task, which we can all take part in. The theme of this conference, The Mediterranean as a Bridge, seems to me to draw on the history of culture and civilisation, ethnicity, religion and economic geography, for instance the work of Braudel. I hope that you will allow an Englishman, one from the North of Europe, and whose parents came from Russia to England in 1919 to escape the terrors of the civil war. My Jewish heritage connects me to Europe as a whole and possibly to Spain in particular as it is possible that my ancestors left Spain in the expulsion of 1492. I have been asked to speak about my own life within Group Analysis and I hope that in doing so I have cast some light on its history. There is much more to tell but I fear that I have already exceeded the limits of your patients and I look forward to the ensuing discussion.

Malcolm Pines

The Internationalisation Process of GAS: from GAS (London) to GAS International. A Common Reflection

By Werner Knauss, Luisa Brunori, Gerda Winther & Robi Friedman

Panel chaired by Ivan Urlić at the 16th European Symposium in Group Analysis
Lisbon, Portugal, 2014

Introduction

Fifteen years have passed since our colleague from Germany, Werner Knauss, was elected as president of GAS (London). It was for the first time since its foundation in 1952 that the president of GAS was coming from the international (non-UK) membership. This tendency has continued as the actual President, Robi Friedman, comes from Israel, and the previous ones from Italy, Luisa Brunori, and Denmark, Gerda Winther.

The intention of this panel was to offer space for reflection about a process that could be seen as a consequence of a more generalized internationalization processes in the world.

Since the foundation of GAS in 1952 until 1999 the Society was chaired by British group analysts. By the end of last century, especially due to a membership crisis and financial issues, there prevailed awareness that changes had to be introduced in the *modus operandi*, and that new ways of relating to colleagues - the potential membership - should be offered. But, every transitional period appears loaded with many difficult questions that seek appropriate answers and raise controversies. In the frame of reference this group process can now be observed from the distance of time and from a group analytic perspective. Several conflicts and some very interesting group dynamics developed, and are still developing, bringing advantages and disadvantages with regard to many activities of the Society.

The panellists want to share their reflections with the whole GAS community. This could help to promote better awareness and understanding of the development of the professional and cultural life of the Society.

This panel was proposed in order that the Presidents of the last fifteen years present their reflections on the process of the internationalization of GAS from GAS (London) to GAS International and, in-so-doing, share their ideas with other colleagues.

A glimpse of some historic data

According to what could be found on the GASI web page, GAS was established in 1952 by S.H. Foulkes (SHF), Elizabeth Marx, Dr. James Anthony, Dr. Patrick De Mare, W. H. R. Iliffe, Mrs. M. L. J. Abercrombie and Dr. Norbert Elias:

as a learned society to study and promote the development of Group Analysis in both its clinical and applied aspects.

In 1971 the Society delegated responsibility for training and qualifications in group analysis to the Institute of Group Analysis (IGA). In 1981, GAS and IGA became registered charities in their own right.

The first regular weekly seminars were given by Foulkes in 1952. Members of the Society come from different countries and from many fields and disciplines, including psychology, psychiatry, sociology, medicine, nursing, social work, counselling, education, industry, forensic and prison services, management and organisational consultancy, architecture, anthropology and the clergy.

A triennial European symposium is held at various European locations. An annual S. H. Foulkes lecture for a wider public has been held in London since 1977, and the lectures are published in the journal of the Society.

The developmental lines of group analysis and the organization of GAS can be traced (according to the same source) as follows:

1933: SHF comes to England.

SHF conducts groups in Exeter.

1942: SHF joins Royal Army Medical Corps and introduces group methods at Northfield Military Hospital; meets James Anthony, Patrick de Maré and Martin James.

1946 – 1950: While in private practice in London SHF meets regularly with a group of colleagues interested in group psychotherapy.

1948: International Congress of Mental Health, London.

1952: Inaugural meeting of the Group-Analytic Society.

1952 – 1970: SHF President of GAS.

1967: Group Analysis (International Panel and Correspondence - GAIPAC) founded; SHF is editor (1967-1975) and financial sponsor (1967 – 1970).

1970: First European Symposium, Estoril, Portugal.

1971 – 1972: IGA establishes qualifying course in group analysis leading to a recognised professional qualification. European Symposium, London.

1973: First January Workshop.

1974: European Symposium, Amsterdam.
1976: Death of SHF.
1977: First Annual Foulkes Lecture.
1978: European Symposium, Stockholm.
1981: European Symposium, Rome.
1982: Journal changes its format and becomes known as Group Analysis: the Journal of Group-Analytic Psychotherapy.
1983: Ceases to be obligatory for IGA members to also be members of GAS; category of overseas member abolished; beginning of composite May week-end comprising AGM, Foulkes lecture, scientific meeting and large group event.
1984: European Symposium, Zagreb.
1987: European Symposium, Oxford.
1989: 2nd European Meeting on Group Analysis, Athens.

The sequence of presidents of GAS (London) and GASI (according to Kevin Power):
S.H. Foulkes 1952-1972;
Pat de Mare 1972-78;
Malcolm Pines 1978-81;
Jane Abercrombie 1981-84;
Dennis Brown 1984-87;
Terry Lear 1987-90;
Bryan Boswood 1990-96;
Stuart Whiteley 1996-99;
Werner Knauss /Germany/ 1999-2002;
Luisa Brunori /Italy/ 2002-2005;
Gerda Winther /Denmark/ 2005-2011;
Robi Friedman /Israel/ 2011 - .

In order to verify and complete above mentioned data I contacted Julia Porturas Forrest (GASI administrative secretary), Kevin Power (long term board member), Malcolm Pines, Ioannis Tsegos, Dick Blackwell, Gerda Winther, Earl Hopper, Werner Knauss, Luisa Brunori & Robi Friedman. My special thanks goes to Kevin Power for his co-operation. The list of presidents is according to his recollection.

The panel
Took place on July 30, 2014, at the 16th European Symposum in Group Analysis, held in Lisbon. The panelists were the four non-UK presidents of GASI, from 1999: Werner Knauss, Luisa Brunori, Gerda Winther and

Robi Friedman. The panel was chaired by Ivan Urlić (Croatia), former board member and Scientific Committee chair. Present were Malcolm Pines (UK), Joseph Acosta (USA), Michael Hegener (USA), Dimitris Livas (Greece), Kristian Valbak (Denmark), Zoe Voyatzaki (Greece), Elisabeth Rohr (Germany) and Christian Michelides (Austria).

Some suggested points for discussion:
- Development from GAS (London) to GAS International. The name was changed in 2012, in 1999 the first non-UK President was elected and there was interest in acquiring new members due to a membership crisis;
- Conflicts between national prejudices and international visions;
- Challenges of the future.

Some topics discussed on the panel

After the above mentioned introductory remarks, especially the historic data shared by the chair, the panel was left open to free discussion. Luisa Brunori underscored the scientific and clinical value of group analysis, and the further necessity of its development on an international level, with new ideas.

Gerda Winther underscored two important points: contributions made through development of neuroscience and the shift from long to short term, and from heterogeneous towards homogeneous groups. She was aware of the painful processes in the frame of the internationalisation of GAS. During her presidency the approaching of financial and economic crisis was felt. She highlighted the need for more research in the field of group analysis, especially in order to develop the possibility of absorbing the results of scientific development.

On the other side, our western civilisation is fostering the cult of individuality. The development of individual profiles is stimulated during the whole school period. This is the element very different from the times when group analysis started to develop.

Werner Knauss recollected that in his time of becoming president about half the membership was constituted by “overseas members”. Already at the congress in Heidelberg in 1993 there was talk about the internationalisation of GAS, but some additional time was needed to formalise it in 1999. He remembered that period as difficult but interesting. In parallel, there was unfolding the process of creating of EGATIN, important because of its tendencies towards the democratisation of training in group analysis.
In that time GAS already declined to become an accrediting organisation.

There could be no changes without painful periods. Nowadays two-thirds of membership are non–UK. At the Lisbon symposium there are participants coming from 32 nations.

As an example of the caring relationship towards GAS and its membership, Robi Friedman, the actual president of GASI, read the message of one former GAS president, Bryan Boswood, sent on August 3, 2013 to him:

> "Dear Robi,
> I'm very happy to send a message now to the Symposium Subcommittee and the team of colleagues who will already be hard at work with the planning.
>
> Dear Lisbon Colleagues,
>
> Please accept my warmest good wishes for the 2014 Symposium. I am delighted that it is to be in Lisbon where, if I remember correctly, our very first GAS Symposium took place. It has been a great pleasure to me personally to see your growing involvement with GAS in recent years and to learn of your offer to take this heavy responsibility next year. It is not an easy task, but you will earn the gratitude of all who come.
> I am sad that ill health will mean that I cannot be there. It will be the first Symposium that I have missed since Oxford in 1987 and I grieve over that. But it does not prevent me from wishing you well now.
>
> With very warm regards,
> Bryan Boswood (President 1990 - 1996)"

Malcolm Pines recollected the Symposium of 1993 in Heidelberg, saying that it was a very important one. The main topic was "Boundaries and barriers". The idea of the internationalisation of GAS encountered a lot of resistance from these "overseas" members that in "London" found an emblematic sign of belonging. Times were still not mature enough for more decisive change.

Elisabeth Rohr acknowledged that the actual acronym GASI sounds better in German than the previous one. She made a comparison with the IAGP in which there is more attention given to the international composition of chairs, committees and other structures. She

recommended that at the following GASI symposium in Berlin more attentiveness be paid to the languages spoken by the participants.

During the unfolding of the discussion it was mentioned that at the University of San Sebastian, Spain, there were celebrations of 40 years of training in group analysis. This was not widely known. There was a question of what could be done in other parts of the world to introduce group analysis to theoretical lectures on psychodynamics and its practical applications. In Europe there are numerous institutes where there is excellent lecturing, there are numerous applications of group analysis in different fields. As an example, the Croatian experiences with the application of group analytic principles to the fields of psychosis and heavy trauma were mentioned. For two years there have been lectures on organisational psychology. There are colleagues with enormous energies and excellent ideas in other centres, as recently shown in Belgrade, Israel, and elsewhere. There is a tendency towards major independence of institutes, and their choices of trainers throughout Europe.

A historic glimpse of recollection was made between the beginnings of IAGP and GAS. IAGP was started by Moreno on an international level, while GAS started gathering individuals. During the developmental lines of group analysis at one point the need was felt to delineate the Group Analytic Society from the Institute of Group Analysis. In recent times the IAGP is trying to include neuroscientific research results in understanding group processes, while GAS is returning to clinical research, but the opinion was expressed that neuroscience should be more included. Furthermore, our professional knowledge and capacities should be put to better use in explaining political, economic, and other social dynamics. As an example, the crisis in AGPA was mentioned, and the shock of 9/11 in the USA brought about the revival of its capacities to take care of heavily traumatised people. AGPA annual meetings, as another example, are excellent. Their initiative concerning international certification was assessed as dubious, especially regarding the standardisation of training to become a group psychotherapist.

All the above mentioned recollections, exchanges of information and experiences, associations, as well as ideas for some further developmental lines, brought about the question of the need for a reorganisation of traditional approaches, in order to support more clinical research and to try to introduce group work in as many indicated therapeutic and educational fields as possible. It is important to have in mind that actual zeitgeist is in favour of individualism and against

groupishness, as mentioned above. GAS was always a slightly elitist group, not because of excluding anyone *a priori*, but because of offering excellent professional standards. It could be said that some of the essential characteristics connected with group analysis are the English language and high training standards. The favourable aspects in that direction should be the modernisation of horizontal and vertical relations. In that frame of reference, besides already traditional professional manifestations, the summer school for students represents an excellent idea.

Another important remaining question is how group analysis could become an academic discipline?

This panel was organised to shed some objective and subjective light on the developmental lines of the Group Analytic Society, from GAS (London) to GAS International. Recollecting data and different episodes, it turned out that several facts, especially concerning the first GAS presidents, could not as yet be ascertained. On the other hand, it proved that a more detailed and comprehensive history of GAS should be compiled. In that sense, a mention should be made of an initiative of Luisa Brunori and Werner Knauss, the video which was recorded of the living witnesses of S.H. Foulkes' colleagues. It represents a very valuable source of information about the roots of group analysis and how it has grown and flourished. At the end it was suggested that one working party should be organised in order to accomplish the aim of describing GAS International in all of its dimensions, past, present and future.

Waterfall

A waterfall flows, and flows, and flows;
What does my little drop mean to it?

Look, a rainbow appears in the water,
And it shines and trembles in a thousand colours.

My little drop helps to create
That dream in the waterfall and makes it shine.

Dobriša Cesarić – Croatian poet

Split, December 2014

Dialogue in GASI? Thoughts after the Large Group in Lisbon

By Teresa von Sommaruga Howard

When I went back to my hotel after the last large group, I found my roommate watching the news on TV. "What's happening?" I asked. "Gaza, Israel, Ukraine and Russia just like the large group!" she said with a smile. Unlike the TV we got a flavour of the Experience behind these headlines.

The large group at GASI symposia is unique but it is also always a challenge. Where else does one have the opportunity to talk together with people from all over the world? Pat de Maré always said that the point of the large group is to learn to talk to each other, a deceptively simple idea yet so difficult in practice. He also said that its main problem is mindlessness. In Lisbon we witnessed both the struggle to talk and mindlessness in the large group.

It always takes time to settle together in the space, to hear each other and to make some use of the opportunity. That is part of gathering together as a large group until enough people feel sufficiently introduced to talk more deeply. But in Lisbon something else was happening that did not encourage the possibility of dialogue for the first two days.

If we start with the premise that the large group is a place where we try dialogue then why is it that so many obstacles are put in our way? It is as if getting 400 or so people together in one space so they can see and hear other each other is not taken seriously enough. Is our unconscious terror so great that we are unable to take the large group seriously to really attend to the necessary dynamic administration? We would never consider plonking a small group into an inhospitable corridor and expect it to function so why do we make comparably slap dash arrangements for the large group?

Predictably we were expected to conduct dialogue in an elongated rectangular space reminiscent of the British Parliament. No wonder we had so many people standing up and making speeches. One of Foulkes' great discoveries in his work at Northfield was the importance of taking account of the total situation. We seem to forget that and every time have to deal with the poor setting being interpreted away.

As an architect I find it enormously frustrating that organisers of these symposia appear to never seek professional advice about how to arrange the chairs and modify the acoustics. Presumably they rely on the scaffolding companies who supply the tiered seating for advice. It is well known in the construction industry that constructors have a default

position of relying on what they have done before and rarely come up with innovative solutions that meet a particular client's needs. With a lot of prompting they might. Instead the tendency is to quote legislative requirements to do what is simplest and first comes to mind. That is why clients need architects. GASI have at least two in-house architects who could help, Amélie Noack and me.

Not only was the seating plan not sufficiently thought about but we also had to cope with terrible acoustics. When I walked into the hall on Monday evening to the lecture and question time I was filled with despair. I could hear immediately that the natural acoustics of the space were impossible for dialogue. While wonderful for music, as we heard with the Fado, it was hopeless for speech. Almost nothing spoken could be understood, which left many of us struggling to decipher a cacophony of unintelligible sounds especially if we happened to be seated too far away from the speaker.

Why? The reverberation time was much too long for the spoken word to reach the ear before the rest of the sentence tumbles in. Concert halls, often have 'clouds' hanging above the audience, to modify the reverberation time to suit the type of performance, speech, song or orchestra. We cannot do this but we can think about how to make best use of the available space to arrange the seating, and decrease echo.

Thankfully on the second day it took one group sitting at one end of the previously arranged rectangle to make a revolutionary decision. They moved their chairs to reduce the length of the rectangle and the situation improved a little. The next day, presumably inspired by their action the conductors had rearranged the room. Suddenly it was possible to hear each other.

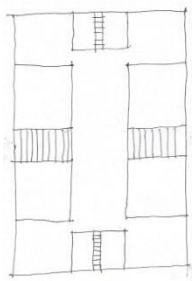
Apart from the room configuration, other aspects of the dynamic administration were inconsistent and did not provide sufficient holding of the large group. While the length of each group remained constant, one and a half hours, the timing for the beginning did not. On Tuesday it was 17.30, Wednesday 15.45 and on Thursday and Friday 17.15. On Wednesday the break was shortened from 30 minutes to 15 minutes. Not surprisingly many people arrived at least 15 minutes late assuming they were on time, to the extent that it was felt appropriate to walk across the middle of the group on arrival.

It is worth noting that the best acoustics existed where there were no seats, the central access stairs. It would have been very simple to arrange the seating in that space a way that would have encouraged dialogue by filling the central area with seats and placing access stairs on either side. See sketch below.

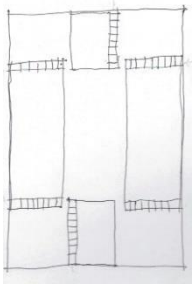
There are other possibilities that could have been used in both Budapest and London where the space in between the raked chairs was wider. See sketch below.

The conductors need to be consulted and not presented with an impossible situation and then criticised for being nothing other than chairs or crowd controllers. With enough anxiety already around in the large group, conductors run the risk of becoming dictators. While perhaps making people feel safer, it is hardly an atmosphere that is likely to encourage thoughtful dialogue and eventually Koinonia, which leads me to one last thought. It baffled me on the last day when several people stood up stating that they were disappointed that there were no transference interpretations. Foulkes did not favour interpretations. Patrick de Maré was very clear that the convenor, as he preferred to call the conductor in a large group, should remain a human being in the group to facilitate an atmosphere where people can begin to think through their frustration, speak their thoughts and encourage dialogue to emerge.

Seating as it was with stairs in middle of seating and exit/entrance to room elongating rectangle pushing cross seating



Seating as proposed with stairs at each end of seating and cross seating pulled up to shorten rectangle



Teresa von Sommaruga Howard

Group Music Therapy – a part of the music therapy students' training at Aalborg University

By Charlotte Lindvang

Self-experience and personal therapy are implemented as a mandatory part of the 5-year music therapy training programme in Aalborg University (Department of Communication and Psychology), Denmark. The fact that personal therapy processes are highly prioritised can be traced back to the analytical music therapy orientation (Priestley 1994, Pedersen 2002). A unique aspect in Aalborg is that the students are involved in therapeutic activities from the very beginning, and the personal developmental work happens parallel to theoretical and musical learning. It is considered a benefit that the self-experience-training is integrated in an academic culture and the experiences from the self-development processes are involved in the understanding and the communication of psychological and music therapeutic theories and music therapy methodology (Wigram et al., 2002).

The aim is for the future music therapist to develop and constantly tune her person and personality as the most important instrument in the therapy, in order to become aware of her own subjectivity and to be more open-minded, containing and empathic in meetings with clients in the future (Pedersen, 2007). In the Aalborg program it is considered to be of high importance, that the therapy that the students undergo is primarily music therapy. The American music therapist Ken Bruscia suggested that every music therapist should experience music therapy as a client in order to truly understand the medium he/she is using: "In terms of the old adage, 'Physician heal Thyself!', I am saying not only that a music therapist should heal himself, but also that he should take his own medicine" (Bruscia, 1998, p. 116). During the therapy training the students experience the power of music to explore their own inner life and as a tool for reflection of emotional states, communicative and relational patterns, personal limitations and potentials etc. Through music they will know more about their own strength as well as vulnerability and they will learn that the therapeutic use of music can lead to contact with conflict-material as well as resources and creativity.

In this paper I will concentrate on aspects concerning group music therapy which is the first subject that the students attend in the therapeutic track of the training. The music therapy students start with group music therapy in the first 3 semesters, all in all about 120 hours of group music therapy over a period of 1½ year.

Concerning group music therapy one of the aims is to develop the group identity and that the students experience the potential power and strength of being a part of a group. The students learn to share authentic material; they work with their own role within the group and develop their consciousness about themselves and the others. In group music therapy the students have extraordinary good conditions to explore who they are; they get the mirroring, resonance and support from the other students and they witness and resonate with the processes of their peers.

The room where group music therapy takes place is equipped with a number of chairs (placed in a circle) equal to the number of people who are a part of the group. The main contrast from regular psychodynamic oriented group work is that music therapy draws on the music, a non-verbal medium, alongside the ordinary verbal exchange. Thus the room has different instruments, melodic instruments, rhythm instruments and string instruments in different material and different sizes. The instruments have various possibilities of expression and evoke various sensations and emotions in each group member. One of the important things in the learning process in the group is that the students learn how to work with improvisation in music therapy.

I will now focus on describing the use of improvisation and offer some vignettes to illustrate some aspects of this work. In an improvisation the music is not composed beforehand; it is a 'sound-picture of the here-and-now'. With other words a room for playing is created or a 'space for action' where the students' feelings and needs can be expressed and exchanged in the spontaneous interaction. Different than in a verbal discussion more people can 'talk' (make sounds) at the same time in a musical improvisation without doing any harm. It even makes it clearer that each person contributes and is a part of the group as a whole.

An improvisation can be framed as a free space that allows free expression without a specific play rule corresponding to a free discussion in a verbal therapy group. Or it can be structured to various degrees, for example with a musical play rule as a common starting point (for example: 'start by playing only one note at a time, and then after a while allow yourself to play more notes') or with a common theme that the group wants to or are asked to investigate by the group therapist (for example: 'being visible or invisible in the group').

In a music therapy group with students the verbal parts and the non-verbal/musical parts of the group therapy process are weaved together, and the improvisation can be used in many ways during the group work. First of all the improvisation can be *a meeting place*, i.e. the group may start the session with an improvisation with the task of trying to ground themselves through the music and from there investigate the possible contact with the others in the music. And after the improvisation they may get a few minutes to make a spontaneous drawing to hold on to a certain aspect of their experience in the music. This nonverbal part is then followed by a verbal part where the group members have the possibility of putting into words how they felt in the music.

The group was together again after a long holiday. After the initial welcoming I invited the group to improvise to investigate 'the temperature of the group'. The sounds and the music that they played were characterized by a rather chaotic and sometimes fragmented type of expression. Afterwards the discussion about what was going on in the improvisation was characterized by some very different experiences and different feelings among the students, from happiness to frustration and feeling lost. The group discussion led to the recognition that the group was not really a group yet since many of them had not really arrived with their whole being yet. Acknowledging this they took an important step in the direction of being together as a group.

Another important aspect of the improvisation is that this way of spontaneous interaction and nonverbal communication lead the participants to play and to access both their inner source of creativity and the source of creativity that springs from the interactive space between them. Improvisation is a creative method framing the space and time for a group inquiry and most common the improvisation will hold moments of surprise. The group creates something new together in the moment.

After an improvisation it is a possibility to let the music speak for itself or to invite the group members to reflect verbally upon what happened and why. An improvisation can be described concretely in terms of what was being heard, and what is often interesting for the group work is to listen to how each member experienced the improvisation; what is each person concerned with, what kind of inner pictures and what kind of feelings and memories were evoked? The creativity is continued after an improvisation in the verbal part because the shared 'sound-picture' can be interpreted in many ways. Sometimes the commonalities will be put into words and sometimes the

experiences are totally different and the group is momentarily in a state where subgroups are appearing. Through these experiences the aim is that the group will come to acknowledge that multiple experiences are illustrating how complex and manifold a group of people are. Thus the improvisation gives the group members a potential space to investigate themselves and each other, to listen deeply to each other without losing their own perspective and thereby they get the possibility of developing their ability to contain the differences among them – both within the music and outside the musical space.

As a group leader I try to balance between following the process of the specific group of students and offering a structured frame for the group work.

I may invite the group to work with a specific theme. For example the theme 'the inner child' and a focus within this thematic frame could be to facilitate the group work with their senses, and the group is invited to approach the instruments as if the saw them for the first time. Each of them holds his or her instrument, feels the different material it is made of and probably smells it. Next they investigate the instrument like a child would do, trying out the sounds that it can make.

As the group members investigated the instruments the sounds were so cautious and so fine to start with; one student touching one string of the guitar with a fingernail, one student fondling the skin of the drum, and another gently sounding her voice inside the piano etc. Then little by little the group started to experiment and make a lot of funny and unexpected sounds which started laughter in the group. Afterwards several group members put into words how liberating and redeeming this improvisation was, allowing them to immerse themselves in an inquiry and to allow the impulses to sound. Further the theme of safety was mirrored in the group discussion – some of the group members discovered that they did not feel safe enough yet to let go and be playful. Fear of 'doing something wrong' was shared.

My role as group music therapist (called 'educational therapist' in our curriculum) is to guide the group through learning areas described in the curriculum and as a part of that facilitate a space for improvisation and interaction. I usually do not take part in the improvisations; I focus on listening and holding what they express in my mind as well as safeguarding the frames around the group work. In some ways the metaphor from Foulkes about the therapist as a conductor could be used to describe my role as the group music therapist. As a conductor I work to facilitate a therapeutic space for the group and for each of the participants in the group. I encourage the group to participate and

engage, communicate and reflect. On the other hand, since this is a group therapy as a part of an education I am sometimes very much in front in order to secure a certain structure, to sum up and make clear what the group is working with, and sum up the themes that are revealed. I also start each group session by going briefly through what the group has been working with last time in order to create a common place to start from and to show that I hold the group in mind in the long breaks between the group meetings. Concerning the role as therapist the approach is inspired by mentalization based group therapy (MBT-G).

The improvisation can expose dynamic themes within the group. For example it will show who is loud and powerful in the music and who is softer or barely audible, who is in the front and who is in the back, which person is playing together with whom, who is following, who is leading etc. The ambition of the improvisation is to be honest or authentic, not to be harmonious or correct in any way. The aim is to create a safe space for a here-and-now experience, and thereby create group material for reflection in order to stimulate the students' development of self-awareness as well as relational awareness. The improvisation is a tool in the process which clarifies relational patterns and gives the possibility of changing these patterns into a more appropriate pattern.

A woman told about her nightmare in the group. One of the main points was that she was in a kind of prison and she needed help but there was no help to get. A group member drew the attention to elements in the dream pointing at her ability to reach out for help. I asked the woman to express this resource – the ability to reach out for help- in an improvisation, with the support from the group. Afterwards she told that her energy was transformed and she had a completely different feeling about her dream. She realized how used she was to be alone and to manage everything by herself, and how much she needed other people, and needed to go out and reach out more.

The improvisation is like a potential space; if the group has built a safe common ground, it is possible inside the improvisation to experiment and investigate new ways of being and acting.

All in all the improvisation gives each participant in the group a possibility to explore and expand herself and creatively find new ways of expressing and relating. Sometimes an improvisation can capture something that the group is not conscious about yet or are not ready to investigate in the verbal realm yet; then the theme is taken into the nonverbal potential room of the group, shared in sound.

To end this paper I have a few general reflections about music and therapy groups. The therapeutic process or you may say the learning process of a group takes place on different levels, both the verbal and the nonverbal, regardless of which kind of group we are talking about. Every therapy group could be viewed as a musical group with its own sound and with its own pulse and unique way of expression. Group dynamics may be sensed, felt or heard – not only in the contents of what is said, but indeed in *the way* things are said, in the sound of the voice or the melody of the language or in the way the members are having a 'communicational dance' together. We get a lot of information from each other in the pauses and through the tempo of the speech. Each member of the group plays his or her own instrument and has his or her own voice you might say, and like an orchestra the group works with the dynamics between the instruments and voices. It can be an experience of joy and strength when there is a harmony and synchronicity in the group and the group moves on common ground in polyphony and in a shared pulse. But the diversity of expression in a group is a challenge, and in every group there is a process of learning to listen and attuning to each other and sound together.

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Chamber Music and Group Analysis, a Comparison

By Ursula Häusler

In the summer 2012, for nearly one week, I had the chance to watch Günter Pichler, first violinist of the late Alban Berg String Quartet, teach young musicians who were at the beginning of their careers as players in string quartets. It was fascinating seeing him teach the players shape their own voices, listen to others and adapt their playing to become part of a quartet at the same time. Each voice has to contribute its own part. Each has its own melody and resonates with the other voices. But what the audience experiences is the musical message as a whole. Yet, the genre of string quartet or chamber music is exceptionally well suited to enable the listener to follow the individual voices form the complete sonic picture very distinctly. I associated the role of a string quartet teacher with the role of a group leader. I noticed Günter Pichler always focuses on the quartet as a whole, even when working with a single musician. Every intervention is related to the ensemble playing, even if single situations might look like individual lessons. In the end, the focus of his teaching was always the harmony of all parts playing together.

An analogy between the interaction within a string quartet and group analysis immediately sprung to mind. The number of participants is similar; every member makes his own contribution to the total; the theorem, that a group/a quartet is more than its parts, holds with a string quartet as well as with a small group. Playing music or communication within a group are both aimed to generate common ground – as a musical or verbal statement. The individual voices or statements are sometimes contrary, sometimes they answer each other or complete each other. Musicians resonate and members of a group may understand each other if they are able to anticipate the end of a musical phrase or sentence just fractions of time in advance. They have to understand the musical or verbal language as a whole to become a part of the communication process. There is no musician who does not know how difficult it can be to catch the exact cue after a pause with perfect intonation, just like a group member who kept silent for a long time and then wants to overcome the hurdle and make his own thoughts heard again. Chamber music, a string quartet or quintet for example, is for many musicians and music lovers the most sensitive and challenging way to play music because the differences of the individual voices demand not just technical skills, but the ability to shape one's performance with regard to the interpretation of the other players. The same applies for the members of a small therapy group: to present one's

own story, knowing that this story will resonate with the story of the other group members; being aware that this story may be interpreted as an answer to the other stories; or to tell the own story knowing of experiences of the other members and their backgrounds on which this story will be evaluated. Identifying with group colleagues makes it possible to listen to one's own story in a new way.

Years ago, there was a period of time, when no string quartets established themselves at the Munich College of Music. Young students were too afraid to face the task of trying to perfect their personal expression while having to conform and fit in at the same time. Too great was the fear of exposing themselves to the process of group dynamics, having to discuss questions of organisation and interpretation, withstand competition and criticism, and to find a balance between individual contributions and personalities. This can be compared with the early stages of group therapy. Initially, meetings are occupied by excitement and anxiety. This tension must be endured in order to open oneself to the group process and develop individuality at the same time. Nevertheless playing in chamber music formations again and again thrills laymen and professionals – it seems to make them happy, if it can be achieved to play the own voice and simultaneously listen to polyphonic music. Equally, people join therapy groups in difficult life situations and hope to overcome fears and troubles by contact and exchange with other people. In German there is a word "Zugehörigkeit", that combines the expressions to listen and to be heard. The simultaneous experience of both may produce the therapeutic effect. In chamber music as well as in therapy groups people come together to experience listening and being heard at the same time. When people make music together or talk together, they may explicitly experience a permanent alternation between unanimity and polyphony, between individuality and group membership.

Talking to other people and making music in an ensemble, both provide an experience of time. It is not possible to repeat what has happened a moment before. You cannot hold on to anything, you can only join in or get involved, at the very moment, constantly new and unrepeatable. It usually takes a while until a new player develops the ability to adapt his play to the other musicians in chamber music. His play stands out, or it is too weak. Newcomers in a group have to develop comparable abilities, to capture the rhythm of storytelling, to develop a feeling for the group-specific narrative style and the limits of what is allowed to be said, to understand the group-specific meaning of words. If the newcomers don't appear, they will be confronted with the

demand, to bring something to the group, but if they do appear, they will change the group process, which may meet with disapproval or resistance.

Chamber musicians use many terms, to communicate with each other, which could be well applied to group interactions: theme – working through the theme, harmony – disharmony, pause – silence, resonance, phrasing, rhythm, tuning, pitch, accompanying and so on. For example the expression “working through a theme” means the same in both disciplines: A theme is introduced, repeated, answered, variegates in different voices or contributions all the time. The participants take turns at both the music and the group discussion, they take the lead and rejoined the background. Talking and listening, playing the notes and playing the pauses – both in music and group processes it is important to keep time, internally to perform the pace and lines, otherwise you will forfeit or you will lose the sense of belonging.

While playing a string quartet musicians listen to their colleagues in relation to their own tones or melodies, as an interval and chord or as an answer, addition or contrast. Is there any parallelism in a small group? One aspect is definitely the sound of a voice as such. How do the voices mix, how do they gradually bring themselves in line with each other? In what way of speaking for example respond the group members to a story given in a staccato way; will they take over the staccato or are they going to change to a legato, will they add something more to the story in a fractionated manner or will they establish a connection between the words/sentences and feelings? For quartet players it is therefore so evident and tangible, to listen to themselves in connection with the other players, because they can only learn something about the pitch and quality of their own tone comparing them to the tones of others. The sound structure must be coherent, the intervals have to be intonated in the right way. Many chamber musicians start playing chords, until everyone has found his tone. You need to adjust the intonation, analogical in a group, where the words get over the time group specific meanings. This understanding and handling causes the feeling of belonging to a group. Chamber musicians learn how to listen to the whole: at the same time to listen to their own and to each individual voice as well as to listen to the overall sound. However, it is not about to subordinate the individual tone to the overall sound but to contribute, so that the overall sound can come about. In chamber music a single voice cannot be dispensed. A comparable tuning takes place in a small group, when the members tell their story knowing if, or in which way they will be understood. They set this understanding in relation to

the way, how they listen to themselves. Even when a group member chooses to be silent for a long time and “only” listens, his attention is an important contribution; also musicians cannot relax during breaks in their concentration. If a group member is limited to speech and neglects listening, it is similar to a quartet player, who sinks into the notes and closes the ears. Then he only plays notes and stops to make music. Music happens, when the audience recognises, that the musicians listen to each other.

Does therefore the quality of a group or a string quartet depend on the diligence, with which they listen to each other? What is heard, is entering us, will be assimilated and given back as an answer. This process reminds of Bion and his terms container - contained. In comparison with chamber music it is apparent, that it is not only the work of group members to contain, but also to develop their individual voices while allowing the other voices to sound in them. The more a group member concentrates on listening, the more he is able to allow new ideas emerging. New thinking always involves to admit and hear the voices of others in the inner dialogue.

The task of a chamber music teacher is to listen very closely, how the members of an ensemble listen to each other and teach them to do this, describing as precisely as possible what he had heard. He has to be detached from his idea of the piece of music, being quasi abstinent, and not to mix his image with the actual play of the pupils. This is not a so natural ability, because he has the music pretty accurately in the ear. In this way the musicians learn from him to differentiate between their individual play and their contribution to the interaction. This means the leader of a group is someone, who listens to the group, and because of his focus on the overall sound, the group is gradually becoming aware, how their single stories, voices, answers, interpretations etc. combine. Through his attentiveness they are motivated and encouraged to listen to themselves. To be listened to changes the way, how someone listens to himself. And listening to oneself in turn allows experiencing the own way of thinking as a variable process and not as a statement of fixed opinions and facts. To listen to oneself and at the same time to the group causes to regard oneself as a valuable member of the group, which contributes to the group being able to detect the inner and outer dialog and to speak about it. This raises the question whether or not it is sufficient for a successful group process, when the group leader strives to put into words, what and how he listens to teach the group members, comparable to a chamber music teacher. The leader is the one, who through his role model clarifies, that listening is the primary task in

groups and a requirement so that a group process gets underway. A leader, who listens to a group like polyphonic chamber music, may eventually understand more easily the different levels of a group process: the contributions of the individuals, the resonances and dissonances, the addressed and avoided topics, the development and dissolving.

I had the opportunity in a training group, which comes together once a month for a weekend and experiences two units of encounter group, to perform the following experiment: In an otherwise “normal” Foulkes group process they should begin their sentences comparable to a mantra with the words “I want to tell you …” during the time of 45 minutes. And then they should begin over 45 minutes their sentences with “I listen to my thoughts …”, “I heard you saying …” or “I listen to the words in this room …”, in any case to begin with the words “I listen”. The effect was much greater than I had expected. The initiation “I want to tell you …” tended to the effect that the one who began to speak was in danger of being disregarded, and that speaking without listening and being listened to makes one uneasy, aggressive and lonely. The emphasis of hearing in comparison with of talking on the other hand intensified the group process; the language production was slower, but in a way deeper, more emotional, more honest. To listen to oneself may have the effect, to be able to express oneself more intimate, because the own thoughts may be experienced like the other utterances in the room, which have been listened to (passive) instead of being uttered (active). Maybe thus they lose their pubic severity and absoluteness. On the other hand group members could listen more closely, because the principle of listening has been recalled through the formulaic prompt at the beginning of each utterance. But maybe there was another cause: what has been heard was comprehended less as a fixed statement, but more as a thought in the common communication process, comparable with a musical thought in a string quartet movement, which will be repeated again and again in many variations and adaptations of every player.

It was my intention to formulate a kind of guide comparing chamber music and small groups, leading a group and teaching a chamber music formation. I wanted to clarify for myself, what I mean by a group process and promoting this process. Listening to a string quartet is familiar to me and as a matter of course, to direct my attention to the different individual voices, while allowing the overall sound effect on me. And I am hardly in danger, to attribute a musical theme to a single voice; differently in a group, where the drama of a story can tempt again

and again, to evaluate this story as an individual one, with which the other group members resonate, rather than genuinely capture it as a common narrative. For me there remains the question, how useful it would be, to use the linguistic parallels in both disciplines, to be able to describe the group process precisely.

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Report on 'Coming out of the shadow' in Aarhus Denmark, 6 - 8 February 2015

By Ana Loncar

During the 16th European Symposium in Group Analysis, in Lisbon, 28 July - 1 August 2014, an idea arose to organize a co-operative group analytic workshop with the purpose of exploring the different meanings of the concept of the shadow. The spirit of the event was to make it co-operative - to include all participants in active participation and to keep the resource consumption as low as possible - where no one gets paid and costs are distributed as evenly as possible. We met in Aarhus just as the town began to wake up from the Scandinavian winter. We were a group of 25 participants from: England (London), Scotland (Inverness), Norway (Oslo) and Denmark (Copenhagen, Aalborg, Odense, Augustenborg and Aarhus).

The programme was intensive and it included about the same amount of theoretical as experiential work. We started each day early in the morning with a social dreaming group conducted by Teresa von Sommaruga Howard and ended it with reflections in the median group conducted by Eivind Knutsen. We were treated to four excellent and very different lectures that invited us to further explore the concept of the shadow. David Mc Donald introduced us to the meaning of the shadow in theology/demonology, Bob Harris presented described the shadow in contemporary society, 'The Dark Side of the Mirror: Lacan, Pink Floyd and The Big Other', Mogens Petersen shed some light on the connection between the German philosopher, Hegel, and group analysis while Siri Johns showed us her work using analytic art therapy with borderline patients. On the second day after the social dreaming matrix, the morning was dedicated to personal and/or professional reflections in dialogue on the theme 'Coming out of the Shadow'. Jacqueline Fogden, Niels Christian Helm Pedersen, Irini Tendall, Kjersti Lien, Chris MacGregor, David Glyn and Lars Bo Jørgensen presented condensed and authentic stories about their professional and personal experiences of working with and in the 'shadow'. After that Michael Tait conducted a group analytic psychodrama workshop, where he invited the group to explore their destructive feelings, as remembered from our adolescence. The series of personal reflections and the psychodrama workshop together inspired the median group to a lively discussion and the social dreaming group to numerous dreams and daydreams on the topic. The content of the dream groups was written down so that it can be preserved and followed up through the further work.

Our impressions of the workshop are that it was energetic, exciting and fertile. Each and every participant shaped it in a variety of ways, from helping to facilitate discussions, to helping with washing up. That gave a unique feeling of shared space and ownership, where we got to see how opposites, professional/personal, dream/reality, active/passive, host/guest are inseparably interwoven. Questions about the ad-hoc organisation of this workshop arose as a shadow component of this workshop. Was there is a realistic possibility that some of the colleagues, that would have liked to come, might not have been or felt invited? In connection to that we decided to present this report in Contexts and use this opportunity to announce and invite to the next workshop.

We announce with joy and impatience that Chris MacGregor and group analytic colleagues from Scotland will host the next workshop. It will take place in Scotland, from Friday 30 October to Sunday 1 November. The venue and programme details are to be arranged. You are welcome to sign up to the workshop and share ideas about your own contribution to the programme by contacting Chris MacGregor on e-mail: chris.macgregor@nhs.net.

Ana Loncar, Aarhus

The False We – the False Collective Self – and the Social Unconscious in a Totalitarian System

By Helena Klímová

Written for the book launch in Tel Aviv (4/1/2015) of the Hebrew edition of *The Social Unconscious in Persons, Groups and Societies: Volume 1: Mainly Theory*, edited by Haim Weinberg and Earl Hopper.

How has it happened that so many people can identify with totalitarianism? Let me remind you of just a few scenes from the last century:

- thousands of peasants dying of hunger in the fertile Ukraine during the "class-enemy struggle";
- thousands of living skeletons found in the Nazi concentration camps;
- thousands of people saluting their leaders while marching through the main squares of Moscow, Berlin, Peking, Prague...;
- the phenomenon of the "double culture": that is, "newspeak" purged of any information while truthful communication existed only underground...

Some of these social catastrophes were born in the context of enthusiastic social movements. It was only later that the fanaticism was recognised. What was it then that made the masses succumb to totalitarian patterns and leaders?

Several phenomena come to mind, some of them part of the Fourth Basic Assumption theory: the social unconscious, regression, non-verbal communication, communitas, rituals, true or false collective selves...

The false collective self, like the false self in an individual, is born and grows as an outcome of identification with the aggressor. Traumatised groups are especially prone to succumb to the aggressor – in the search for a powerful protective authority. Masses of previously traumatised people try to find rescue in identification with a Big We (a Big Us?). Because of this identification with the aggressor, the group's search for its own proper collective identity stays underdeveloped.

Let us stay for a while with a historical example. When elections were held in post-World War II Czechoslovakia, in 1946, the Communist Party came to power legally. How could this happen?

The post-war period was a time of existential transformation when rationality was temporarily suspended and verbal communication

turned into slogans. Masses found pleasure in non-verbal communication, especially in music and in various ritualised body movements. The onset of Communism in post-war central Europe was accompanied, and even unconsciously made desirable, by the flood of Russian folk music. Those songs were musically beautiful, but brought with them a totalitarian verbal message which was easily swallowed with the inspiring melodies. However irrational this may sound, collective singing (or listening to it) may cause a powerful mass or group motivation. (Even in the contemporary era, a national anthem may inspire historical deeds.)

The totalitarian mind found its expression too in the so-called Spartakiads - mass gymnastic exhibitions in the biggest stadiums. The gymnasts moved in huge rows and files in exactly synchronised pre-drilled movements, all facing the tribune, where the leaders stood. The reminder of a military parade was evident. In the same way, it was a powerful non-verbal message and a chilling experience.

The role of such non-verbal activities in the totalitarian regime did indeed seem to be important. These non-verbal messages fed the mass unconscious with messages of strength, security and mission (even though a false one). While it started as an ideology, totalitarianism flooded all forms of social life and intruded even into private behaviour at home and among couples.

The Communist regime submitted all forms of communication and art to censorship. Non-verbal communication including some art then became loaded with heavy meanings and with contradictory political messages. Art was even seen both as a weapon and as a target. As verbal expression was strictly censored, mostly forbidden, **society was kept in an artificially induced unconscious and massification**. The idea of the enemy was inherent in a time of regression and this idea was artificially nurtured by the hegemony, by the party.

However, as the years passed, society returned to consciousness. After a time of regression deepened by the trauma of war, the former masses started to proceed towards social differentiation and maturation. With the help of reborn rational thinking, people struggled for separation and individuation. The stronger these evolutionary forces emerged, the more the Party tried to keep society in the previous regressed, irrational mode, in order to stay in its manipulative, dominating position.

Then a war of ideologies was waged, most visibly (and audibly) by the rebellious youth, who liked to produce loud music accompanied sometimes by wild dances. (We saw a small contemporary reminder of

our past times in the recent Pussy Riot case in Russia. Like the Russian girls who were sent to jail, about forty years ago our young musicians were imprisoned too.) Underground culture grew in spite of heavy censorship and persecution: typewritten books were secretly circulated and read, protest-singers performed at home parties and highly regarded lectures on forbidden sciences (including psychoanalysis) were delivered secretly in homes as part of what was called the “flying university”.

These new human experiences were communicated both nonverbally and verbally, and all were inspired by the emerging phenomenon of the true collective self. Social subjectivity underwent transformation: **the true collective self defined itself in contradiction to the manipulative effort of the Party**.

The true collective self grew from two roots:

- the first was **each individual's own experience as a basis for a truthful understanding of the world** (as opposed to the blind belief required by the regime and appropriate to the false collective self);
- the other root of the true collective self was the discovery that the collective self should not be decided, run or organised by any higher authority, that **the true collective self connects people directly, horizontally**, that they themselves are the subject that decides and feels: the new discovery could have been expressed as **WE ARE THE TRUTHFUL SUBJECT.**

The new idea of subjectivity was to express the subject's own responsibility and self-respect. This existential discovery was best formulated and made operational by Václav Havel's appeal for “life in truth”; according to Havel every individual person should recognise and respect the truth in the smallest details of daily life, and this respect for the truth in the smallest decision-making will be the best start and the best prevention of major historical errors and crimes.

Allow me, now, to say something personal

As I have experienced myself both Shoah and Communism, I wish to try a message: let me formulate few assumptions that may help in the prevention of totalitarianism.

First: totalitarianism is not connected only to large socio-political systems. **Any human group of any size may succumb to totalitarian practices.** These may appear as bullying, as scapegoating, as a sort of crazy market behaviour, as team-building practices, as a dress-code dictatorship among teenagers etc. Such patterns should be seen as pre-

totalitarian. (Actually they appear as post-totalitarian as well). If these patterns prevail in society at large, then the totalitarian regime of a new fashion may be on its way.

Second assumption: **the unbearable appeal of totalitarianism originates from the way it manipulates the powerful instinct of aggression in human groups – mainly through non-verbal channels**. A common enemy is chosen, is proclaimed as different, dangerous and guilty, and then turned into a scapegoat. Consequently, the rest of the group should feel liberated and free of guilt. Some members do indeed. Some others start on their way to discover the true collective self.

Third assumption: under totalitarianism a social aim is proclaimed to be the eternal solution of all human problems. The aim is never reached – but to reach it, all means are permitted. Actually, **there is no such a thing as a final social goal, so all that matters are the means**.

Fourth assumption: **the totalitarian take-over happens in a stealthy way**. This way is marked by a number of small but steady steps of retreat and betrayal, intended as saving ones (by those who feel threatened). But these small steady steps lead to the final catastrophe. One may be reminded of an unpleasant association: of a frog in steadily warming water. The frog never jumps out as it does not recognise the moment of danger – and thus its destruction is inevitable.

There exists, however, a safe and reliable protection against this stealthy disaster, against totalitarianism, and that is the practice of "life in truth". Václav Havel's literary appeal may be translated into group-analytic language. **"Life in truth" presents a steady effort:**

- **to bring into consciousness the true collective self;**
- **to uphold its demands into reality.**

This is quite satisfactory. The true collective self, however, cannot be discovered and grasped only through study, through rationality, even though it is based on cognition. The true collective self stems from collective experience of various kinds, including social history and non-verbal situations. A major role in the birth of the collective true self is played by the true emotional life. **The collective subject has to undergo the path of separation and individuation in order to become emotionally mature, to become independent, self-aware and able to feel self-respect.**

The totalitarian system is to society a disorder comparable with addiction in an individual. In both cases the disorders are connected to a time collapse. **The totalitarian system manipulates social time, so that the artificially induced we-feeling (born in the time of regression and**

later recognized as the false collective self) penetrates through the social structure and prevents its healthy development.

Thus the fifth and final assumption remains: **the best prevention against totalitarianism is respect for time order** in every aspect of the meaning. Time should be structured into work and ritual and these two should be kept apart, well differentiated and well limited. This time order prevents addictions starting in individuals as well as totalitarianism in large groups like societies.

The item of social time, of the need to bring order into group time, of differences between the time of structure and the time of rituals – this item needs a special study and it is my wish to undertake it as my next study.

But at this time and in this place I wish to mention, too, my personal gratitude to the editors. To participate as one of the authors of the SU has been for me an honour and an enrichment. I proved to myself that still I need to learn. And – what's more – I hope I can learn; and to learn, to read, is such a pleasure.

I would like to thank Earl and Haim.

Helena Klímová
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Letter to the editor

Dear Peter,
Happy New Year first of all.
As you know James Anthony passed away. I'll be very grateful to you if you could publish in Contexts my intervention in honour of him on occasion of the IAGP Congress in Rome 2009.
Thank you very much
Warm regards
Rocco A. Pisani

Rome, August 25-29, 2009: 17° Congress of the International Association for Group Psychotherapy and Group Processes
It's a great honour for me to give my contribution in recognition of the scientific work of Dr James Anthony.

During my training with Jaime Ondarza Linares we often spoke about Foulkes and Anthony's book and its fundamental importance in Group Analysis. Something like the "Interpretation of Dreams" of S. Freud or the… Bible. So I decided to translate the book from English into Italian. The Italian version was published in 1998 with the help of Dr Laura Franco, who translated the book under my supervision, and of the Publisher : Edizioni Universitarie Romane

Elizabeth Foulkes and James Anthony gave me permission to publish. And here are some pieces of the letters James Anthony sent to me:

31 March 1997
"Dear Professor Pisani…I can only say 'yes' to you and the Italian version of 'Group Psychotherapy: the Psychoanalytic Approach' with as much pleasure. I think, if I am not mistaken, this will make the 7th language into which the book has been translated. I love Italy and the sound of the Italian language and I look forward to its publication"…

25 May 1997
"Dear Prof. Rocco Pisani… I was delighted to hear that you met with de Maré, Malcolm Pines etc all good friends of mine and part of the early history of Group Analysis. Foulkes and I worked together for many years at the Maudsley Hospital in London and in private practice until I left for the USA. We did a therapy group together for many years. During World War II, we were together at an army neurosis centre at Northfield,

England. Foulkes also came on several visits to the USA when we met together… I look forward to seeing the Foulkes-Anthony book in Italian and wish very much that I could read it in this delightful language"…

5 October 1998
"Dear Prof. Pisani, I was very pleased to receive the Italian version of Group Psychotherapy by S.H. Foulkes and myself. It is very elegantly produced. With the help of a dictionary and a schoolboy Latin, I shall attempt to read part of it… Thank you for the splendid job you have done in producing the book".

In times in which they speak so much about evidence in Psychiatry, the contribution of James Anthony is fundamental. Anthony had the merit to apply the scientific method in group analysis.

February 19th 1996, Pat de Maré wrote to me*:*
" As to 'Structure process and content' this was first referred to in the first Penguin Edition of 'Group Psychotherapy' in the first chapter written by James Anthony, page 30 and 31, published in 1957.The Second Edition (called also the Pelican original) came out in 1965 and it contains no reference to Structure process + content at all".

Pat gave me, as a present, his original book with his personal notes. And I keep the book as a precious heritage.

Speaking about the scientific method, in 1957 James Anthony defined it and wrote:
"The most significant features (of group analytic psychotherapy) are:

- seven or eight members meet for one and a half hours *sitting in a-circle together with the analyst;*
- *no programme or directions* are given, so that all contributions arise *spontaneously* from the patients;
- *all communications* are treated as *the equivalent* of the *free association* of psychoanalysis, the 'group association';
- the therapist maintains throughout an attitude which corresponds to that of the psychoanalyst;
- *all communications and relationships* are seen as *part of a total field of interaction: the group matrix;*
- *all group members* take an *active* part in the total therapeutic process."

(Foulkes S.H.-E. J. Anthony, 1957 p. 28)

While the *psychoanalytic situation* is analysed in terms of a transference situation, the *groupanalytic situation* is "analysed in terms of *structure, process and content" (Ibidem p.30)*, inseparable from each other.

"Structure takes shape as configurations…the structural or configurational analysis is especially important in the localization of persistent disturbances in the group" (Ibidem p.31).

The *group analytic situation* discourages the development of a regressive transference neurosis. It privileges the here and now phenomena, but, at the same time, the vertical analysis meets the horizontal analysis.

The phenomenology of the groupanalytic situation concerns specific factors like *mirror phenomena, resonance, chain phenomena, condenser phenomena, socialization* etc. (Anthony E. J. in: Foulkes S.H. & Anthony E.J. 1984 p. 149 - 152 – versione italiana p. 122 - 125)

In the words of E. J. Anthony, "Every therapeutic episode can be regarded, somewhat loosely, as an experiment or essay in research" (Foulkes S. H. & Anthony E.J. 1984 p. 61 – versione italiana p. 51)

"The problem has been to design a therapeutic situation to meet the two simultaneous requirements of therapy and research…the two arrangements dove-tail most effectively into each other" (Ibidem p. 61 - 62 – versione italiana p. 51).

"Although the group therapist does not achieve, or wish to achieve, the pure requirements of the laboratory situation, his 'field' is simple enough in its essentials to allow *for endless repetition by many workers.* Employing a similar constructed situation, different analysts have reported the occurrence of similar phenomena and the emergence of similar predicted phenomena" (Ibidem p. 147 – versione italiana p. 121).

But, with wisdom, Anthony adds: "But here we are set between the proverbial horns. Too much science will kill therapy; too little science will reduce it to the status of faith-healing" (Ibidem p. 148 – versione italiana p. 122).

To finish, the chapter of Psychotherapy with Children and Adolescents is a splendid example, and I suppose it is still the best, of group analysis applied to childhood and adolescence. James Anthony illustrates specific techniques in children and adolescent treatment ('small table' technique, 'small room' technique,' small circle' technique) and in the group treatment of psychotic children, the group becomes the main instrument for diagnosis and therapy.

So James Anthony is one of the great "maestri" in Group Analysis.
As a representative of the Italian scientific organization: Silvia Anfilocchi, Renato de Polo, Maurizio Gasseau and Claudio Merlo, I have to thank James Anthony for his precious work.

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Group Analytic Concepts: Resonance

“The term resonance was originally introduced by me in the field of group-analytic psychotherapy in order to do justice to the fact that each individual member picks out of the common pool what is relevant to him. He responds according to his individual disposition on the specific level of regression, fixation or developmental arrest on which his main disturbances and conflicts operate. This unconscious, highly specific reaction in response to a stimulus is roughly what I have called resonance” (Foulkes, 1977).

“From a psychoanalytic point of view such a response may correspond to an oedipal or pre-oedipal level, to any of the different phases of libidinal and destructive development (id), or to concern with the equivalent defensive, protective reactions and narcissistic character formations (ego, superego). All the well-known 'defence mechanisms', such as repression, denial, somatic or conversional representation, acting out, isolation, projection, introjective and projective identification come into operation. In short, the individual resonates in the key to which he is attuned, in which his specific personality structure is set” (Foulkes, 1977).

“There is, however, another, much more significant feature of the process of resonance which perhaps can be seen more readily in the group situation, though in retrospect it can also be noticed in the individual situation where it had been overshadowed by the umbrella of transference/countertransference phenomena. It is this: the 'stimulating' event can take any conceivable form or manifestation. Apart from verbal communication, the unconscious meaning may be expressed in behaviour, in somatic events, in accidents, through dramatic developments in life, in the boundary zone of the therapeutic situation and in the network or plexus to which the patient belongs, or in any other way. Nevertheless, the 'response' -- in our context the resonance -- always takes into account the unconscious meaning and the 'wavelength' of the stimulating event, faithfully and correctly. Reaction and stimulus are in the same key and throw light onto each other: these two are, as it were, members of the same family and, moreover, often closely related -- one might say, of the same generation” (Foulkes, 1977).

“Resonance has a considerable significance for the conductor in his orientation, more especially regarding the choice of level on which to interpret particular events to the group and to the individuals. We can readily understand that the reinforcement of communicational processes on particular levels provides the therapist at the same time with the key in which he can most beneficially intervene. He may also let this process more consciously influence his mode of interpretation and formulation at a given time. The process of resonance has, of course, affinities and relationships to transference, projection or introjection; one might say it uses these very mechanisms, but it is not the same thing. It accounts for the specificity of meaning both in terms of the individuals' life experience and the ongoing communication in the group” (Foulkes, 1977).

“The term resonance was originally introduced by me in the field of group-analytic psychotherapy in order to do justice to the fact that each individual member picks out of the common pool that which is relevant to him. He responds according to his individual disposition on the specific level of regression, fixation or developmental arrest on which his main disturbances and conflicts operate. This unconscious highly specific reaction in response to a stimulus is roughly what I have called Resonance… There is, however, another much more significant feature of the process of resonance which perhaps can be seen more readily in the group situation. It is this: the ‘stimulating’ event can take any conceivable form or manifestation. Apart from verbal communications, the unconscious meaning may be expressed in behaviour, in somatic events, in accidents through dramatic developments in life, in the boundary zone of the therapeutic situation and in the network or plexus to which the patient belongs, or in any other way. Though we have been treating this process in terms of stimulus and response, resonance is a good example of communications taking place without any particular message being sent or received, being in fact purely instinctive” (Foulkes and Anthony, 1957).

“....I suggest that it is personal intuition that creates this more direct channel for resonance to be evidenced. The following may simplify this:

1. Individual creativity and space are opened up, allowing group members to form concrete imagery.
2. The spontaneous creation of visual imagery touches (resonates) instinctive intuition in symbolic form. This is in the usually silent image-making part of the art group.

3. The following verbal part of the group brings interaction, which facilitates resonance on, primarily, the consecutive level, while incorporating the previous concurrent expression within the image-making production.
4. The underlying intuition that drives and brings this about becomes more tangible" (McNeilly, 2006).

"Foulkes referred to resonance as a universal aspect of human communication. Yet in his analysis of the clinical implications of resonance, he focused on pathology and mechanisms of defense. According to his perspective, understanding the phenomenon of resonance makes it easier for the conductor to respond to destructive development and narcissistic character formation. "All well known 'defense mechanisms' such as repression, denial, somatic or conversional representation, acting out, isolation, projections, introjections and projective identification come into operation" (Kleinberg, 2012).

…….Yet, in our contemporary thinking resonance reactions in the group do not always have to carry pathological meanings. They often present our universal psychic lives. Every theme that is brought up through resonance is a part of our common inner reality. Therefore, resonance clarifications in the group may enhance each member's sense of belonging and enable a benign transformation from loneliness and detachment into meaningful relationship" (Kleinberg, 2012).

"Resonance occurs when the frequencies of particles are coupled, so increasing the amplitude of their motion. Resonance, therefore, makes it impossible to identity individual trajectories because the individual trajectory depends not only on the individual particle (kinetic energy) but also on the resonance with frequencies of other particles (potential energy)" (Stacey, 2003).

"Spontaneity in resonance with the group is an intimate and healing experience. Failures in resonance result in solo activity. At best, the solo individual relates to the group (or the self) as if to an audience, and at worst re-creates the experience of being forever alienated and isolated, alone. No matter how great the pain and frustration of isolation, however, joining can be experienced as a compromise, or even a violation, of the essential sense of self" (Schermer & Pines, 1994).

“Resonance: this refers to the echoing of themes and feelings through the group, creating identifications from one member to another. This can be far-reaching in that it awakens and heightens emotional awareness and leads to social bonding through a spirit of communality. Through this process is often attained the sense of universality described by Yalom as a ‘curative’ factor in group therapy (Nitsun, 1996).

...almost two decades since Foulkes’ death, it is clear that there has been an atrophying of some of his basic concepts. The notions of communication, translation, and resonance, among others, have become so commonplace as to lose their theoretical distinctiveness and vitality” (Nitsun, 1996).

“Through resonance and the verbal associations which are triggered, a focal experience develops which is shared by all the members. Bion articulated three basic assumptions or group mentalities, attitudinal climates with components of unconscious phantasy: Dependency, Pairing, and Fight/Flight” (Ashbach & Schermer, 1994).

“Resonance correlates with the constellation of a common connecting mental field, which may be understood as a universal phenomenon including a changed, often widened state of mind. A ‘tuning in‘ or ‘attunement‘ to what is unconscious to our ‘normal ego-consciousness', namely to the group matrix, takes place and is furthered. In this process a modification, a dissolution of boundaries, of resistance and defences happens, so that fantasies, thoughts, imaginations, feelings, themes lying latent or hidden in the group's matrix, are brought into conscious reflection, as it was in the examples furthering the process of working through and individuation” (Thygesen, 2008).

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Compiled by Terry Birchmore

Citations and Abstracts from Other Journals

Kvarstein, Elfrida H, et. al. (2015). Changing from a traditional psychodynamic treatment programme to mentalization-based treatment for patients with borderline personality disorder – Does it make a difference? *Psychology and Psychotherapy: Theory, Research and Practice, 88(1), 71-86.*

Few studies outside United Kingdom have documented effects of mentalization-based treatment (MBT) for patients with borderline personality disorder (BPD). This study aimed to investigate outcomes for BPD patients treated in an MBT programme in a Norwegian specialist treatment unit and compare benefits of the implemented MBT with the unit's former psychodynamic treatment programme. A naturalistic, longitudinal, comparison of treatment effects for BPD patients before and after transition to MBT. The sample consisted of 345 BPD patients treated in the period 1993-2013. Before 2008, patients were admitted to a psychodynamic treatment programme (n = 281), after 2008 patients received MBT (n = 64). Symptom distress, interpersonal problems, and global functioning were assessed repeatedly throughout the treatment. Suicidal/self-harming acts, hospital admissions, medication, and occupational status were assessed at the start and end of treatment. Therapists' competence and adherence to MBT was rated and found satisfactory. The statistical method for longitudinal analyses was mixed models. BPD patients in MBT and in the former psychodynamic treatment programme had comparable baseline severity and impairments of functioning. BPD patients in MBT had a remarkably low drop-out rate (2%), significantly lower than the former treatment. Improvements of symptom distress, interpersonal, global and occupational functioning were significantly greater for MBT patients. Large reductions in suicidal/self-harming acts, hospital admissions, and use of medication were evident in the course of both treatments. The study confirms the effectiveness of MBT for BPD patients and indicates greater clinical benefits than in traditional psychodynamic treatment programmes. MBT is an effective treatment for patients with BPD. MBT can successfully be implemented in therapeutic settings outside United Kingdom and may be more beneficial than psychodynamic treatment programmes for BPD patients.

Lindfors, Olavi, et. al. (2015). The effectiveness of short- and long-term psychotherapy on personality functioning during a 5-year follow-up. *Journal of affective disorders, 173, 31-38.*

Only few randomized trials comparing sustained effects of short- and long-term psychotherapies in personality functioning are available. In this study we compared the effects of two short-term therapies and long-term psychodynamic psychotherapy on patients' personality functioning during a 5-year follow-up. Altogether 326 patients of the Helsinki Psychotherapy Study, with anxiety or mood disorder, were randomly assigned to either short-term psychotherapy of about six months (solution-focused therapy (SFT, n=97) or short-term psychodynamic psychotherapy (SPP, n=101)), or to long-term psychodynamic psychotherapy (LPP, n=128), lasting on average three years. Outcomes in personality functioning (i.e., self-concept, defense style, interpersonal problems, and level of personality organization) were assessed five to seven times using, respectively, questionnaires (SASB, DSQ, IIP) and interview (LPO) during the 5-year follow-up from randomization. Personality functioning improved in all therapy groups. Both short-term therapies fared better than LPP during the first year of follow-up, by faster improvement in self-concept and decrease in immature defense style. SFT also showed more early reduction of interpersonal problems. However, LPP thereafter showed larger and more sustained benefits than SFT and SPP, through greater changes in self-concept. Additionally, LPP outperformed SFT at the end of the follow-up in IIP and LPO, after adjustment for auxiliary treatment. No differences were noted between the short-term therapies at any measurement point. Auxiliary treatment was used relatively widely which limits generalization to exclusive use of short- or long-term therapy. LPP seems to be somewhat more effective than short-term therapies in facilitating long-term changes in personality functioning.

Steinert, Christiane, et. al. (2015). Do personality traits predict outcome of psychodynamically oriented psychosomatic inpatient treatment beyond initial symptoms? *British Journal of Clinical Psychology, 54(1), 109-125.*

Whether personality characteristics have an impact on treatment outcome is an important question in psychotherapy research. One of the most common approaches for the description of personality is the five-factor model of personality. Only few studies investigated whether

patient personality as measured with the NEO-Five-Factor Inventory (NEO-FFI, Costa & McCrae [1992b]. Revised NEO-PI-R and NEO-FFI. Professional manual. Odessa, FL: Psychological Assessment Recources) predicts outcome. Results were inconsistent. Studies reporting personality to be predictive of outcome did not control for baseline symptoms, while studies controlling initial symptoms could not support these findings. We hypothesized that after taking into account baseline symptoms, the NEO-FFI would not predict outcome and tested this in a large sample of inpatients at a psychosomatic clinic. Naturalistic, non-controlled study using patients' data for multiple regression analysis to identify predictors of outcome. Data of 254 inpatients suffering primarily from depressive, anxiety, stress, and somatoform disorders were analysed. Personality was assessed at the beginning of therapy. For psychotherapy outcome, changes in anxiety and depression (Hospital Anxiety and Depression Scale; HADS), overall psychopathology (Symptom Checklist-90-R Global Severity Index [GSI]), and interpersonal problems (Inventory of Interpersonal Problems; IIP) were measured. The treatment resulted in significant decreases on all outcome measures corresponding to moderate to large effect sizes (HADS: d = 1.03; GSI: d = 0.90; IIP: d = 0.38). Consistent with our hypothesis, none of the personality domains predicted outcome when baseline symptoms were controlled for. Personality assessment at baseline does not seem to have an added value in the prediction of inpatient psychotherapy outcome beyond initial symptoms. Clinical implications: Personality dimensions overlap with symptomatic distress. Rather than serve as predictors of outcome, the domains tapped by the NEO-FFI reflect current psychological symptomatology in inpatients with depressive, anxiety, stress or somatoform disorders. From a clinician's point of view monitoring individual progress by using actuarial measures is more valuable than trying to predict who will benefit from treatment using personality assessments. Limitations of the study Diagnostic assessment was solely based on clinical evaluation rather than structured interviews. Twenty-five per cent of the original sample had to be excluded due to missing data. There was a focus on only one set of client characteristics (i.e., five-factor model personality traits). Assessment of personality domains in the acute phase of a mental disorder may be problematic and could have influenced findings.

Tasca, Giorgio A. (2014). Group psychotherapy levels of interventions: a clinical process commentary. *Psychotherapy, 51(1), 25-.*

Trainees may experience greater effectiveness as therapists by conceptualizing group therapy interactions as occurring at different levels of functioning. We teach group therapy trainees to be aware of and flexibly direct their interventions to three levels of the group: (a) the intraindividual level, (b) the interpersonal level, and (3) the group-as-a-whole level. Within this conceptualization, we also encourage trainees to reinforce the group structure especially related to safety and secure base and to help group members to self-reflect about their interactions within the group. In this clinical process commentary, we describe a process of pregroup assessment and preparation that includes evaluating individual core relational patterns (CRPs) and how these patterns might express themselves in the three levels of group functioning. A running case presentation provides examples of a CRP formulation, levels of group functioning, and therapist interventions that are specific to each level. Making use of each group level within every session may allow the novice group therapist to sort the complex information they receive in a meaningful way. A therapist who can flexibly attend to and work within each group level will optimize the effectiveness of their interventions.

Marmarosh, Cheri L. (2014). Empirical research on attachment in group psychotherapy: moving the field forward. *Psychotherapy, 51(1), 88-.*

Despite a large literature applying attachment to individual, family, and couple psychotherapy, it has taken much longer for clinicians to apply attachment theory to group psychotherapy. The lack of research attention in this area makes these three studies in this special section even more important to the field. They contribute significant findings that have the potential to help group leaders facilitate more cohesive and effective treatments for patients as well as move the field forward. Not only do we see the long-term impact of group treatment for those with insecure attachments, but we also learn how attachment anxiety impacts the group process, and how the attachment to the therapy group itself relates to changes in group member's personal attachment styles. The greatest contribution is the drawing of our attention to the many future studies that are needed to fully understand how group therapy facilitates change and how attachment theory plays a critical role in this process. Clinical implications are presented.

Thornton, Christine and Corbett, Alan (2014). Hitting Home: Irish Identity and Psychotherapy in the UK. *British Journal of Psychotherapy, 30(3), 286-304.*

We examine the work of icap, a clinic for Irish people in Britain, to describe an (Irish) idea of 'home' within a psychoanalytic/group-analytic discourse, and some aspects of its clinical significance in providing culturally-sensitive psychotherapy. Our work weaves through four axes of trauma: the dislocation embedded in all migration, irrespective of the social or economic circumstances of the migrant; the long domination of Ireland by England, and some of the resulting complexities in Irish migration to Britain; childhood abuse, within the 'home' and within the Church-run institutions sanctioned by the Irish state; and childhood neglect and deprivation. In clinical practice these levels interpenetrate and interact with each other. Early trauma followed by migration impacts on the patient's internalized 'home'; culturally-specific loss and yearning are then central to the creation and maintenance of identity, and linked to narratives of 'home'. In trauma 'home' can become frozen in an idealized and/or terrorized state, whereas the creation of a healthy internalized 'home' depends on a creative fluidity, a need intensified when actual departure from the home country requires identity adjustment. We touch on the significance of the physical body and external 'home'. Composite case studies illustrate these clinical themes.

Sinason, Michael and Richards, Joscelyn (2014). The Internal Cohabitation Model. *British Journal of Psychotherapy, 30(3), 314-327.*

This paper presents the reasons for viewing the conflicts of inner mental life as arising from the problematic interaction of two different selves. A self that is involved in interpersonal relationships can be seen to be contending with a coexisting self who has a hatred of dependency on others. When the self that idealises independence is dominating the inner world, any means will be used to achieve the desired ends, regardless of the consequences for anyone. The paper makes links with the work of neuropsychiatrists such as Mc Gilchrist and to the contributions of Bion, Britton, Winnicott and other analysts who have recognized the existence of different selves in the inner world. An analytic session is presented to illustrate the process of mapping out of 'who is doing what to whom' in the clinical interaction. We argue that transference misattributions can be better understood by recognizing the differences between the two selves internally. This detailed differentiation can then assist the patient to reduce the likelihood of internal takeovers both in the analytic setting and in other relationships.

Compiled by Terry Birchmore

BOOK CORNER

Book Reviews

María-José Blanco and Ricarda Vidal (eds.) *The Power of Death: Contemporary Reflections on Death in Western Society.* Oxford and New York: Berghahn, 2015, 260 pp. Hardback £63.

Suddenly, while conducting a group of colleagues, S.H. Foulkes died at the age of 77, from a coronary thrombosis. It was 7.05 pm, on 8th July 1976, in Room 9 of 88 Montagu Mansions, the main group-analytic base in London at that time. Shocked by the unexpected manner, timing and place of his death, Malcolm Pines, one of the witnessing group members, would say at the funeral: "*We did not know then how soon his time would come, alas, it came too soon but one can scarcely wish a better death than his which was swift, painless, at a time when once more for the last time he was speaking of his discoveries, of his convictions, sharing generously with us what his life had been about…; may he long rest in peace*" (Pines 1977, pp 7-8).

At the time of doing this book review, the virtual Forum of the Group Analytic Society International was paying tribute to James Anthony who had died on 10th December 2014, aged 98. He was a co-founder of the Group Analytic Society, in 1952, with Foulkes and others. Sometime after having finished his analysis with Foulkes, Anthony paid a visit to him in London and was asked to examine him for chest pains: "*a queer reversal of the doctor-patient relationship"*, as Anthony (2010, p 84) put it. After the examination, he recommended to Foulkes to have a full medical check-up and to take a rest from his professional work. It seems Foulkes did not quite follow this advice.

Foulkes' ashes rest in the gardens of Golders Green Crematorium; not far from his last home and near the ashes of Sigmund Freud, and Ernest Jones, first president of the British Psychoanalytical Society – who had welcomed Foulkes when he fled from Nazi Germany to the relative safety of England, in 1933. Anthony (2010, p 84) reported that Foulkes had intimated to him that he wanted to be buried with Kilmeny Graham, his second wife, who had died in 1959.

Foulkes was born as Siegmund Heinrich Fuchs, in 1898, but

changed his Jewish name for a phonetically British one, in order to maximise survival. To family and friends he became 'Michael'. He fought two World Wars and was substantially aware of people being killed, but largely avoided writing about death. Strangely enough, in his very last article on the concept of *Resonance* (published posthumously, in 1977, and included in his selected papers, in 1990), he sketchily described some ideas about death following a group patient's report that he feared he would die.

I could not find any article on death in the journal of Group Analysis, prior to Foulkes' decease. However, three papers on 'Death and Survivors', 'Life after Death?' and 'Towards a Good Death' appeared in the April 1977 issue of the journal. Was this a way of expressing a sense of collective mourning? Since then I could only find eight articles specifically dealing with death or dying, two dealing with bereavement and one with suicide, in the journal. That is less than 0.5% of the material published in Group Analysis over the last 38 years.

The Power of Death is an important book on a difficult to face subject. Blanco and Vidal have had the courage to take the bull by the horns. They have brought together nineteen authors, fifteen women and four men, from a broad range of disciplines and academic backgrounds in the US, Canada, the UK and Continental Europe. The result is a highly informative and educational collection of nineteen essays that combines the arts and humanities with the social sciences.

The book is organised in five sections, which include well referenced socio-historical, psychological and anthropological studies: 'Death in Society', 'Death in Literature', Death in Visual Culture', 'Cemeteries and Funerals', and 'Personal Reflections on Death'. Overall, the chapters make you travel through a large number of themes that relate directly to death. These include the process of dying, prolonging life, euthanasia, bereavement and mourning, and the use of death for political and economic purposes, as well as funeral rituals, burial customs, cemeteries, exhibition practice, music, literature and poetry, visual arts and serial killers. And the list is not exhaustive.

Death is everywhere, an ever-present reality. In everyday life, however, we generally try to keep it out of our minds. It would be overwhelming to live in constant awareness of death. The book suggests that, in contemporary Western societies, we might have gone too far in our attempts to sweep death under the carpet to the point of making it a taboo subject. In recent decades, there has been an upsurge of a counter-culture, which Gorer has described as the 'pornography of death'.

As with other taboos, this subject may provoke both fear and fascination. Horror films and novels are examples of a genre in which death is approached from the distorting distance of fiction. Even when we are bombarded with daily news that profusely report wars, natural catastrophes, fatal accidents and murders – often illustrated by shocking visual material, death is kept within the safe distance provided by the structure of the media.

The huge diversity of fields of enquiry in the book is challenging. Each chapter stands well as a separate unit and would require to be digested in its own right. My suggestion to the reader would be to take a chapter or two at a time; each reader would need to find a comfortable enough path, and pace, within the book.

The rich mixture of themes in the book might be particularly attractive to group analysts, who often have to put together rather heterogeneous material in their groups. Effective death education programs have gradually developed at an increasing number of universities, in recent decades. Additionally, the connection between universities and psychotherapy training bodies is becoming progressively more important. In this respect, the book can provide a wider and more integral learning experience.

An obvious limitation of the book is that the manifestations, stories and insights offered come, mainly, from British, European and American contemporary cultures. However, perspectives from some African and Asian immigrants in Portugal have been included, as well as reference to other periods in human history. In order to give the prospective reader a flavour of what might be found in the book, I shall briefly touch on themes and ideas that stimulated my curiosity and thinking. But this exercise, inevitably, is going to be insufficient and unfair. I trust the reader will, in turn, pick up my omissions and misunderstandings.

Advances in medicine, sanitation and nutrition have contributed to an exponential increase in life expectancy, which is a remarkable achievement. And this trend continues. However, it is argued in the book, that we are witnessing a rise in shameful forms of dying – with unacceptable levels of poverty and social exclusion. Even when the dying person is receiving the most scientifically valid medical treatment, he or she is often disempowered and removed from the attachment figures who can provide the best emotional support in the circumstances. Death has become over-institutionalized.

The idea that ultimate responsibility for end-of-life care must remain with the dying person and the family is clearly spelled out in the

book. Living wills play an important part in protecting the patient's voice. While prolonging life is indeed desirable, extending the dying process beyond human dignity is not. Euthanasia is discussed with an open mind. This includes a respectful analysis of so-called 'dying parties' in Holland. These provide an opportunity for a dying person to say good-bye to family and friends together. It is presented only as a choice, which might stimulate thinking about other choices for dying in a humane, self-determined way.

Mourning is encouraged as an active process in the book. This usually involves stages and tasks, which may include shock, grief, anger, pain, disorganization and despair, recognition and acceptance of loss, and reorganization. These phases and tasks can give a sense of predictability but should not be fixed. The emphasis is on adaptation to the new realities, on the development of a capacity to cope rather than an ideal recovery or complete resolution – which might not arrive for some.

The death of a loved-one is an irreversible change. Sooner or later, we are all mourners. Some people are more susceptible and helpless than others. After losing a primary attachment figure, particularly in old age, morbidity and suicide risk can increase sharply (Bowlby 1980). Isolation is a mayor risk factor. Support in the community and professional help are crucial for the most vulnerable people.

Crying, fear and anger are universal expressions of grief; most cultures admit emotions in funeral rites and customs of mourning. However, in Western countries, there has been an increasing tendency in recent decades to discourage the overt expression of emotions at funerals. It would appear that when somebody dies there is now a pressure to get rid of the body as quickly as possible and to carry on as if nothing had happened. Despite this tendency, the book is prizing the art, poetry, literature and music that treat of death. Creativity is a driving force that permeates through each of the nineteen essays. I shall mention some examples.

Writing as therapy is a new trend in the literature of the last few decades. This is well presented in the book with an analysis of a number of major authors, who have written movingly about their own experiences with death and bereavement. For them, writing about their losses was therapeutic. It had the advantage of keeping their creativity and literary career alive while, at the same time, working through their feelings and reorganising their thoughts, at a rate and pace with which they felt comfortable. Their creative writing reflected the mourning process, standing itself as a memorial. Writing has also a relational

component: there is always a reader in mind. Readers can identify with and connect to the writer's story. And reading might have therapeutic value in its own right.

The book portrays another creative and moving story: a personal project of a young woman who worked as a professional photographer and decided to regularly capture, by photographing and filming, the relationship with her dying father, during the last six months of his life. Similarly to the writers' experiences, what she described as the 'Dad project' was a painful but therapeutic exercise for her; which helped her and her father to say goodbye. Many of the viewers with whom she subsequently shared the experience also found it therapeutic.

The book invites the reader to appreciate the beauty of the requiem as one of the oldest genres of art music: a vehicle to express grief, sorrow and consolation, as well as anger or rage – like in "Dies Irae" (Day of Wrath). Dedicated musical religious services for the dead have been held since 998. Mozart's requiem continues to be a powerful source of inspiration and comfort for many bereaved people. Following the massive losses of the two world wars, a secular sub-genre of war requiem has developed. This incorporates an element of social and political critique, adopting a much needed anti-war stance.

The brutality and incomprehensibility of some of the most traumatic war experiences, like the Holocaust, Hiroshima and Nagasaki, cannot be put into words. The book deals with the problem of translating trauma by showing poetry attempts at bearing witness to some of these unspeakable tragedies: "*the chasm between the duty to speak and the impossibility of speech*" (p 71).

In addition, the book refers to other symbolic gestures that try to give a sense of justice to the relatives of victims of war atrocities. A 91 year-old Spanish woman was interviewed for one of the chapters, after she was given a box with the bones of her sister. These had been exhumed from a mass grave where Franco's fascist troops had placed the dead body after executing her during the Civil War, more than 70 years previously. She said: "*I now feel that the war is finished … If only my mother could see it*…" (p 231).

In another section, the book explores the feelings evoked by a significant number of English cemeteries, through direct field research. During daylight, visitors described these sceneries as peaceful, natural, melancholic and beautiful. At night, the same people described the same 'deathscapes' as creepy and spooky. It is proposed that cemeteries and graveyards can be conceptualised as 'heterotopias' – strange spaces of otherness, as Foucault put it.

One of the chapters gives a detailed account of a carnival-like community tradition in Romania, where death and life are celebrated simultaneously. The so-called Sapanta 'merry cemetery' has been considered serious enough as to be declared a World Heritage Site by UNESCO. A rare mix of Thraco-Dacian, Greek, Roman and Slavic influences contributed to make this tradition unique.

Other chapters deal with death in contemporary crime fiction literature and in the visual arts, examining the audience reactions to depictions of death. They are all well worth reading. I would like to briefly refer to the notion of slavery as another layer of death. This is presented in one of the novels quoted in the book, which exposes the appalling treatment of African Americans inhabiting the metaphorical territory of the margins, where "*the silence and abjection of the literal dead are mapped onto the literal and figurative silence of the excluded and marginalised"* (p 84). This is conceptualised as a way of being among the dead in the course of living: a social death.

Freud's work on mourning is well appreciated in the book. He talked and wrote about death more openly than Foulkes, and was deeply shaken when his father died, on 23rd October 1896, after being ill for four months. During his bereavement, Freud said: "*I find it difficult to write just now… The old man's death has affected me profoundly*". But his creativity survived and, within three years, he produced his masterpiece *The Interpretation of Dreams.* This, he said, was a reaction to his father's death: "*the most poignant loss in a man's life*". After suggesting that our unconscious does not know its own death and behaves as if it were immortal, he unequivocally stated: "*every-one owes nature a death and must expect to pay the debt*" (Freud 1915, p 289).

Despite society's chiefly avoidant attitude towards death, in January 2012, there was enough demand for a four-day conference at the London Southbank Centre. This included poetry readings, music performances, art installations, philosophical debates and hands-on workshops in any matters related to death. Blanco and Vidal's book is in tune with this spirit of open dialogue – where death is no more, no less than an integral part of life.

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Arturo Ezquerro, 3rd January 2015

Martin Weegmann. *The world within the group: Developing theory for group analysis*. Karnac Books, London. 2014, 224 pp.

This is a treat of a book! As Weegmann says in his postscript, he did not intend to write a book, but the series of essays came together as a book. That, beautifully shows what this learned mind is speaking for, the plurality of views which then lead to opening of horizons.

The therapists' theories function as internal self-objects, helping them to feel secure and coherent in their functioning (Weegmann, 2001). He observes how different schools of psychotherapy close to new forms of knowledge, not willing their horizons to be challenged (p 31).In contrast, Weegmann asks "what are the limitations of my theory and traditions that might have been better opened up through the influence of another perspective ? If group analysis requires new ways of conceptualising and researching its practice then philosophical perspectives are one way of prompting this" (p 38).

The aesthetic dimension of writing matters to Weegmann. On p. 164, he writes, "how we put things and find our way in and through words matters to me." It is important how we craft our language with our clients. This crafted weave of detailed social theory, philosophy, history, literature, with the clinical situation, is Weegmann's work, ' the world within the group' "sheer buoyancy of dialogue, both patterned and unpredictable, the infinite play of background and foreground, one horizon and another and another, and the interplay of the strange and the familiar..." (p. 24) is how he describes group analytic discourse. In the dynamics of the language he uses, we can perceive the new perspectives arising.

He brings in Thornton's notion of 'borrowing my self', expanding on Foulkes' idea of exchange; the individual takes in from others in group including the conductor, different ways of being, seeing and acting which broaden the range available to them in the real world. We 'fall into conversations that head us to new places" (p. 24). He then quotes Gadamer, (1991, p. 462) "something comes into being that had not existed before and that exists from now on ... Something emerges that is contained in neither of the partners alone." Weegmann adds "we need others to see what we cannot see, as the possibility of new horizons emerges through dialogue, in dialectic accompanied by inherent separations, mix and non- understandings" (p. 24). This is very much Weegmann relishing in, and inviting us to entertain multiple viewpoints,

and not only from psychology or sociology but also from history and literature, all discourses that are available to us.

One of his group members remarks to another, 'you are not finished yet' and in the same vein, our group theories are evolving and books like this help keep the horizon open.

After an immersion into philosophy in the first two chapters, in chapter 3, we are witness to Weegmann's work in two groups, a staff group and a clinical group from substance misuse context. We see him in practice; seeing, enabling and holding the multiplicities of views in his groups. Using philosophers as his anchors, he articulates or facilitates articulation of different viewpoints, now the 'diplomat attempting to acknowledge different parties within the personality and offering dialogue with both sides', at another moment representing a helpful adversary, using metaphors, always empathic and feeling.

In the philosophical chapters, I learnt of, Nietzsche's perspectivism (p. 39), "no world left once you have taken away perspective," Nietzsche's poetic approach as opposed to Dewey's stolid pragmatism and of Gadamer's horizon concept, as mentioned above.

For Dewey it is the *process* of enquiry that really counts. Enquiry as an embedded, communal, fallible, subject to revision, activity. Human beings are socially constructed, located within continual fields of communication. Dewey like Foulkes, sees the mind as no longer separable from the surrounding dynamic processes, language being crucial to emergence of mind.

In Chapter 4 (p. 61) we read ' articulation can be thought of as like a "hinge", in which different elements of meaning are brought together, meaningfully connected'. From the joining up of meanings, new identities emerge via the articulation of our narratives. He is interested in narrative theory, suggesting group analysis can benefit from this body of work. In chapter 8, describing the narrative dimensions of human life - he writes, we are "continually bathed in the waters of the narrative; the bath water never empties and the water keeps flowing."

Chapter 5 is on history of reformation which illustrates the process of change in society and culture. He finds Kristeva's concept of 'abjection' useful, referring to what is ejected from the social body, the 'abject' parts illuminating the whole of society. The figures of Witches, Catholics, at other times, homosexuals, addicts, have held the abject position at the margins of the societies, continually giving form to the society as it changes and re-articulates earlier discourses and symbols relating to gendered, spiritual, formations.

We are then treated to an analysis of the classic Gothic novel, Jeckyl and Hyde. We are shown how the novel and the double as a device explores the hitherto unexplored aspects of the social context, related to social class, gender, sexuality and morality.

The final chapter is on group analysis in contemporary society. In concluding, Weegmann suggests four domains in which group analysis can contribute; these being democracy, ageing population, identity politics and values of diversity.

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Jale Cilasun, March 2015

Report of the IGA Librarian

The Library has finally acquired a new filing cabinet to house the clinical papers, and the resultant clearing in the Library cupboard did not, alas, reveal a stash of £50.00 notes behind the filing cabinet, but it did enable proper access to material on the shelf behind the cabinet, which revealed for the first time, a photograph album entitled 'Views of 7 Linnell Close Golders Green London NW11 the home of Dr S. H. Foulkes as remembered by members of the Group-Analytic Society London in its early days.' There follow two pages of member signatures, then a photograph of the exterior, 'A Mexican Group from Rome – E Foulkes', a close up of the bust of Foulkes [now resident in the Library], shots of the ground floor rooms of the house, the staircase, the study, with small photograph of S H Foulkes and large one of Freud [now resident in the Library]. No record appears to have existed of this album: it was never recorded on any database, and it seems appropriate that it should join the rest of the Foulkes' archive, at the Wellcome Collection, so this is what has been arranged – a scan first having been taken, however, so the IGA/GASi has a record of the material.

Elizabeth Nokes, IGA/GASi Librarian

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 GASI office if you would like to donate any original or copied documents:

Group_Analytic Society
1 Daleham Gardens
London NW3 5BY
Tel: +44 (0)20 7435 6611
Fax: +44 (0)20 7443 9576
e-mail: admin@groupanalyticsociety.co.uk

Events

GAS International Quarterly Members Group (QMG)

The dates for sessions in 2015:
Saturday 24th January
Saturday 18th April
Saturday 5th July
Saturday 24th October

Format: there are three 90-minute sessions with a 90-minute break for lunch; the day runs from 9.30am - 4.30pm with the first group starting at 10.00.

Conductor: Ian Simpson.
Venue: Guild of Psychotherapists
47 Nelson Square, London SE1

The venue is a three minute walk from Southwark Underground Station. In addition to the large group room, we have the use of a kitchen. Morning refreshments are provided. For lunch, the Guild is in an area where there are many good, inexpensive places to eat.

The fee for the group is £25 per day or £80 for the year.
You can pay on the day by cash or cheque
or in advance at the GASI office:

1 Daleham Gardens, London, NW3 5BY
+44 20 7435 6611

All GASI members are welcome to the QMG.

The GASI international Summer School brings together an international staff team with up to 70 students with varying levels of training and experience. During four intensive days, staff and students form a school group, which meets in different settings – small groups, lecture and discussion groups, supervision and peer groups and large groups – to develop understanding of the school theme as well as to consider the school's own development and dynamics.

The school is open to those who are relatively new to Group Analysis, as well as others who have more experience but wish to further develop their understanding. The international makeup of the school gives us an opportunity to learn about the impact of different cultures on work with groups.

Many of us are aware of the therapeutic possibilities of working in groups. Yet, despite the fundamental influence of groups in our histories, there is often a resistance to recognizing their place in our lives and a reluctance to fully engage with them. Fear of groups is to be found in societies that have become wary of the abuse of group dynamics, whilst many of us have individual experiences that can also give rise to fear of what can happen to us in groups.

We will explore some of the obstacles to working with groups, because understanding the difficulties is vital when we are seeking to build creative and therapeutic groups.

The *Group Analytic Society International* is delighted to co-host this event with the *Czech Society for Psychoanalytic Psychotherapy Group Section*

To register an interest and for further information, please email:

office@groupanalyticsociety.co.uk

conf@cspap.cz

Second GAS International Summer School
"Who is Afraid of Groups?"
Prague, 15th to 19th July, 2015

With the collaboration of our colleagues in Prague, we have put in place all the arrangements for the GASI Summer School. There are a few places left. Those who want to seize the opportunity of last minute registration, please contact Julia in the GASI office (office@groupanalyticsociety.co.uk) , if you are a non-Czech applicant - or Alice in Prague (alice@grbox.cz), if you come from Czech Republic.

We have taken an inclusive approach and we are expecting participants with very different levels of experience in Group Analysis to join us.

The following documents can be found on the GASI website http://groupanalyticsociety.co.uk/events/

Application Form
Flyer
Cover Sheet
Programme
Staff Team
Accommodation and Transport

To make the school as widely accessible as possible, we have continued the policy of offering two fee levels. Fees have been kept to a minimum and we rely on all those who are able to do so, to pay the higher fee.

Looking forward to meet you in Prague
Regine, Tija and David

GAGA

DRAWN BY ISABEL CERCOS

CONTEXTS' COLUMNIST

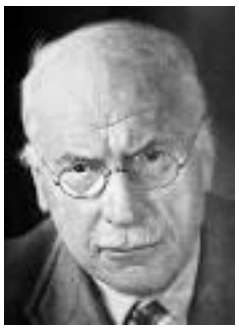
MY WORLD – YOU'RE WELCOME TO IT

Well, it's one for the money.

The Precursors of Group Analysis Picture Corner

Are these men ultimately responsible for Group Analysis?

Nietzsche could certainly have done with some help from a group (though he was rather doubtful about the ones he knew), perhaps he might have felt less isolated. He surely gets some points for the magnificence of his moustache alone. Freud refused to read him because he was afraid that he had already discovered his best ideas. His use of aphorism will surely endear him to GA's and "The will to a system is a lack of integrity" stands as a watchword for us. (Although not particularly GA, MWYWTI is rather fond of his "Without music, life would be a mistake).



Even though Jung had decidedly negative views on groups - he thought they made their members less intelligent by reducing everything to the lowest common denominator - his concept of the collective unconscious stands as a foundational discovery for much later GA thinking.

Wittgenstein is another man who might have gained from group support. Although Nietzsche, on the basis of the above quote, would probably have disapproved of the *Tractatus Logico-Philosophicus* because it is so thoroughly systematic, the *Philosophical Investigations* is very congenial to GA as it finds meanings of words to lie in their context in an isomorphic way to persons discovering themselves in the context of a group.

(Was Wittgenstein a Group Analyst? For an answer this question

MWYWTI directs you to Hymie Wyse's paper with this title in the September 1996 issue of Group Analysis)

Doc At The Radar Station

It's that time of the week again for Lavinia Palace and Doc.

LP: George Walden!

Doc: George Walden?

LP: Yes, he's my hero as the only MP to recommend the abolition of public schools. And he's a bleedin' Tory.

Doc: That last bit's certainly unexpected. Sort of a bleeding heart Tory.

LP: Our whole culture is corrupted and undermined by them. The ruling classes send their children there so are running a system they don't really care about, what's more they're subsidised because they get a tax break for doing it.

Doc: Shocking!

LP: It is and it also drains away the initiative and energy of the middle classes who send their children, who might otherwise be making sure that the state education system is running at its best for the sake of all. They are divisive and support only the interests of the elite perpetuating our outmoded and archaic class system

Doc: What's made you think about this?

LP: The IGA.

Doc: In what respect?

LP: They are "upgrading" the Qualifying Course Theory Paper to a Dissertation.

Doc: Once again – shocking!

LP: Don't be sarcastic. Those poor old students have to endure

enough, why raise the hurdles in their way? I could almost understand if it was the Clinical Paper where they are at least showing how they function as Group Analysts, this it just making them demonstrate how clever they are. Fancy title, they get a supervisor, more words, it's a bit like wearing a cod-piece, whoever it is thinks that bigger is better but group analysis is an activity not an academic discipline!

Doc: I don't think everyone would agree with you on that. (more softly) And Lavinia?

LP: (Ignoring his questioning tone) I don't care. I'm right on this one, trust me.

Doc: I do, but Lavinia?

LP: What!

Doc: What I don't get is why this bothers you so much, you didn't train at the IGA.

LP: True, but you're forgetting, mate - I'm honourary!

Doc: I think you mean ornery.

Meta Physics

Stephen Hawking really needs to get out more. If he could then he might have been less prone to make the series of, frankly bizarre, pronouncements that he has recently.

1. In *The Grand Design* he said that philosophy was "dead" because it had "not kept up with modern developments in science, particularly physics". It's rather a shame that he hasn't read Principia Mathematica, especially as he is one of the few people who could understand it, as this might have helped him see the shaky ground he stands on, from an intellectual who understood mathematics perhaps as well as Hawking. Although it was pretty clear that he meant metaphysics, he finds himself in the predicament of the Logical Positivists at the beginning of the 20th century. They were also clearly impressed by the progress of science and wanted to say that the only meaningful statements

were scientific ones i.e. metaphysics is nonsense. Unfortunately for them any formulation of this turned out to be metaphysical. Hawking is in a similar bind in that in order to deny metaphysics he has made a metaphysical statement. Such is the fate of intellectual imperialism.

If you're into science but want to retain your interest philosophy MWYWTI recommends the Arthur Young book quoted at the end of this column, or anything else by him, come to that.

2. In a series for the Discovery Channel he said that the attempts by some scientist to beam welcoming messages to aliens is misguided as they are likely to invade/ exploit/ eliminate us.

   Leaving aside the complete lack of danger due to the timings involved in the light years before messages reach whomever, problems of alignment of civilization timelines and insuperable difficulties connected with travelling near the speed of light: IT'S TOO LATE, MATE. We've been broadcasting since 1910 so even without a "come to mother" message, if anyone is capable of knowing we are here and wanting to do something about it then it's "message received". Good on him for his political comment on the fate of the Amerindians, though: he thinks that we would be treated by aliens much as they were by American immigrants.

3. In a BBC interview he gave practically identical reasons that we should beware of developing Artificial Intelligence because it might invade us from within/ exploit/ eliminate us.

   Calm down, old chum – it won't happen. I've always been puzzled why in the Turing Test the first question isn't "what was your last dream" plus some follow ups about family, personal history etc. sort of like the psychiatric interview for a training in therapy: that would weed out the machines. (Machines aren't very good at humour or irony; what is a dream?)

   The problem for AI is we don't know what consciousness is so how can we possibly simulate it. Certainly you can't have it without a big dose of the unconscious (reification for the sake of convenience). And as far as we know it also comes with a body and a brain (though too much attention given to the latter by

neuromaniacs). Apart from the creators not knowing what they are supposed to be creating so the result being mere mechanism, the stumbling block is really the difference between made and grown. Whatever sort of creator we may or may not have, she's certainly not the grand design sort, it's been left in the safe hands of unconsciousness (see note above) which is far more thorough than anything we can think of, has taken a long, long, long time over the work and is essentially non-linear so non-codeable.

"We don't see light. Light is seeing"
Arthur M. Young: The Reflexive Universe

Now go, cat, go.