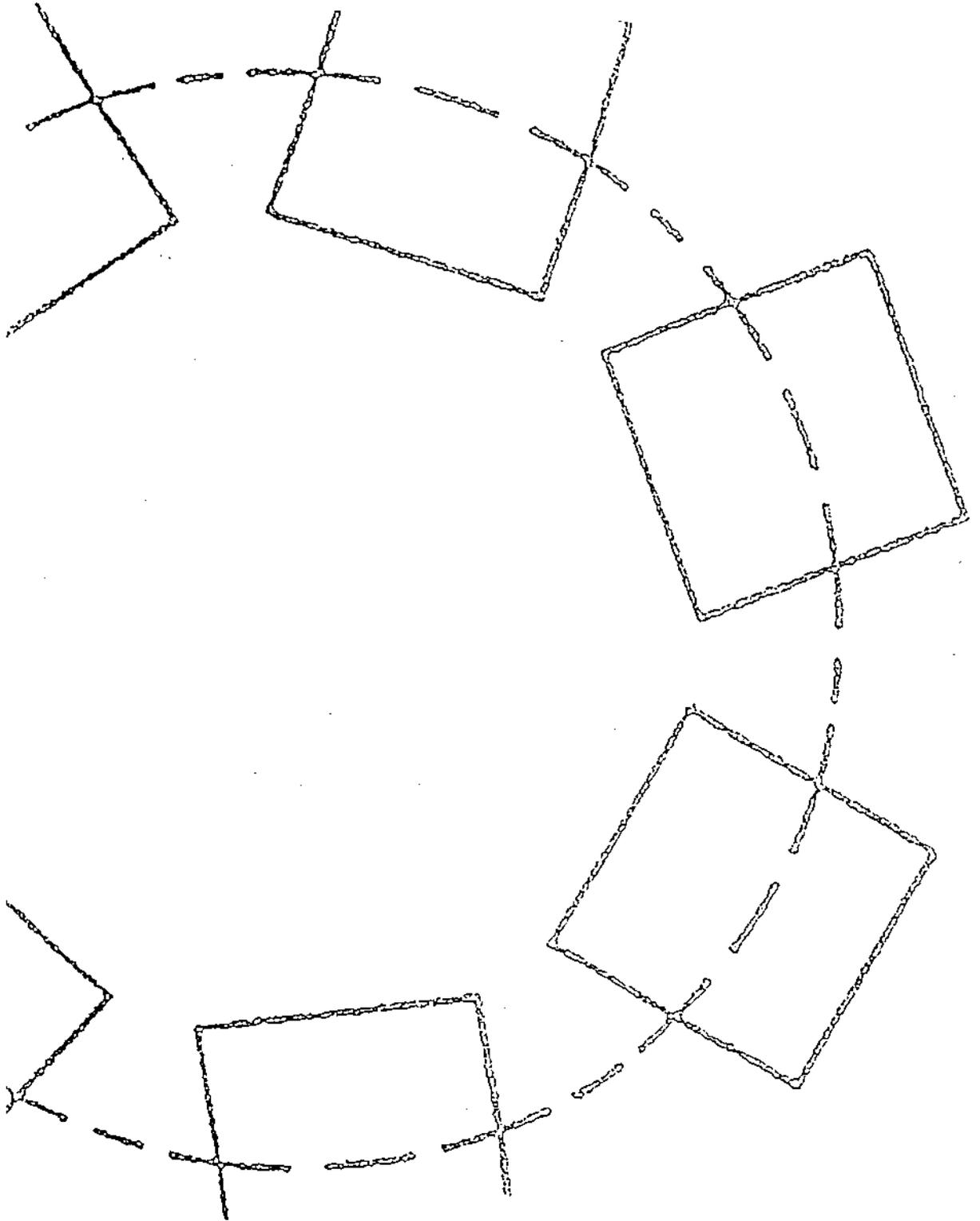


GROUP-ANALYTIC CONTEXTS

JUNE 2002

ISSUE NO. 21



International Newsletter of

THE GROUP-ANALYTIC SOCIETY

Please send two copies of contributions.

Articles should be on A4, typed on one side only and single-spaced.
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The editors reserve the right to withhold all or part of contributions received and to make appropriate editorial changes.

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All contributions are the opinions of the writers and do not represent the views of the Society.

All articles and correspondence received remain within the domain of the writer(s) and editor solely until publication.

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EDITORIAL

EDITORIAL

This editorial is the most difficult I have ever had to write. I was elected onto the committee at the same time as Sheila. When I was asked if I would edit what was then known as the 'Bulletin' Sheila characteristically offered to help 'as sub editor perhaps?' I demurred from this suggestion and said co-editor would be fine. We began editing the newsletter together when Ronal Sandison retired. We edited the June 1993 issue of the 'Bulletin' and then changed the format to 'Contexts' as it is now. It was with some trepidation that we waited for reactions from members to the new look. The response was entirely positive and we edited together from that first Contexts in November 1993 until the last issue September 2001. Editing the last issue signalled a tragic change, in that Sheila was by then not able to speak and was losing mobility in her limbs. She was able to communicate with me by email, although sometimes I suspected typing was a great effort for her. In her last email she said she could still type with two fingers. We thought that this would be the last issue we would edit together, but it was not to be. Sheila died peacefully at her home on Tuesday 26th. March. I would like to dedicate this issue to her and hope I can do her justice.

During our time on the committee we worked with three Presidents; Bryan Boswood, Stuart Whitely and Werner Knauss. Werner has now decided to retire from the presidency and I would like to thank him for his hard work during his time as President. He has steered the Society through stormy waters and demonstrated his skill at negotiating and repairing conflicts. In particular I think he should be remembered for bringing the IGA and the Society together in a constructive way. The committee meets and workshops are held in Daleham Gardens, and Scientific meetings are now a joint enterprise.

There are a great variety of contributions for this issue and they show the diversity of our membership. I am glad we have some responses from our American colleagues after September 11th. We also have the privilege of reading some of Sheila's thoughts written during the time she was ill, and I am grateful to her family for giving permission for their publication.

I too have decided to move aside now and Tom Ormay will take up the editorship of future issues of Contexts. I have offered to be the British contact for the time being while Tom finds his feet. He is already responsible for the GAS Web site and I'm sure he will take Contexts safely further into the 21st century, with the benefit of the rapid changes in technology. *It would be appreciated if you could let Tom know if you like the idea of receiving 'Contexts' through email and the web. Please respond to this, as it is an important change.* You can communicate with Tom directly through his email address which is inside the front cover of this issue. So this is a farewell from me. I have greatly enjoyed editing and felt privileged that I have been able to have contact with so many members. I have appreciated the support of the committee, especially since Sheila's death. I wish Tom and you all- that is the Society well.

Anne Harrow

G.A.S. Matters

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PRESIDENT'S PAGE

Dear Colleagues,

Our Society is growing. Every month, we receive approximately eight new applications for membership. However, some members do not renew their membership subscriptions and need some encouragement from you as their colleagues for staying in our international network of group analysts and of colleagues who are in training or are interested in group analysis.

Since our last AGM, which took place in October 2001, we sadly lost the co-editor of *Contexts*, Mrs. Sheila Thompson. As honorary archivist, as well as in her role as co-editor of *Contexts*, she greatly contributed to the tradition and to the flow of communication in our Society. We shall miss her a lot.

G.A.S. now has a new website, which will be run by Tom Ormay on behalf of the Committee. He is in the process of setting up an online forum for internet discussions amongst us, which will address a specific topic for a limited period of time and be only accessible by a code.

We also have a new leaflet advertising the services of our Society, which has been edited on behalf of the Committee by our Hon. Membership Secretary, Ms Zsuzsa Sipos. You can obtain copies of the leaflet for distribution to interested colleagues from our office.

The first of our Joint Scientific Events, jointly organised by IGA and G.A.S. (London) and designed to replace the monthly Monday evening lectures, had as its theme "The-Group-As-A-Whole". The invited speaker was Mark Ettin and the convenor Ms Zsuzsa Sipos. Due to the terror attacks of September 11th, the date of the event had to be changed from September 15th 2001 to March 9th 2002. However, when we finally did meet, Mark's compass for the group-as-a-whole dynamics made the "landscape" more accessible and understandable to us all. The event was well attended and well-received by the participants.

This was equally true of the Joint Scientific Event on the Mafia, held in on January 12th 2002. The invited speakers, Girolamo lo Verso and Franco di Maria from the University of Palermo, offered us a deep insight into the communication structures of Mafia families and groups based on both speakers' first-hand experience of having members of Mafia families in therapy. Although Franco di Mario could not personally attend due to illness, his paper was read by Antonio Fazio, who also introduced and chaired the Mafia film evening.

We shall hold our third Joint Scientific Event, which will be about the influence of the translator on group dynamics in training groups, during October 2002. Invited speakers are Phyllis Cohen from the United States, as well as Barbara Elliot, Chris Evans, David Kennard and Jeff Roberts from the UK. The event will be convened by Ms Zsuzsa Sipos.

The 30th Winter Workshop in Athens, convened by Michalis Athitakis, was a complete success in terms of its content, its lively process and its number of participants (104). We all enjoyed the Greek hospitality of IGA and of the Open Psychotherapy Center, Athens.

Our 31st Winter Workshop, will be held at the beginning of January 2003 in London. It will be on the subject of mirrors and will be convened by Manuel Rodriguez from Stockholm.

Three members of the Committee, including myself, will come to the end of their term in office and Gabor Szonyi will resign from his office as Hon. Treasurer during our next AGM in August 2002 in Bologna. We have received one nomination for the presidency and four nominations for committee members. There will be no vote: we merely need to acknowledge the willingness of these colleagues to put their energy and time into the work of the Society, as there are no alternative nominations requiring us to make a choice.

On behalf of the Committee and of all members I would like to thank Radha Bhat, our Hon. Secretary, Gerda Winther, the Chair of the International Development Committee, and Gabor Szonyi, our Hon. Treasurer, for their outstanding contributions to the everyday work and network of our Society.

I was asked by all committee members and by other colleagues to stand for another term, but decided to make room for a new president and to spend more time with my family. We badly need more full members to share the expanding work of our Committee and would like to encourage colleagues to get nominated next time for offices and specific tasks of the Society.

Let me take this opportunity to thank Malcolm Pines, the editor of Group Analysis, Maureen Spurgeon, its assistant editor, its editorial board, its authors, and Sage Publications for maintaining the high scientific standard of our journal, which is well received throughout the scientific world. I would also like to thank Anne Harrow and the late Sheila Thompson for their very successful editing of our lively international newsletter, Contexts. Tom Ormay was willing and accepted by the committee to continue their work.

Elizabeth Foulkes, who was one of the three founder members of G.A.S. with Pat de Mare and James Anthony, opened our Spring weekend with a short and touching review of the 50-year history of G.A.S. (London). We celebrated the 50th Anniversary of our Society with several standing ovations and with the presentation of flowers to the founder members.

The 25th Foulkes Lecture on "Terror and Love in Groups" was planned as a dialogue between Vamik Volkan and Michael Lukas Moeller, but unfortunately Professor Moeller was stranded at Frankfurt Airport due to a computer break-down at air traffic control. His lecture, which concentrated on "Love in Groups", was expertly read by Sally Willis. Vamik Volkan's clear description of dangerous regressions in and of Large Groups provoked a lively and difficult discussion in the audience, which focussed on actual regressive phenomena in our societies and within our own group.

The May Study Day on Narratives, co-convened by Anne Harrow and Paul Sepping, was well attended and led us to openly discuss the cultural and political foundation of our personality through the value of narratives. This was done in paper sessions, as well as in small and large groups.

We are rapidly heading towards our main tri-annual European Symposium which, after some initial difficulties with the professional organisers, Art4, is now being prepared for us under the chairmanship of Luisa Brunori. Titled "The Economy of the Group", it will take place between August 26^h and August 31st 2002 at the University of Bologna..

I hope to see you all in Bologna, which is also where our next AGM will take place.

Werner Knauss,
President

Gabor Szonyi
Honorary Treasurer

17th May 2002

Dear Fellow Committee Members,

Having served the Society as Treasurer for almost two years, I now wish to tender my resignation from this honorary post. As I see it, the best development for the Society would be for all its honorary officials to be appointed and stand down at the same time, in order to enable a new team to emerge and make its mark.

I much enjoyed working with all of you and hope my work was at least a minor contribution towards an effective promotion of our science of group analysis.

Gabor Szonyi

FOR YOUR DIARY

Joint Scientific Event of G.A.S. (London) and IGA, London
LOST IN TRANSLATION - FOUND IN TRANSLATION
THE INTERPRETER IN THE GROUP-ANALYTIC PROCESS
13th October 2002

Convenor: Zsuzsa Sipos-Sarhandi
Speakers: Phyllis Cohen, Barbara Elliot, Chris Evans,
David Kennard, Jeff Roberts
1 Daleham Gardens
London NW3 5BY

**WINTER WORKSHOP THE
WORLD OF MIRRORS**
A Foulkesian Enactment 2nd to
5th January 2003

The group as a playful transitional dimension:
four days of experimental experience
Convenor: Manuel Rodriguez-Vereau
1 Daleham Gardens
London NW3 5BY

FOULKES LECTURE
**COLONIALISM AND GLOBALISATION:
a group-analytic perspective**
16th May 2003

Lecturer: Dick Blackwell
Respondent: Okeke Azu-Okeke
RIBA, London W1B IAD

FOULKES STUDY DAY
17 May 2003*

RACISM
Convenor: Farhad Dalai University
of Westminster, London W1R SAL

For further information, please contact G.A.S.
Tel. 0207 316 1824; Fax 0207 316 1824
Email: groupanalytic.society@virgin.net
Website: www.groupanalyticsociety.org

WELCOME TO NEW MEMBERS

We are pleased to welcome the following new members to the Society. We hope the relationship with the Society will be mutually beneficial.

Maria Rosaria	ALBERICO,	Riolo Terme,	Italy
Miriam	BERGER,	Yehud,	Israel
Terry	BIRCHMORE,	Durham City,	UK
Kenneth	BLEDIN,	London,	UK
Rosemary	BODIAM,	Uckfield	UK
Isolde	BOHME,	Cologne	Germany
Luise	BOMAN WIDLUND,	Stockholm,	Sweden
Giovanna	BOSCO,	Milano,	Italy
Rowena	DAVIS,	London,	UK
Katerina	DEARING,	Athens,	Greece
Patricia	DEBIASI,	Porto Mantovani,	Italy
Vivian	DE VILLIERS,	London,	UK
Anca	DITROI,	Rehovot,	Israel
Lena	FURGERI,	New York, N.Y.,	U.S.A.
John	GADDES,	East Boldon,	UK
Antonella	GIORDANI,	Rome,	Italy
Bracha	HADAR,	Kfar Saba,	Israel
Anne	HAYES,	Milton Keynes,	UK
Linsey	HOTCHKIES,	London,	UK
Jelicic	JADRANKA,	Pula,	Croatia
Michael	LODRICK,	London,	UK
Rosemary	MARSHALL,	London,	UK
Maria Franca	MARSIGLIA,	Florence,	Italy
Yannis	MAVROGIORGIS,	Athens,	Greece
Klio	MILONAKI,	Athens,	Greece
Livia	NATALI,	Bologna,	Italy
Elefteria	PANAGIOTOPOULOU,	Athens,	Greece
Poly	PAPAGEORGIOU,	Hjarderwyk,	Netherlands
Ronald	RAM,	Sandy,	UK
Mario	RIVOLTA,	Florence,	Italy
Manuel	RODRIGUEZ-VEREAU,	Stockholm,	Sweden
Bent	ROSENBAUM,	Frederiksberg,	Denmark
Gillie	RUSCOMBE-KING,	Cuddesdon,	UK
Susie	SANDERS,	London,	UK
Deborah	SEED,	Derby,	UK
Susan	SPARHAM,	Frame,	UK
Martin	STAPEL-POWELL,	Nottingham,	UK
Peter	STELL,	Chesham,	UK
Mary	TZANETOU,	Athens,	Greece
Elizabeth	VYKOUKAL,	Vienna,	Austria

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ACCOMMODATION IN LONDON

DO YOU LIVE WITHIN EASY REACH OF LONDON?
ARE YOU INTERESTED IN CULTURAL EXCHANGE?
COULD YOU HOST A COLLEAGUE FOR A NIGHT OR TWO?

With the increase in our membership abroad, there is an ongoing need for people to host our colleagues who attend GAS events, such as the Foulkes Lecture and Study Day.

If you have the space and might sometimes be able to offer accommodation, please complete and return this form to:-

Mary Raphaely (GAS) 81 Gunterstone Road London W14 9BT
email marvf5jraphnet.dircon.co.uk

Name:

Address:

Telephone number:

Email:

-OR-

LONDON VISIT WOULD YOU LIKE

TO STAY WITH A COLLEAGUE?

*Please contact Mary Raphaely (GAS) fax: 02076027421
81 Gunterstone Road London W14 9BT
email: mary@raphnetdircon.co.uk*

The
G.A.S.

50 th

Anniversary

Annual Foulkes Lecture 2002
Historical Introduction.

Colleagues and friends,

It is with great pleasure that I welcome you to this evening's lectures. This is the 25th year of Foulkes lectures. Foulkes himself knew about the plan for an annual lecture in his name, but sadly he did not live to enjoy the first one given by Tom Main.

Incredible that it will be 50 years on 3rd June since my late husband chaired the inaugural meeting of this Society. There had been regular monthly Monday evening meetings for psychiatrists and others interested in group analysis, arising largely from their wartime experiences. It was Pat de Maré who urged SHF to found a formal Organisation to further the development of GA. (he says he can't recall this but I clearly remember Foulkes telling me of a long walk with Pat on Hampstead Heath when they talked about this possibility).

There were just seven of us (the legally required minimum) as founder members who also acted as the first Committee - Pat and I are the only survivors here - and James Anthony in Washington DC. From the start the Society had a mixture of professions, the founding members were 3 psychiatrists, Foulkes, de Mare and Anthony, who had all worked at Northfield, an army psychiatric hospital near Birmingham, famous for its innovative work during WW2. They were joined by Norbert, Elias, a sociologist, Jane Abercrombie, a biologist, Dick Ififfe, who was very helpful on a practical level, also financially, and myself (Elizabeth Marx) as Hon Secretary. The headquarters were at 22 Upper Wimpole Street until the ground floor at Daleham Gardens was acquired in 1983.

None of us had any experience of setting up a new Organisation and I spent an afternoon at the Public Library to gather some information. I drew up a simple draft constitution, which, after discussion, was accepted at the inaugural meeting. A motion was unanimously passed "to form a Society with the object of furthering group-analytic theory and practice". Dr Foulkes was elected President. (A more elaborate constitution was adopted some years later, built on its charitable status.)

The lively discussions at our early Committee meetings about membership, training, publications and so on were stimulated by a large jug of "Pimms".

The monthly 'open' meetings continued, with invited speakers. The average attendance during the first year was in the twenties - these Monday meetings were discontinued very recently. Weekly seminars began more formal training until, in 1977; the Society sponsored the foundation of the Institute of Group Analysis with responsibility for training. For many years the Society and the Institute shared premises and staff until lack of space forced a separation.

The first of the Society's three-yearly "European" Symposia was held at Estoril, Portugal, in 1970 and annual intensive January workshops have almost always been held in London. A newsletter, "News and Views" began in 1961, the forerunner of our journal Group Analysis, published since 1967.

I feel that there has been steady progress in the amount as well as the quality of the Society's work. One of the more recent features is the increasing participation of colleagues from Europe, which has brought much stimulation and fresh perspectives to the Committee. Roughly half of the members are now from outside the UK. When a few years ago the London Committee put a proposal to the membership to drop "London" from the Society's name this was defeated, apparently by non-British colleagues. The original members, 50 years ago, had thought that in time there might be Societies identified as GA Society (Barcelona, Frankfurt, Zurich etc.) Perhaps a future development might be for an overall international body, possibly with changing headquarters, to which the current various Societies subscribed.

Whatever developments come about I am confident that group analysts will continue to do good work in their various settings and that Foulkes would not be displeased with our current efforts.

Elizabeth Foulkes

May 2002

Terror and Love in Groups Foulkes Lecture 2002

On the evening of the 2002 Foulkes' lecture I arrived at the entrance of RIB A, the new venue, at 8.15, delayed by two failed Underground train lines and three bus trips, the second brought to a halt by a recalcitrant passenger objecting to the conductress wanting to read his ticket destination. As I walked up to RIBA's front door, "Free Tibet" protesters were just packing up following another day's work. The Chinese embassy is directly opposite RIBA; the police will allow protesters only as near as six lanes of traffic. All this had been an odd prelude to an evening's talk about terrorism in groups.

I was just in time for the start of the first lecture by Prof. Volkan, given in the main lecture theatre of the RIBA, a wood-paneled auditorium, with a main stage and two lecterns at either side, each with a door immediately behind. Would the two lecturers move to and fro like a Swiss clock? Ah no, for I was not the only traveller experiencing difficulties that evening: Prof. Moeller was still airborne. Throughout the evening Inge Hudson tried to contact him in his plane, or gain news of a landing or not. It was no use. The new computer at Swanwick that

controls all flights around the UK had "crashed" that morning and although once again working it was giving priority to intercontinental flights, and those from Germany were behind all others. In fact Prof. Moeller never made it to the evening, not landing until 11.30 that night, The following morning he flew to Portugal. It had not been a distinguished evening for British transport.

The first presentation was given by Elizabeth Foulkes on the fiftieth anniversary of the founding of the Group-analytic Society - I am so sorry, Elizabeth, for missing it! Professor Volkan's lecture addressed the matter of "Religious Fundamentalist Leaders and then-Followers". He spoke, apparently without notes, by addressing a series of twelve slides projected onto the central screen. These slides summarised his arguments which were drawn from Freud's, "Massen-Psychologie und die Analyse der Ego". Yet with Prof. Moeller still in the air, how was the second part of the evening to be presented? The Professor had already anticipated that such a difficulty might beset him, by faxing ahead his entire paper. This was then superbly read by Sally Willis, who had had barely any time to prepare, I believe. The paper, "Charismatic Leaders and

Democratic Cultures" seemed to address the intimacies of small groups and was explicit about his realisations of sexual fantasies involving group members in couples' groups that had met over many years. But was I hearing things as they were being read out? I found myself unable to attend to the second part of the evening very well, still mulling over what had already been addressed.

Thus was presented an odd juxtaposition of ideas, that of terror in large groups and intimacies in small groups, the lecturer on terror being present and the lecturer on intimacies being absent. The questions and discussion that followed tried to grapple with these extremities, wondering about the fate of the group of orphaned Palestinian children spoken about, who had been provided with a family name by Yasser Arafat. Prof. Volkan had vividly described them as being unable to function as singletons yet having a vivid group life. The audience challenged certain of his assertions. It was left to Morris Nitsun to sum up the mood of the whole evening when drawing our attention to the distinct oddness of the themes that had been brought together, and the peculiar blend of experience we had had.

The Saturday studyday was held also at a new venue, this time the University of Westminster's building in Regent Street. Beyond its spacious marble entrance foyer, it became rather warren-like. GAS members mixed in with students attending all sorts of courses and training events. First we met in one room, then dispersed to small group rooms, bumbled our ways down to coffee held in a mock-medieval banqueting hall with nineteenth century paintings depicting medieval trades and crafts. Then wound our way back to the Boardroom where we were ensconced for the rest of the day. Although all were filled with the previous evening's lectures, we had now a third theme with which to conjure, that of "Narrative in the Group, of the Group and by the Group". Jane Campbell reminded us of the four modes of narrative that according to the American analyst Roy Schafer are modes of operation for the analyst, viz. the Comic, the Romantic, the Tragic and the Ironic. Following her, Paul Sepping told us of his research programme for a PhD, investigating how often analysts of individual and group training used any sort of narrative with a patient. He had interviewed 48 analysts in the UK and Australia - Kleinians, Freudians and group-analysts - for one hour each, and without their knowing in advance what his

questions would be. Most gave spontaneous denials that they used such a narrative with patients, denials being the highest with Kleinians (roughly 2 per analyst) middle range were the Freudians (1.5 denials per person) and the group-analysts (one per person average), yet later in the interview most if not all admitted that in some work they indeed had used narrative of some sort, however short. This presentation was fascinating in that it concentrated on those of us in the profession and not on the usual subject for discussion, the patients. I do not recall any denials from any of those present regarding their use of narrative. However, towards the end of the presentation some members present did interpret certain aspects of Paul's personal reasons for undertaking this particular piece of research, so perhaps some of those present were a little unsettled by these stories of others stepping out of their apparent role?

After a light lunch and a breath of fresh air, we re-assembled to hear a paper from Liesel Hearst which contrasted a great deal from the morning in that she concentrated on how her patients had used narratives with one another, discovering that one person's story relives and relieves another's symptoms and suffering - "One is

not alone in what has happened in life". The symptoms and the story resonate with one another through the group process. Jane Campbell mentioned how a group had struggled with the violence that apparently emanated from one member who was quite out of touch with his violence, and that there was no movement until the group put this into words. I am reminded of Foulkes' described symptoms as the "autistic mutterings" of experience. Near the end of the discussion that followed, Liesel spoke of how her training supervisor had been definite in telling her not to tell stories to her patients or groups. This was taken up by Adele who asserted that she had had the same person as her individual analyst while in training and he had regularly told plenty of stories to her, including Winnie the Pooh. What a broad church! It was a suitably paradoxical way to end the presentations of the day.

The concluding large group meeting took the remaining 75 minutes. Sixty people sat in an oval. Despite many years now of median and large group in the GAS, it is difficult to make a circle for groups that have "size". I do think that this makes a big difference in the interactions that can happen. This group seemed at first to be pleasant in its

interactions, while recognising the terroristic impulses that might lie in the individual. Later more sharp exchanges developed, which seemed to unsettle those who wanted no discomforts. When the context is considered there seems to enter a controlling factor. For 36 hours the concentration had been on terror, love, democracy and narrative. The narrative of this group seemed to be one that preferred a comforting story of surface co-operation (that ignored reality) than allow robust exchange to happen. - Did context apparently allow only one alternative, that of the prospect of terror? This was my impression. If so, this is unfortunate. An attempt to talk openly of the Society's current state - the first non-British President standing down after one term; what is the Society's future? And out of what in the committee had arisen the themes of the weekend, terror and love and narrative? was talked down by those who seemed to be uncomfortable about speaking of present exigencies.

Our warmest thanks to all who organised and administered the weekend - Elfi Pallas, Werner Knauss and members of the Committee, Anne Harrow, and to those who gave presentations and gave of themselves as ever quite selflessly, Jane Campbell, Liesel

Hearst, Paul Sepping, and those who conducted our small groups and to Anne Harrow who convened the Large Group, our final meeting of the Saturday. Next stop, the Bologna Symposium!

Kevin Power.

Letter from Phyllis Cohen.

Dear All,

I was fortunate enough to be at the Foulkes weekend (as the latter part of my honeymoon which began in New York, went on spectacularly to Berlin and ended in London with another wedding reception), and it was filled with both travail and joy. The weekend began with the Foulkes Lecture on Friday evening. Vamik presented his talk on "Terror and love in groups; Religious Fundamentalist leaders and their followers." (Having heard it only two weeks previously, when he and I delivered the keynote speeches at the NAAP conference on "Trauma and Change", I could only be grateful that he is such a good story-teller!) While some felt that it was a fine contribution to a systematic way of looking at the workings of an autocratic group or country led by a charismatic yet evil persona; other British members of the GAS felt that it was a biased, cover-up for American dominance of international affairs. In fact, during the question-and-answer period, what I (and I discovered, others in the audience) perceived as an attack on the U.S. and Israel was made, with the accusation that they are terrorist nations.

Feeling both as a minority of one (and a coward) I said nothing until the next day.

In the meanwhile, the evening went on to the presentation of the second guest, Dr. Michael Lukas Moeller, on "Terror and Love in groups: Charismatic leaders and democratic cultures". Unfortunately, both for reasons of his plane being delayed by electronic failures and his own extreme illness, Dr. Moeller was unable to attend, and his paper was read by an extremely well-spoken woman (Sally?). It was beautifully received, with its concentration on the positive, and the exquisitely honest expressions of the loving counter transference feelings that we as therapists so often experience, and hide the existence of from our professional world.

The weekend continued with the small group the next morning, where I summoned up the courage to express my outrage at the previous evening's attacks. The composition of the group both in age, experience and place of origin was widely diverse and perhaps as a result of this, there was an enormous outpouring of real emotions, both pro and con from my group members (led with delicate care, by Werner Knauss). It ended with a sense of great strength and possibilities of mind-meetings, reconciliations and bonding.

The morning study which followed, had to do with a Ph.D. project on story-telling both by therapist and group members, based on interviews of 48 therapists, more than half being in Australia. This was presented by Paul Sepping and moderated by Jane Campbell. I can only speak personally, so while I found it of interest, I was more disturbed at those factors he chose to omit, such as dreams. The attention it received from the audience, however, demonstrated the value of such work. After a buffet lunch that permitted us to freely float about and speak with many others, the afternoon presentation was given by Liesel Hearst, and continued the topic of "Narrative in the group, of the group, by the group" the therapeutic telling of our stories". Liesel presented her work from the clinical side, citing with great feelings, stories from her practice.

Again, I can only speak subjectively, but I was filled with a strong sense of identification. It felt as if she spoke to me and for me, and I treasured her ways of working.

After tea(!), we went into the large group...all sixty of us in a circle. It began as always, with tentative feelers into the group; then with more personal comments. Concern was expressed about the future of GAS and how it might

progress and fulfil needs. Then, the bomb burst! (Please understand that this is a purely idiosyncratic report).

A woman I didn't know began a diatribe about 'what is wrong with Americans', from our politics to our insular state to our ignorance. Other people joined in, vehemently both to argue with her and to agree with her. As I sat in numbed shock, trying to decide where to go with this, Anne Harrow stepped in, saying, " Do we have any Americans with us?" (To which I replied, 'Indeed you do.'). She went on, " Why talk about it instead of hearing from her?" And so I spoke, rather strongly I fear. All that I remember of it is saying that there is a vast difference between the government and the people, and that there are many of us who are working as best we can, to rectify what we perceive as the wrongs, but that the rights should not be dismissed so easily. (I also have a dim recollection of ending by saying that I was deeply offended by being lumped in with 'our president'.) In retrospect, I can only applaud the many people who spoke afterwards and those who came up to me at the end to both continue and support. It was, I believe, an occasion of great learning on both sides and I thank all those who participated with such deep passions.

I left to change for the party at the Freud museum, and found at the place where we were staying, that my husband had been captured by friends, champagne and caviar, which made it impossible for us to escape. While I do regret having missed the opportunity to speak further and strengthen ties that evening at the reception, it is very clear to me that this experience of the Foulkes weekend has been an extremely important one. I believe that our ties to the GAS, its U.K. and other members, present a unique opportunity for bridging differences in our professional world.

Offered (with trepidation) by Phyllis Cohen.

"Myth and Reason in Psychotherapy"
30th Winter Workshop
January 17th -20th, 2002
The Open Psychotherapeutic Centre, Athens

Staff:

Michalis Athitakis (I.G.A.A.): Workshop Convenor and Large Group Conductor
Athanasia Kakouri Malcolm Pines
Werner Knauss Ioanna Piperya
Jason Maratos Youla Pandou
(Secretary)
Efthimios Markezinis Christina Terlidou

Small group Conductors and Co-conductors:

Athanasia Kakouri & Themelina Skandaliari Dimitris Livas
& Jasmina Antich
Werner Knauss & Maria Karaolidou Jason
Maratos & Daniella Kapelouto
Alexandros Kokkinidis & Anna-Maria Kyriakopoulou Efthimios Markezinis fi.
Georgia Miropoulou
Ersi Kouneli & Francesca Basiala Zoe
Voyatzaki & Liana Hatzibali

Special Interest Groups Conductors:

Okeke Azu-Okeke: "The Place of Fables in the Socialization Process of African Children: Hence the Implications of this for Intercultural Therapy Practice" Werner Knauss: "The Mythology of Economy" Jason Maratos: "Mythology and Religion: An Issue of Time and Location" Franc Peternel: "Mythology - Medical Nurse - Psychotherapy" Vereau Rodriguez-Manuel : "The World of Mirrors" Marianna Tseberlidou: "Oneirodrama" (Dream Group)

When Werner Knauss asked me to report on the 30th January Workshop of the G.A.S (London), which was organized in common with the I.G.A.A. , the experience was still so vivid and strong that I wondered how I could do that, without doing injustice to what we all lived during those four days of the Workshop.

The decision to entrust the organization of the Winter Workshop to the I.G.A. (Athens) and convene it after the Christmas vacations was taken by G.A.S. (London) only in September 2001. In spite of the very limited time left for planning the Workshop, the Committee was ready to start at 4 p.m. on Thursday, January 17th 2002. There was an initial number of 104 participants Coming from 14 countries and from all the continents except America. The absence of participants from America was due to the attack on the Commercial Centre in New York, which created the very adverse conditions for travelling, that we all know.

Several things were done in a way different than the one we were used to in the January Workshops. First, its whole structure adopted some of the principles of the Training Community, the scheme of the Qualifying Course in Group Analysis of the I.G.A.A., and of the other three Post Graduate Training Courses of the O.P.C. For instance, each small group in turn had to undertake some practical responsibilities during the Workshop, such as being present at the coffee breaks as hosts/hostesses or preparing the Conference room for the Plenary Sessions or the Large Group Meetings. This arrangement gave, I think, right from start a sense of team work and enhanced the cohesion of the Workshop as a Whole. Each small group and each participant had the opportunity to alternately feel as host/hostess and as

guest. A second innovation introduced was the coordination of the small groups by two conductors, where some of the co-conductors were students (ie. senior students of the IGAA) . There were also two Greek speaking groups out of eight.

The Workshop accomodated six lectures which were a mixture of highly intellectually stimulating events and experiential narratives. Malcolm Pines opened the Workshop with his usual rich in images and ideas language on "Myths, Mirror and Mirroring", giving colorful and well documented illustrations. Then came Jason Maratos' lecture on "The Power of Myth as Metafor", which attracted the interest of the audience so much that his programmed Special Interest Group on "Mythology and Religion: An issue of Time and Location" was filled in notime after his lecture. Zoe Voyatzaki presented to us, the "History of E.G.A.T.I.N.", in a graceful and nostalgic way. She had been an active member of the Interim Working Group which worked so hard for the creation of E.G.A.T.I.N. Therefore, she was in a position to share with us and remind the other key members of the initial team, of the Network who were present at the Workshop, namely Werner Knauss and Ioannis Tsegos/ some of the unforgettable moments of the process. Natassa Karapostoli and Marianna Tseberlidou presented The Mythology Group and Oneirodrama (Dream Group), two of the Sociotherapeutic Groups of the Therapeutic Communities of the OPC, in a lively and vivid way. Last link to the intellectual feast of the Workshop came Ioannis Tsegos' stimulating lecture entitled "The Story of Myth", where the audience partook of the speaker's predilection for the etymology of terms.

After the first meeting of the Small Groups on Thursday evening, the Welcome Reception took place. The cheese, wine and Greek souvlaki buffet was animated by the live piano music by Yanna Fafaliou, a senior trainee of the OPC, who attracted an enthusiastic international team of singers of Greek folk dance music around her. The singing and dancing of traditional Greek music got going most of the participants who were present, lasted well later than programmed and ended with Yanna playing and singing jazz music with her warm and modulated voice.

Although the Workshop as a whole was a really rewarding experience for all involved or at least most of us, what made the most lasting and profound impression on us was the experience of the Large Group. I don't think I would be exaggerating if I say that this Large Group, with its three meetings, was a unique experience for the January Workshop.

The first meeting of the Large Group started, and the expected awkwardness and nervousness for such a large gathering were felt by all of us. Michalis sat in the forefront of the inner circle, informed the group on the apologies and expected delays, the time limits of the meeting and kept quiet. Some remarks on the difficulty of gathering patients in large group meetings in hospitals broke the initial silence. Then came the first usual attacks on the Leader. "Why did we have to notify the group for any absences or delays?" "Why is the Leader so silent?" Etc. Michalis responded calmly that to notify for one's absence in a gathering where one is expected, shows consideration for the other members of the Group. If this holds true for the Small Groups why not for the Large Group? Someone in the rear circle of the Group informed the meeting that this practice was routine in their newly formed Institute as well. As the vast majority of the participants were Greek, the issue of strangers, foreigners and the difficulty and fear to accept the "different" in several countries, such as Ireland, Finland and Peru surfaced. The same subject seemed to have occupied the Small Groups and was then brought to the Large Group. The discussion which followed brought up the information that in Greek the same word "ξένος" (xenos) meant "foreigner or alien", but at the same time "guest", namely someone we ought to protect, respect and honor. This remark was

taken over by the Group, which flew from "xenofobia" to "filoxenia"(hospitality), a derivation from the word "xenos", which is very little known outside Greece, as Jason remarked. Then the party of the previous night came up. The ones who had been actively involved in singing and dancing, were enthusiastic about it. Two participants who both were celebrating their nameday, offered the Workshop sweets on that occasion. Several others said that they were not yet ready, at that point of the Workshop, for an event such as the party of the previous night, and others that music is not just dancing and joy. That music also meant sadness and even depression. Protest was voiced to the effect that the group was denying aggression and that that was unfair. Different aspects of music in different cultures were then discussed and the meeting ended with the word. "XapuoAunri" (harmolypi) which in the Greek language, means "joy and sadness together" as one feeling. Manuel Rodriguez-Vereau remarked that in Peru there is also a word which means at the same time "sweet and bitter".

On Saturday the programme of the Workshop started at 4 o'clock in the afternoon so as to accommodate a tour to the Byzantine and Benakion Museum in Athens, hosted by Ioanna Piperya. The impressions of the participants about the Tour made the rest of us who did not participate, realize that we missed something important. Anyway, the second meeting of the Large Group started with a few apologies for the day because of the flu, and announcement of absences of people who would not be able to attend the meeting, the next day, in order to catch their flight. A discussion on opposites, such as "Youngs and Elders", "Men and Women", "Greek and non-Greek" animated the meeting and made it to wonder what real Communication and "Koinonia" mean. There was a lot of humor and relaxed discussion together with some tension and a few attacks among members at times. I think that, overall, the process was fluid and did not produce scapegoats as is so usual in large group meetings. The more experienced members of the Large Group of the Workshop wondered whether the Group was in fact denying its inherent primitive aggressive material or maybe was pointing to a possibility of conducting the Large Group in a different way than the one known until now. The truth is that we too in Athens were bewildered by the climate of the Large Group, although we are used to a lot of large group meetings in the three different Therapeutic Communities of the O.P.C. with seriously disturbed patients, and in the various Introductory seminars held not only in Athens, but also in Thessaloniki and Ioannina for more than a decade. The direct and easy going flow of the Group reminded me of the atmosphere of the Summer Therapeutic Community Large Group. But then, the number of participants there, does not usually surpass 50. The Large Group of the Workshop was quite more numerous...

The third meeting went through comparing the Workshop with previous ones. English participants were much fewer in this workshop than other years, there was a majority of Greek people and a vast majority of silent young people. "Veterans" monopolised the discussion and very few names were mentioned in the group. Some tension arose when non-British "veterans" wondered whether insistence on keeping the English tradition was acting as a barrier to the expansion of G.A.S. Then came an unexpected incident. A member of one of the Greek speaking Small Groups, who did not speak English at all, asked to speak about her experience and feelings in the Large Group (through her neighbour who acted as an interpreter in the Group). She said that the previous two sessions of the group were translated to her, and that she was grateful to everyone for the unique moments she had. But what impressed her most, and what made her risk speaking in such a large gathering and share with all, although very little was translated to her that day, was that she was in a position to laugh, with the rest of the group, as if she understood the content of the discussion carried on.

It is true *that* we did not ask to identify ourselves by name in this Large Group as is usual, in such occasions, probably as a need to overcome initial tension. However, it seems that in spite of that, the Group partook of something much more essential in human communication, something more primordial, profound and common to all humans, independently of race, colour or religion. This profound common experience is exactly what is meant by the word "Koivuvicx" ("Koinonia") , understood not as "Society" but as "Communion". The farewell party on Saturday night reflected, I believe, this atmosphere of genuine closeness among so many people coming from so many different countries and continents. Okeke Azu-Okeke found a personal way to show this unique feeling among us. Besides telling us the wonderful stories from his native country/ he chose to say goodbye wearing his traditional suit of Chief of African Tribe, which impressed us very much. In the meanwhile, Werner Knauss was palying a lovely piece of classical European music at the piano-Last but not least, I would like to thank the Organizing Committee for giving me the opportunity to co-conduct the particular Small Group with Werner. The inherent tension of the group due to its synthesis gave us the opportunity to collaborate in an open manner, by overcoming our initial mistrust. We could thus realize once more, together with the group, how important it is, for the conductors, to trust the group for the resolution of difficult issues in human and sometimes institutional relations. I feel that after this collaboration I have acquired a new friend in Heidelberg.

Abbreviations:

G.A.S.: Group Analytic Society

E.G.A.T.I.N.: European Group Analytic Training Institutions Network

O.P.C.: Open Psychotherapeutic Centre

I.G.A.A.: Institute of Group Analysis Athens

Maria Karaolidou
March 2002

30th Winter Workshop, 20th Celebration

*"Since the beginning of modern, psychotherapy,
"pure" rationalism proved to be quite inadequate
to explain human mind and function and particularly
to precipitate the vital process of relating.
(...) Myth... (is) an actual element and a vital ingredient
for practical application of relating and communication"*
From the brochure 30th Winter Workshop

In the 30th Winter Workshop Myth and Reason I have been impressed by the number of local participants and the young professionals in training.

The issue of strangers-guests arose in the small group I took part and later in the large group. In the small group appeared through the difference of language. The non-greek speakers were the different. Greek were hosts and all spoke a third language, English. We the foreigners were more willing to talk. The young greek were "invited to talk" or come out from silence.

In the large group the question *was set directly*. How does it feel to be the only black in this event? was asked one of the members. Also there the strangers-guests were the ones pressing the young greek to express themselves. These would give way to a series of interpretations and understanding using our conceptual arsenal. To use Reason. About generational rivalry and anxieties, persecutory and depressive positions, invasive reaction against being devoured by a majority, formation reaction to depression, etc. These would, but they did not. It appeared the claim of doing the group-work, to do the job. I wonder now once again if that would be to use the myth of Reason for evasion.

Instead there was a resistance-containment. Is not that true that besides the professional interest, workshops, conventions, symposiums are to very good extent an excuse for meeting, interaction, contacts, the enjoyment of the meeting in itself? Is it not human relationship our interest and the field of our doing? We were meeting, experiencing.

Considering myself as emergent of the group for what I told, I was asked if being a peruvian, having Indian family from mother side, being a mixture of indian, Spanish, oriental and french, if I felt I had something to reclaim from my indian side. I am happy for that question because that gave me the opportunity to reaffirm the integration of my identity, which starts in my genes. Maybe that is one of my motivations for linking. That helped me to redirect the question into that present context. What had to do reclaiming with us as a group in the context of the 30th Winter Workshop, but also the 20th celebration of the Greek IGA (Athens)? It was possible to make sense with the memoir presented in "On the History of E.G.A.T.I.N." In their origin the greek were the suspected, the strangers-guests in the english community. Presently they had nothing to reclaim. Perhaps there was their celebration of possessing what they had contributed to Psychoanalysis. MYTHS. Perhaps by celebrating we were dissolving myths of salvation, indoctrination and paternalism.

Since I am interested in non-verbal communication I would say it would be incomplete the mirroring functions if we do not take in account other meetings than the "reason" of our encounter. They were the coffee breaks, lunches, tours, receptions, cultural pub. There the greek took action. There they were asking, inviting-dancing singing, talkative, taking initiative. We the strangers-guests were immersed in their celebrating character. I would risk to say that all of us we liked it. That was the overall experience. Perhaps we had the good luck of re-enacting a myth of origins. This brought differentiation, individuation and growth. Fertility can be seen in the presentations of psychodrama and oneirodrama. Thanks to 30th IGA Winter Workshop and to the 20th Celebration of E.G.A.T.I.N.

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The Group as a Whole

I think Mark F. Ettin has carried out a very ambitious enterprise by collecting and mapping the most various perspectives in understanding an assessing groups and group phenomena as they are occurring.

In a way Mark condensed a view of this variety by opening the workshop with the anecdote about his child's birthday party. As Mark was trying to involve the children in the party activities, a series of disruptions happened, like a girl falling, a boy panicking and two others starting a fight. Mark said he was reminded of group phenomena and how he felt he should be able to handle such a situation. Anyway, the program had become something else. So he decided to share the party cake. Then another child claimed screaming that it was his cake and a girl strongly protested, the cake belonged to Mark's child. Mark told them, "Ok, when every one gets his slice, whose cake will it be?"

However, when in the workshop we started to solve a questionnaire exercise, one of the impressions some of the participants had, was that we were trying to slice and check reality. There was some feeling of constraint.

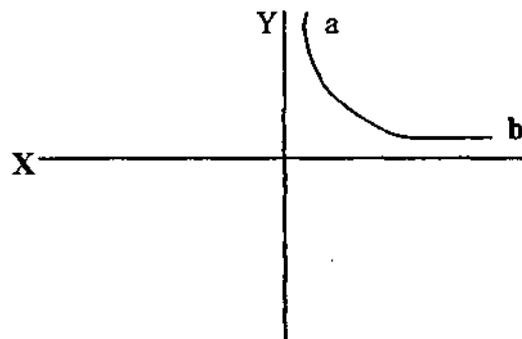
Later we were invited to practice with a situation from another's group experience. In the description of that situation, what focused our concern was the intention of a member to record the session and the reactions and interactions that the proposal caused. Putting into words what I was experiencing in the workshop I wondered if any device existed that could record- (store and transmit) subjective experience. In an age of cloning... the answer to be given by futurists.

By the end when we were expressing our variety of impressions-experiences of the workshop, which ranged from, "invaluable wealth of reference" to "an impossible task of putting theories together that can not come together", we had our slices and a more or less shared feeling that we had too much information. We still were trying to chew what the workshop had given us.

At that moment I wanted to communicate how I found myself connected to three subjective memories: One of my teachers' words, the asymptotic metaphor, and the last winter workshop.

During my training one of my teachers recommended that when we find ourselves in a situation when nothing helps, it was a good idea to check up theory. I think this is a good piece of advice.

The asymptotic metaphor is that X and Y represent reality and a-b Knowledge.



Knowledge is the asymptote that will approach reality at infinitum but will never touch the axes of reality otherwise knowledge has to become the object itself (lets say the knowledge we have about a stone would have to become the stone itself), hi our case the object is to be immersed in the subjective experience of the group (and we could call this a different kind of knowledge) and knowledge the theories about it. Third, in the winter workshop modern (Myth and Reason) psychotherapy has been confronted with its wish to accomplish the impossible of encompassing the complexity of human experience into reason.

But, "when nothing helps, check up theory"

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Group Analytic Training in Israel

Early Visitors from London.

S.H.Foulkes held a visiting lectureship at the Hebrew University in Jerusalem for 3 months during 1966. We can be confident he would have vigorously shared and promoted his ideas about group analysis during that time.

Shamai (Sam) Davidson and Vivienne Cohen aroused further interest in group analysis in Israel by holding a week-long workshop at the Shalvata Hospital near Tel Aviv during 1978. It was staffed by senior colleagues from London. Vivienne followed this up with a series of workshops during the 1980s.

Jerusalem.

In the late 1970's Ada Abraham took the initiative to found the Israeli Group Analytic Society. From the mid-80's a 3-year group analytic training, recognised as a Qualifying Training by the European Group Analytic Training Institutes' Network, was offered by Ada in Jerusalem, working with Shalom Ldtman, Tamar Sternberg, and Dina Vardi. Two courses were completed, which were followed by a further two. The latter were convened by Yael Lavie and Stanley Schneider.

This course has not been available in recent years and the Israeli Group Analytic Society has been preparing to restart it. The death of Rachael Chazan, who was playing a leading role in those preparations, has delayed plans for the time being.

More recently, from 1995 to 2000, Yael and Stanley have offered an Introductory Course in Group Analysis on the Integrative Psychotherapy Programme of the Hebrew University in Jerusalem, where Foulkes held his visiting lectureship in 1966.

Tel Aviv.

In June 1991 an Introductory Course began in Tel Aviv under the aegis of the London Institute of Group Analysis. Brenda Foguel was the Convenor and her team comprised Robin Cooper, Marlene Spero, and Levana Marshall. The team were supervised by Vivienne Cohen. 5-day blocks at 6-monthly intervals were organised for 2 years, concluding in December 1992. More than 40 students completed the course.

Following this successful course, after an interval of nearly 3 years, the London Institute in September 1995 took responsibility for a Diploma Course. Brenda was again the Convenor. She and Robin were joined this time by Sheila Ernst and Earl Hopper. There were 44 students for whom long weekend blocks were held every two months. For complex reasons the Course ran into difficulties. When these came to a head in November 1996 the London Institute suspended the Course. A thoughtful paper exploring the reasons for the breakdown of the Course was recently published in Group Analysis by Bracha Hadar and Gila Ofer (Volume 34 Number 3 September 2001).

For more than a year Bryan Boswood (appointed as Acting-Convenor by the London Institute) and Orna Wasserman (on behalf of the Israeli Organising Committee) worked to create a mutually satisfactory contract under which the Course could be resumed. A contract was agreed, but, by the time it was, the number of Israeli students willing to continue training was too small to make a viable course.

Towards the end of 1998 a number of the students decided that they would like to continue their group analysis regardless of whether there was a possibility to complete a formal training. Robin Cooper started a therapy group for 10 patients at the beginning of 1999, offering weekend blocks of 5 group sessions 6 times a year. Interest in continuing therapy continued to grow and at the beginning of 2000 Bryan joined Robin, conducting a group of 9 patients.

During 2000 a Steering Committee, comprised of members of the Committee of the Israeli Association of Group Psychotherapy who had been students on the interrupted Diploma Course, decided to establish a Diploma programme under Israeli auspices. It would allow students to complete the training they had begun in 1995.

The Steering Committee initially comprised Avi Herman, Joshua Lavie, Ben Rippa, and Haim Weinberg, but was later enlarged. The project enjoyed the support of the Israeli Association and was advised by Vivienne Cohen. The intention was to look to EGATIN for recognition of the training, not to London.

Bryan agreed to be the Convenor of this continuation training, which now embraced the ongoing groups conducted by himself and Robin. Levana Marshall, and Veronica Munz-Herzog (Zurich) completed the new team.

The Course began in January 2001, the Israelis accepting responsibility for the theory aspects of the Course, while the staff team took responsibility for therapy and supervision. 32 of the original 44 students returned to complete their training on this Course. The staff team visit six times a year.

In June 2001 the Steering Committee established the Israeli Institute of Group Analysis, the Constitution of which *has* recently been agreed. The Institute now carries responsibility for the Course. It is independent from the Association but retains close co-operative links.

A second and parallel Course was started by the new Institute later in 2001 for senior Israeli group therapists who had not participated in the London Diploma programme. Robi Friedman played a leading role in the establishment of this Course. Tom Kamroque is the Convenor, accompanied by Beatrice Hook, Felix Mendelsohn (Vienna), and Gabrielle Rifkind. More than 40 students have joined this Course.

By the middle of 2004 the Israeli Institute should have more than 70 qualified members.

Bryan Boswood

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Tribeship and Kinship

Okeke Azu-Okeke The Key

words here are: 1. 'Tribe' 2. * Kinship' 3. 'Clan'

The New International Webster's Comprehensive Dictionary of the English Language, Encyclopaedic Edition, gives at least four definitions of the word 1. 'Tribe' from which I have selected two for the purpose of this article.

(a). *A division, class, or group of people, varying ethnologically according to the circumstances from which their separation or distinction is supposed to originate.*

(b) *A number of persons of any class or profession taken together: often derogatory or contemptuous: the theatrical tribe[^]*

2. Kinship is defined in the same dictionary as *relationship especially by blood.*

3. Cian; is defined as (a) *A united group of relatives or families having a common ancestor, one hereditary chieftain, and the same surname, especially in the Scottish Highlands.*

(b) *In certain primitive societies, a body of kindred related in only one line, the members of which do not intermarry, having its own council, property, religion, etc.; an exogamous sub-division of a tribe: also called a sib.*

Under the above title, I aim to discuss very briefly the type of kinship, that is, relationship, that should exist \within and among members of a 'tribe' such as a professional training organisation. That is where the membership of such organisation is composed of people from diverse cultural back ground with diverse cultural identities. Also where it is expected that the aim of such organisation will be to have the kind of kinship that is sensitive to the interests of all its members so that all the members will have equal opportunity to share in the promotion of the common interest of the whole 'tribe'.

I aim to examine how the fact of the diversity of culture within such organisations can militate against one another, and to suggest that a proper approach that recognises and adopts a policy of meritocracy in dealing with the diverse cultural values can give rich rewards to the whole tribe instead of cause fragmentation of the tribe and frustration to some of the members.

I take as a starting point the metaphor of a professional interest group represented as a 'tribe'- a professional training society distinguished by their common interest in the welfare of the members of their profession.

Where the membership of such tribe is determined by fulfilment of some basic common cultural requirements as prescribed by the tribe. Such common cultural practices are usually different from the individual member's own cultural identities made up of their experiences of their environment as well as their archaic heritage which they come with at birth. This includes fragments of phylogenetic origin, an archaic heritage of mankind, which includes not only the individual's disposition but also ideational contents such as memory traces of the experiences of former generations. *Freud, S. (1939).*

A tribe in the "Igbo" land for example typically, consists of sub cultural groups of "Umu Nnas" or clans that is, descendants from one ancestral father. There are however characteristics, which distinguish members of each clan from the others

within their tribe (intra tribal distinguishing characteristics), as well as characteristics which distinguish one tribe from another (inter-tribal distinguishing characteristics) and which set them apart one from other. These distinguishing factors within and outside the tribes form the basis for the relationships within tribes and between tribes. Kinship means relationship and in Ibo tribe kinship tie is taken for granted within it. An Igbo member of a tribe considers it both his/her right, and obligation to be in relationship with fellow members of the tribe. Therefore certain cultural behaviour patterns are set in place to enable the interrelationships among the membership to proceed according to set norms and in order to achieve the desired purpose of tribeship.

However merely having the right and obligations to be in relationship with one another and having certain set cultural norms to direct patterns of behaviours, do not guarantee automatic harmony in the tribe.

That has still to be worked out and worked through amongst the membership of the tribe. But since relationship; that is contact, friendship, and communications which exist among them, is vital for their survival the tribe makes every effort to deal with any potentially disharmonising issues within it such as may arise from the cultural differences of the different clans. Such differences are recognised as inevitable and are expected. Hence the need for some norms of cultural behaviour patterns as mechanism for dealing with the different cultures within the tribe rather than avoiding and treating them as if the differences did not exist or were irrelevant to the existing ethos of the tribe.

There cannot be tribeship without kinship. The only issue is that of the type of kinship that exists among members of the 'tribe'; whether a constructive one that encourages growth and harmony by the appropriate use of the diverse cultures, or a less sensitive one that allows the diverse cultures to militate against one another?

Members of the tribe have their expectations of what they require of it and the 'tribe' in turn has expectations on the members too. New comers to the tribe bring with them their different cultural values, ideas, and attributes including those which distinguish them and set them apart as unique from the ethos of the 'tribe'.

The issue arises inevitably about how the 'tribe' deals with these differences, how it reacts to them and how it experiences them. This is an important factor which impacts on the kind of kinship that exists between the carriers of the new and different cultures and the 'tribe'

Does the 'tribe' receive and experience them as some thing with potential value from the new comers?

Does the tribe acknowledge them and as a result place them in their proper cultural context following proper evaluations in terms of their social origin as well as in terms of their potential value to the tribe into which they have now been brought?

Does the tribe provide an environment in which new members who come with their culture can derive appropriate kudos commensurate with their membership of the tribe as a direct result of the kinship among members, and in view of what they bring into it? For example, as different cultural ideas present themselves does the tribe proactively acknowledge the diverse cultures of the members from the different clans in the tribe?

There is a very distinct danger of either failing to evaluate an idea and rejecting it because it is different, or, of evaluating it out of the context of its natural origin.

This statement is not intended to suggest that there is an imperative obligation on the part of the tribe to adopt any and every idea presented to it.

But failing to acknowledge the existence of cultural diversity within its membership would set the tribe (professional organisation) up in a position of seeing its role as only to dictate and formulate its ethos irrespective of any new ideas from other sources. That position of the tribe would inadvertently blight these members' Africanness, Europeaness, or Americanness as the case may be and which then may not be reflected in the members' professional repertoires.

It has to be said that where this occurs it is often as a consequence of assumptions by, and prejudices within the tribe about other cultural values, which are different, unusual or merely unfamiliar.

In deed what would such members feel if they have no way of contributing to the welfare of the tribe as a whole, because the structure of the ethos of the tribe precludes them? How can they feel part of it if that which they are is not treated as worthy of regard by the tribe? These are pertinent questions, which can not be ignored in the context of this issue. If kinship within the tribe is not such that allows for a proper sense of unity of purpose and trust within it, its survival will tend towards acrimony and disharmony.

In Igbo land the 'kin' based group or lineage known as 'umunna', or descendants of the same father has the strength of unity and solidarity within it that gives the members a sense of common purpose.

If the tribe does not have proper mechanisms such as can enable the diversity of its membership to share and evaluate their respective cultural identities, these different cultures may in fact militate against one another instead of enriching the tribe. For example and as can happen, if the tribe attempts to deal with the issue of diverse and different cultures by attempting to assimilate them into the common melting pot of the existing ethos of the 'tribe'. There by failing to evaluate them properly according to their merit within the context of their social cultural origin and their possible merits within the ethos of the 'tribe' This method of dealing with cultural diversity arises from a module of understanding and dealing with cultural problems from the perspective of "mono- culturalism". The sound bite for which is usually some thing like "We are all the same, all members of the same 'tribe'. By implication it professes cultural blindness. That is no one is different from the other, there is nothing different among us really, and therefore there is no need to insist on trying any other approach to the project. In the process it imposes the existing ethos of the tribe on all and every member by suppressing and stifling all others ideas. What are acceptable become only the cultural ideas of the existing ethos of the tribe as if any "difference" or new ideas means "deviance". Or as if unity, that is to be united for common purposes automatically means sameness in all other respects of the members personality. We do not have to be the same people in order to agree on a common goal. Cultural diversity is in fact an advantage if and when it is properly utilised. It is not antithetical to unity of purpose, which is the reason for kinship and which under pins the survival of the tribe.

There is sometimes the tendency to view with great suspicion cultural attributes whose origins are further from the familiar ones, and also to view them as a possible sources of conflict. Because, being different, the difference is felt as even greater than they really are and therefore provoke tendency to distance one's self even farther from the new ideas. Also, because they are unfamiliar and unusual and may present new challenges which may be daunting. The issue involved becomes a problem of "*cross culture*" consciousness within the tribe. The differences in the perception of cultural ideas become more manifest. The sound bite here becomes some thing like; "They are different from us". Heightened sense of pluralism also develops; it's "Us" and

"Them" and "They are all the same". The differences become over emphasised as cultural identities become threatened with being effaced as if it was the price demanded for the membership of the 'tribe'. Consciousness of the cultural differences is heightened and *polarised*. The reaction to this becomes an approach towards *integration* of different cultural groups within the tribe.. How do we know our world? *Under this tittle I aim to give an example of a social culture such as can be represented in a 'tribe' of a professional training organisation.*

Many cultures developed myths and legends as means of giving explanations for what they do not understand about the world they live in. People are fearful of the unknown and would therefore find explanations for it. What can not be explained or understood within the limits of human comprehension is assigned the omnipotence of a deity or simply assigned a place or a role within the functioning of the social environment. Human experiences of these phenomena become internalised in the peoples' memory. I come from a part of the world in which thinking about and trying to understand the world follow this pattern. To a large extent my consciousness of my world which I share with many other members of it, is that it is distinct in its own way from others by the differences in language, the colour of the skin, choice of food and recreations. There are also differences arising from cultural attitudes to up bringing of the infants in different societies. For example much emphasis is placed on the toilet training of the infant in the Western culture to the extent that certain behaviour patterns in the context of mental health in latter life of the child are judged to be the result of how he coped or did not cope with toilet training rituals in infancy. Edward Bruce Bynum in his book 'The African Unconscious' argued that human species first arose in Africa and that 'feeling' was the first of human experience. Spirit; that is non- material principle governing vital phenomena is a primary symptom of human consciousness. He stated also that collective *unconscious* is immediate and African in its psychological roots and origin. This fact is repressed into the unconscious in the Western societies until issues of *identity* bring it back into consciousness. *Edward Bruce Bynum*. I am conscious of the fact that in spite of Western literary education West Africans retain their '*oral traditional*' culture as their basic and entrenched culture so as to communicate culture as it was originally transmitted at the beginning of time. Bynum again on his discussion on the emergence of the Kemetic Egypt and their contact with other peoples such as Asia, Mesopotamia, "Olde Europe," and West Africa referred to a force, a mysterious subtle nervous system which he said was discovered by the ancient Kemetic Egyptians and which he called the 'Kundalini'. This force he said animates the spiritual path of the African species.

Kundalini he explained further is an authentic evolutionary phenomenon, a 'bio-genetic' and consciousness transforming force.

My own consciousness of the world, is subject to a consciousness transforming force which we in the Igbo tribes know by the name 'CHI', the ultimate in every human being and every human existence. It determines the group's level of consciousness of its world, as in " ChiAnyi", our Chi, as well as in "Chi mu", my Chi, the individual's level of consciousness of the world. It exists as in "our "consciousness as well as in "my" consciousness. It is imbued with such omnipotence that people attribute any out come of any event in life to its will. In that sense I describe the consciousness of Chi as Calvinistic in its characteristics in that it suggests in very strong and compelling sense, pre-destination of every aspect of our life experiences. Therefore it is futile to

complain about the out come of any life endeavours. We usually say that things happen the way they do because that is the way that our 'Chi' has ordained them to happen. This has a reassuring therapeutic element.

By so doing and by implications, we re-affirm the supremacy and sovereignty of Chi as the highest force in the hierarchy of the forces in the universe. This mentality also leads into the spiritual discipline of the Africans, a subject for other time and place. Suffice it to say that the structure of the African family lineage forms a very strong base for the African religion and heightens the principles of dynamism, life force and energy, which constitute the source from which the spiritual discipline arises. There is a belief in the necessity to maintain a mystical bond and charter between man and the forces of nature for the continuity of the society. It is therefore necessary too to maintain a routine of offering sacrifices to the forces in order to placate, and expiate them and generally sweeten their disposition This is done also because of the belief in the ability of these gods and spirits to affect the affairs of men and animate the forces and beings.

Obiechina wrote saying that "The whole creation has an occult vitality which can be reinforced or diminished by the proper kind of magical invocation".(*Emmanuel Obiechina*).

Although reality is largely perceived through the senses, the traditional perception of the world is in terms over and above perceiving our environments only in terms of things that are observable and rational. The overall view of the world consists of inter-play between these observable and rational forces and the invisible and metaphysical forces The society understands its world as one, in which these forces are ordered in a hierarchy at the pinnacle of which is placed God the creator of all things, omnipotent and omniscient and one who is acknowledged by all as such and acknowledged also as the 'good'.

Hence among the Igbos, God is referred to and named according to the roles and places and situations in which his influence is experienced by the people. He is 'Chineke' when he is being acknowledged as the creator, and he is 'Chiukwu' or 'Ch'ukwu' when his people acknowledge him in all his greatness as the omnipotent and the omniscient one. The logical implication of these acknowledgements is that evil exists as that which is 'bad' and opposite. This evil, the 'bad', is identifiable by various names that show various characteristics of evil as known to the Igbo people. To some Igbo tribes the devil, evil personified is described as 'ekwensu'- wickedness and to other Igbos it is known as 'agbara'- a descriptive name that is closest to the word 'devil'.

Every thing of which there is human consciousness has its place in the evolutionary process of the world in which people are conscious of its existence. By this process every thing is accounted for. Nothing is completely independent of others in the thinking of the people of Igbo tribe. The society assigns value to the functions served by the different levels offerees in the world. This makes it possible for the medicine man for example to know which species of the lizard is appropriate as a transitional object when offering sacrifice for a particular purpose.

When 'Ok'ikpo'(the red headed lizard) leaps from a branch of a tree unto the ground, it performs a movement with its head which is identical to the nodding of the head as when in agreement with something or some one. Mythological explanation of this action of head movement is that the red headed lizard wants it to be known that since it sees no one congratulating it in acknowledgement of this brave feat, it owes it.to itself to acknowledge its own bravery. For that 'Ok'ikpo' comes to be regarded as an arrogant, proud and conceited creature. These characteristic assigned to it by

mythology comes to determine the particular sacrificial offerings for which it is deemed best suited by the traditional healers.

When the carrion hawk swoops down from the sky and carries away a young chick from its mother's brood it chirps helplessly in agony. It continues to chirp even when the futility of expectation of freedom from the claws of its predator is beyond doubt to every one including the young chick. Some one asked the young chick why it nevertheless continued to chirp in spite of the futility of its situation. The chick replied that it was not chirping so that it would be released into safety but just so that the world might hear and know what had become it.

These ways of understanding the world are the ones that I feel most comfortable with as my own. My existence, my being and my consciousness of my world are under pinned by this kind of consciousness of my world. It remains tangible to me, tenable and entrenched within my own psyche.

To conclude, how for instance can the essence of the culture of the society briefly described here be reflected in the kinship within the tribe of the institute of group analysis given its present pattern of approach towards different social cultures within it? For example there is nothing in its training programme that suggests that it recognises the diversity of culture within its membership. There is no indication that it understands the impact on the trainees of the apparent disregard for the cultural identity of at least some of them in terms of their membership of the institute. I consider group analysis to be very much about issues of culture and identity both of the group analyst and of the members of his therapy group. Yet these acts of omission in the ethos of the training and relationships with some members of the institute represent the common practice of the institute. Overall, issues like race, culture, and ethnicity, which are very pertinent, emotive and topical in the wider society, are given only scant attention in the training programme and policy of the institute. There is no programme as far as I am personally aware and from my personal experience from my training, for the membership, for the understanding of the 'ego' development of the African child. And although so much is made of the Oedipus complex phenomenon it was never considered in the Black African context.

I would argue that it is necessary for the training programme to recognise the diversity of cultures within its membership. And it is important that the institute understands that the impact of the developments of primary group through the life cycles, such as the nuclear families groups, extended family groups, children's groups, vary in different cultures. And therefore should structure its training policy in a way that would reflect this diversity.

I would restate that cultural diversity should be celebrated and not treated as symbolising disunity. It is important to be conscious of one's social cultural identity and to be aware that there are characteristic cultural distinctions among different groups and races.

PISANI R.A.

Ownership and partnership. The role of Groupanalysis.*

First of all I would like to agree with Dr. Robi Friedman that partnerships concern not only concrete states, but also a *mental process*, that is to have and keep a partner in your mind.

I also agree with the concept of *reciprocity, of mutual giving and taking*, and, above all with that of *relinquishing, giving up ownership*.

On the basis of this agreement I consider my discussion as a complementary one.

Dr. Friedman maintains that "partnerships start when a request for *containment* meets an ability for containment" in the Bion's sense.... The "relationship between men and women replicates what usually happens in families between boys and their mothers. Aggression is rejected and left split-off, largely unattended and non-integrated, because the container (mother) is not prepared for his function..."

"Through a change from the mothers' ignoring or rejecting attitude towards their sons' hatred, aggression and retaliation to a containing one-women could contribute to the development and maturing of the violent masculine part of the family in order for everyone to better cope with aggression".

Thinking only in terms of mother-child container and contained seems to me a little reductive.

Dr. Friedman, speaking about the conflict between Israeli and Palestinians goes back to giving up (renunciation relinquishing) of exclusive ownerships and says "Exclusive ownership causes a fight/flight atmosphere in which there is *no dialogue, no real thinking*. Where violence and bloodshed prevail, there is no thinker to think the thoughts and therefore a transforming partnership cannot take place".

With regard to this I would like to remember that according to Foulkes® the individual system (Id, Ego, Super Ego) is closely related to the mother-child system, in its turn related to the family system, which is related to the social system and viceversa.

The child is determined by its parents who in their turn are determined by their family, religion, culture and nation, that is to say by the relational context, which in its turn it helps to determine as it grows.

In other words the mother-child relationship is only a sub-system of a total relational context i. e. the *group matrix*. The risk we run is that we apply the individual psychoanalytic theory to the social, without taking into account the group as a whole.

In the Foulkes' words: " We must perceive and evaluate the total life situation and not contrariwise see life and reality merely as a simple projection, screen and reflector of unconscious fantasies, which they are, indeed, at the same timethe man's inner dynamic world is a microcosmic reflection of the whole world, at least his whole world" © .

*Discussion of Robi Friedman's paper: "Becoming Partners. Partnership as a potential relational development", at the First Regional Mediterranean Conference of the International Association of Group Psychotherapy, Zadar (Croatia) 28 August-1 September 2001.

Speaking of giving up ownership I would like to say that, in his book *Group Psychology and the analysis of the Ego*, Freud ® said that a primary group consists of a certain number of individuals who have put a single identical object in the place of the Ego-ideal and have identified with each other in their Ego. Everything is subordinate to this illusion: if it were allowed to collapse, it would not be long before the group disintegrated. A fundamental phenomenon of collective psychology is the individual's lack of liberty within the group. This is a **leader centric narcissistic group. It concerns ownership.**

Jung ® studied in-depth the *collective unconscious and the archetypes*. The collective unconscious contains the phylogenetic heritage and, as the sum total of all the archetypes, it is the storehouse of all human experiences from the very first to the most obscure ones. For Jung the process of maturation and individuation is an archetypal process that involves the integration of all the split parts within the personality. It concerns the group as a whole. *Eton's basic assumptions* ® are a completion of Freud's observations on the masses. Bion individuated one of the basic drives for groups' aggregation in the defence of individual psychotic anxiety over splitting, fragmentation and destruction.

Foulkes' Groupanalysis ® begins precisely from this point, namely, from the point where Freud, Jung and Bion stopped. With the constitution of the small analytical group, composed of 7-8 members, Foulkes structures an inverse process. The conductor begins a process of gradual strategic withdrawal in a crescendo of decentralisation to the advantage of free communication between individual members (free floating discussion). So the individuals are put in a position to acquire functional autonomy freed from the head and the other members, that is individuation. **It concerns partnership.**

de Mare's Median group (D (12-30 members) is a development of the Foulkes' small group and is much closer to the social context. Attention moves increasingly *from the intrapsychic to the social* or rather to a greater correlation between the intrapsychic and the social. It is large enough to represent society and small enough to allow people to express themselves and to promote individuation.

The Median group is a transitional space for *getting out of the kinship* (the narcissistic family: **i.e. ownership**) and *getting into the kithship* (the citizenship-society: **i.e. partnership**).

In the words of Pat de Mare in the median group we move beyond the personal and familial insights entering upon the socio-cultural domain. The median group places the group culture at its centre.

The emphasis is much more on the "outsight" than on the "insight" and the attention is directed mainly to the clash between individual and group than to the intrapsychic conflict. The objective is not so much to socialize the human individual as to humanise the socio-cultural context.

The essence of the median group is *dialogue*. The clash between individual and group generates frustration and hatred. The danger of persecutory attack by the group towards the individual and of the dissolution of the individual into the mass gives rise to panic of near psychotic intensity. Fear of speaking and losing identity leads to a narcissistic isolation. But

if dialogue goes on, identity (the Self) arises from the Koinonic atmosphere of social interaction. Dialogue encourages the fall of the defence mechanisms and the free individual expression. It allows the overcoming of the individual narcissistic barriers towards the outside world. Dialogue is leveling, non-hierarchical, multipersonal and egalitarian. Hate constitutes the basis for mental endopsychic or Ego energy, which through the system of dialogue becomes the driving force of thought (de Mare) @.

The primary mutual hatred engendered by the larger setting is gradually transformed, through dialogue, into involvement, sharing, participation or *Koinonia*, Resolution of individual and group narcissism develops impersonal, interdependent friendship - citizenship. *Partnership belongs to koinonia*. *Koinonia* is also *companionship* that comes from the latin *cumpanis*: those who eat the same bread: i.e. reciprocity, mutual giving and taking, equality (de Mare' P., Pisani R. A.) ®,<Z>.

So the *containment of hate* is on the basis of a *deeper dialogue*. In this sense containment is appropriate. The convenor has to prepare and develop dialogue through a *containing matrix*, helping the group build a safe enough space for the dreadful material requesting to be contained, felt, tolerate and elaborate.

Keeping tied to a dual relation (like mother-child) or to a small group means to continue to operate on a kinship, ignoring kithship with all the antisocial consequences of multiple conflicts. It means to remain trapped in the narcissistic position of the individual or the family, or the primary group (the tribe) that is ownership, remaining infantilized without achieving fellowship and partnership.

Partnership must be cultivated to become a mental process. I can understand that it is very very difficult, but that's the essence of the psychotherapy.

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(Lady to Waiter, worried about her low fat diet: "How do you prepare the chicken?"
Waiter to Lady: "We give it to them straight, madam. We tell them - you're going to die")

Sometime in the mid fifties I was standing on a railway station waiting for a train in the company of a medical student. And we were arguing. He was insisting that a patient who had a terminal illness was on no account to be told. 'We never ever tell them that,' he said, "because no patient could stand it." With the vagaries of memory I cannot remember the name of the medical student or what had brought us together that day. But I do remember how we stood there, trainee doctor and trainee psychiatric social worker, and disputed. And that I had just finished reading "Me Journal of a Disappointed Man" in which the author, W.N.P.Barbellion, still in his twenties, describes the onset of his mysterious illness, and how, on the eve of his marriage, a neurologist was reassuring to his face but then confided to his family and to his fiancée that the illness he had was disseminated sclerosis and that it was progressive and terminal. So on his wedding day he alone was looking forward to the future in a state of happy ignorance. It was months later that he happened to read a letter from one doctor to another which let out the secret, adding the warning that the patient did not know and was not to be told. And it was some months after this that he felt able to confide in his now pregnant wife only to find that she had known the true situation all along. His journals reflect his bitterness and sense of betrayal and the collapse in his self esteem. And as Barbellion's story was very much in my mind at that time it sharpened my resistance to what the medical student was saying. Looking back at that altercation, getting on for half a century ago, while much is muddled one or two things seem clear (setting aside the fact that we were two inexperienced and opinionated young people.) This was not in any way a rational argument. We were representing, firstly, what we understood, misunderstood, or required, to be the received wisdom in our respective future professions. We were ready to resist any criticism of this received wisdom. We were prepared to argue with any allied professions who might put forward a contrary viewpoint. And we were also expressing our personal prejudices and wishes.

To start with the issue of our respective trainings. At that date in the fifties the senior professions, particularly medicine, still retained a somewhat autocratic position. Doctors were then much more likely to call the shots and make decisions for their patients than they are today.

What Goffman described as the Tinkering Trade often went unchallenged. In talking of medicine as a Tinkering Trade, Goffman was recalling the days when tinkers would go round inviting people to hand over their broken pots and pans for repair. In any transaction with a tinker, a clear distinction is made between the client and the client's malfunctioning object. When doctors adopt the tinkering trade model, patients may find themselves put in the position of possessions being handed in for repair. And becoming possessions, they may find that the role of customer or client has been taken away from them and transferred to someone else. So a relative may be treated as the customer who comes along with the defective object, and it is the relative who is given the information, who is invited to consult with the experts, and who is involved in the decisions about the measures needed for repair or treatment. As happened in Barbellion's family.

So maybe way back then, many doctors did decide in principle against ever telling such very unwelcome news to their patients, maybe they did think it was appropriate to pass it on to relatives instead, (not a particularly easy task either, of course, but with

consequences not so directly within their medical responsibility) Doctors' training in those days did not include communication with patients and the breaking of bad news, as it is more likely to do today. Neither were doctors encouraged to examine their own attitudes. *Who* wants the unenviable job of the messenger bringing bad tidings? *Who* wants to be confronted with someone hearing news of their imminent death?

The training I was having was different. In social work the emphasis was on communication, understanding, insight, and helping people to widen their horizons and embrace change. We examined and assessed our own attitudes; we were cautious and did not think we were always right.

These were the days when the barriers between the professions were maintained. Doctors did not expect to learn much from social workers. Social workers were taught not to encroach upon the territory of doctors. But what did they really think of each other? Social workers respected doctors' scientific background and authority, as they were trained to do, but also considered that doctors were often blinkered, rigid, insensitive to emotional factors, psychologically illiterate. And doctors were known to complain that social workers were woolly minded, soft centred, unscientific, and pretentious. Some doctors suspected that social workers were in fact trying to encroach upon their exclusive medical territory and that this needed to be resisted. But of course whatever the medical student may have heard and remembered from his teachers would be influenced by what he wanted to hear and remember, by a general attitude and by whatever his fears about death, his own and that of others, may have been. As it was with me.

At that date in the fifties, young and idealistic and of course convinced that I myself was never ever going to die, I clung to the belief or hope, that death was something people should be given the chance to accept with courage and dignity. I was not prepared to agree with any medical dictat that the prospect of death was something too awful to talk about. I was not prepared to accept that the doctor was always right and should be free to generalise about patients as if they formed one homogenous body. I did not want to feel that I, even I, might end up in the control of a doctor who saw me as part of an amorphous mass all reacting in the same way and not fit to make decisions for themselves.

But then I was not in the position of the doctor who would have the task of breaking the bad news.

Time went on and some thirty years later I found myself working as a social worker in the home care team attached to a hospice, visiting dying patients in the final stages of cancer. In the intervening years it seems there had been a complete turn around, a shift from a policy of withholding information from patients to an opposite policy of disclosing it. What had brought about this change?

There must have been a number of different factors. For example, there was now a better educated and more informed public and a more democratic society with less deference paid to authority and a greater readiness to challenge. The senior professions had lost some of their autocratic power and were more open to outside influences as interdisciplinary cooperation and exchange increased. Counselling services of all kinds had proliferated with 'the talking cure' which worked in favour of frank and open discussion and against concealment and secrecy. Death was supposed to be emerging from the closet - or was it?

One of the first patients I visited when I started working for the Hospice was Alfred., an elderly man with cancer, and he told me about his visit to the hospital.

"I went with my daughter, we went in to the doctor together and he told me not to worry, that everything was satisfactory. Then he asked me to wait outside while he had a word with my daughter alone. They were together quite a while and when she

came out I could see she had been crying. So I asked her what the doctor said. "He said not to worry," said my daughter, "He said everything is satisfactory." They must have thought I was daft!"

Then there was another patient whose son explained to members of the Home Care Team why the family were determined that death and dying and cancer were never to be mentioned in their father's presence.

"Dad was in hospital and the head doctor came round with the nurses and other doctors and they stood at Dad's bed chatting but not saying much. Then they went away and a little later one of the young doctors came back and told Dad that he had lung cancer. Well Dad had a heart attack right there in his bed in front of the doctor and we thought we were going to lose him "

"Typical," said one of my doctor colleagues. "It's the most junior and inexperienced one who gets given the rotten jobs"

I can illustrate the involvement of the family with another anecdote from my time in the Hospice Home Care Team

The patient, Mr. B., was a sad and silent elderly man who was being cared for at home by his daughter. The nurses from the Home Care Team asked for social work help because they were concerned about the daughter and they found that their work was being hampered by her constant presence and interference. This was evident when I went round to meet them and the daughter met me on the doorstep accompanied by a woman friend and emphasised that her father was not to be told of his condition. The daughter and the friend sat round Mr. B.'s bed with me and did most of the talking, speaking optimistically about his prospects. In between they tried to keep the conversation on the weather and on what Mr. B. had had for breakfast. My attempts to speak directly to Mr. B, though on "neutral" topics, were mostly interrupted. After a bit Mr. B. seemed to be summoning up his strength to say something but every time he began his daughter broke in with a fresh topic of her own. Eventually I had to interrupt her to say "Your father seems to be wanting to say something to us and I think we should listen to him" This brought an angry pause in which Mr. B. first struggled to sit up and then embarked on a detailed description of what he wanted for his funeral. There was a stunned silence. All that I felt was left for me to do was to acknowledge that something important had been said, and that it may have been hard to say and perhaps even harder for his daughter to hear.

The immediate sequel was that the daughter told the nurses that I had insisted on talking to her father about death and that she never wanted to see me again. It was only after her father had died that she was able to say anything about her own fears about the way she had been struggling to stay in control of a situation that she felt would collapse around her.

So even if a policy of concealing unwelcome truth from patients is no longer advocated, indeed has been repudiated, some things have not changed Still no-one wants to die, still it is very bad news, hard to pass on and very hard to hear, and no one wants to have to be the bearer of such news. Still there are people who would rather not know, and families who feel they must protect their sick relative and vigorously resist any attempt to tell him that he is dying. There is no simplistic answer to this complex problem.

I found myself pondering this problem after events in my own life had made it all too relevant to me. We now move forward to the year 2000 and to the most recent anecdote, which concerns myself, which brought back these memories and started me off in pursuit of this theme.

Early in 2000 I noticed a change in my speaking voice, first it was becoming deeper then hoarser and then at times lapsing into a croak.. What could be happening? Gradually it became worse, began to slur and even occasionally to fail me altogether. Speaking in public became an anxious gamble. Worried and somewhat baffled I started on a round of doctors, meeting at first with some reassurance and a discounting of my expressed fears, and ending up, at my own request, with a neurologist. The neurologist located a problem in my tongue. He was very circumspect and parried all my questions but did not discount my fears and I could soon see the direction to which his own questions were pointing. He ordered a lot more tests.

It seemed that all I could do was wait. And wait. Every time I toiled up to that hospital I was wondering if I would hear the diagnosis I most feared, the one I had described to my G.P. as 'the worst scenario', and I tried to brace myself by repeating three lines from Shakespeare. "But I must go and meet with danger there Or it will seek me in another place, And find me worse provided."

The last test was a lumbar puncture and I was told that I would be sent another appointment as soon as the result was available. When, after several long weeks, my family phoned on my behalf (my voice being scarcely audible by this time) they were told to go on waiting.

Is the waiting period the hardest time of all? I think so now and I thought so then. Whatever the outcome proved to be, I found myself wanting the time to come when all would be known. Once it was acknowledged, I believed, we would be able to muster such resources as we had and support would surely come. For the first time in my life I found myself thinking how good it would be to have a way out, ". . . to cease upon the midnight with no pain," and not to have to face all the nastiness that seemed to be coming.

Should I share my growing suspicions with my family? I decided not (after all I could be wrong - had I not been wrong before?) So I kept quiet. I saw myself now in a double role, not only the one who would receive the bad news but also the one who would have to break it to husband and children. I mentally rehearsed how I was going to do this. As it turned out I did not have to.

During this waiting period I had another unrelated medical problem and the locum G.P. who visited said something as she left about motor neurone disease. Or had I misheard? Or was she only talking about a possibility? Or was she reading my mind? She had gone and it was too late to attempt to croak out a question.

The next day I was sent back to the hospital for investigation of this other unrelated problem and when there a doctor again said in passing that he understood I was also seeing the neurologist for motor neurone disease. I did not think I had misheard this time, but one of my daughters was present and I did not want to draw attention to this throw away remark. Not yet, not till I knew more and felt more prepared to deal with it. But even as I sat in the hospital bed hoping my daughter had not noticed, she was speeding off home to download information from the internet about this disease she had never heard of The information that came was stark and devastating. I went home the next day without seeing the doctor again. And there followed more than another week of calls to the neurologist's secretary explaining the situation and asking for an appointment as soon as possible, or, failing that to have a phone call from him before he finally telephoned my husband. He explained that motor neurone

disease being such a serious diagnosis he could not give it out to a patient without being absolutely sure. However it seems he had been sure enough to pass it on to others. And a painful situation was made even more painful for my family and me. But how about my contribution? Looking back I have to find fault with myself. Even with my lack of a voice surely I could have found a way to confront the situation earlier and more bravely. Why should being in the role of patient make one so feeble? Any communication, including communication between patient and doctor, is a two way process, even if there are times when the power of the doctor and the vulnerability of the patient makes it a rather unbalanced two way process. And it could be said that my behaviour and that of the neurologist followed a similar pattern. I too was waiting for certainty before I passed on my growing convictions to those most directly involved.

If we now consider the four different situations that have been described, anecdotal but each I think representative, can we pull out any further thoughts? For one thing,

one can see that in each of the cases there were three parties involved in the transaction. First there was the doctor and the medical team; second there was the patient; third there was the patient's family. In the drama called "breaking bad news" all three are likely to have a different part to play. And they may not all be pulling in the same direction.

These days the arguments in favour of maximum openness, frankness and the sharing of information, are well known and largely accepted. At least in theory. It may be the negative consequences of withholding information that have most force. Concealment and deception erode trust and create barriers. Close relationships are hampered where there is lack of frankness. Any thoughts and fears that the patient and others are harbouring are also concealed and so not addressed and likely to grow. Control over the end of life is taken away from the patient and given to others whether he wants this or not.

To start with the doctor who possesses the information that he now is likely to be required to pass on. When the bad news is broken, the doctor is in control and the patient is weak and vulnerable. The doctor has the information and takes the decision. If it has now become generally accepted that a patient has the right to know, it is still not a right that the patient is forced to exercise. And the patient's right and the doctor's obligation are not absolute. The doctors still have choices. They are left with some discretion as to when and where to break the news and even perhaps to whom. They are not expected to force the news upon a resistant patient. But all the same the breaking of the bad news is now something that is required of them. And it seems that doctors are not always credited with much skill in this role. To quote something that Jill Tweedie wrote when she was herself ill with motor neurone disease:-

"I'll pass on a curious observation I've made about doctors in the last fortnight. When they are about to tell you whatever it is they think you've got, and they gaze blankly at you as you enter the room get your name wrong, look mildly bored or rather tetchy, thank your stars, for the chances are there is nothing much amiss. But the day they bounce up from behind their desk, rubbing their hands, full of chat and banter and Santa Claus ho-ho-hos - man, you're dead." John Diamond had this to say about his oncologist: -

"Anyone whose job is treating cancer will in around 60% of cases, eventually have to dole out the worst possible news, and you'd suppose after some years of doing it most doctors would find a way somewhere between the mawkish and the unnecessarily brusque which would serve them comfortably in the majority of cases. I suppose it is a testimony to (my doctor) that he gave us the news white faced, nervous, with eyes downcast... as if it was something both unsayable and already said."

Though bringers of bad news are no longer killed, as is said to have happened in Ancient Greece, or whipped, as in Cleopatra's Egypt, the task is still a stressful one. A doctor's training teaches that death is the enemy and preservation of life the aim. He is expected always to take an optimistic stance even in difficult circumstances, to sell hope as an aid to recovery. The public with ever-higher expectations of cure, requires no less. But now he is having to acknowledge that his medicine has proved ineffective, something like personal potency may have been lost, his role has been changed into one he may feel less equipped to play. The patient is dying, the goal posts have shifted. In fact a different ball game is starting. Then there is the patient.

He may, or may not have been asked to be told the diagnosis and prognosis, but all the same he does not want to be told that particular diagnosis and may not yet be ready to hear it and absorb it. His state of health, mental or physical, might suggest to others that postponement could be a good idea.

What is taken in when the bad news is broken? There are different levels of knowing, and patients may pass in and out of these levels as their mood tolerance and circumstances change. They may pay selective inattention, they may prefer to stop up their ears and delay the final confrontation, they may cling to a belief, or a hope, that it is not really happening. It may be the wrong time or the wrong place or the wrong company for that final acknowledgment from which it is hard to go back. Open and public acknowledgment of the situation forces a patient to accept a different role (as it forces new roles upon members of his circle). The patient has to let go of the sick role and take up instead the dying role. A sick person is required to respond to the care received, by cooperating with the medical team and making every effort to get better- if it is cancer the patient is urged to fight against the disease. It is even suggested that the brave fighter is more likely to win through, (the converse being that those who succumb to the illness are less brave).

And then it comes about that the sick person is told that the battle has been lost, that he must give up fighting and striving and change instead to an acceptance of what is happening to him. A different sort of courage is needed now. Next there is the family. The fear of seeing a dying relative openly confronted with the fact of approaching death can, for some, be overwhelming. We are not dealing now with the fears of the dying but with the fears of those who are not themselves dying. What they fear is not so much death itself as having to see someone else, and someone they love confronting the fear of imminent death.

For the family the situation may be a new and uncharted one, precipitating them into unfamiliar territory in which the usual signposts and boundaries have been lost. The generations may be reversed, with the children suddenly forced into nurturing their parents. They may feel it is their duty to move in and take charge. Holding the information can restore a measure of stability and control- whoever holds the information has options and can exercise choice. As they struggle to protect a loved family member from suffering, and from the suffering that they feel knowledge may bring, they are also protecting themselves.

Sometimes in these situations the dying person may find that he has the task of reassuring his frightened family.

Suppose that the news had been broken earlier to Mr. B., in a one off session, perhaps, with a consultant? If so, without follow up and with the connivance, even insistence, of his frightened daughter, it went underground for a time. Or did it? Did he have the burden of trying to protect his frightened daughter until the time when the pressure to share his thoughts became too great, and then he needed the presence of an informed outsider before he could speak.

And then there is a fourth interested party to the transaction not so far mentioned. This is the public at large with its fear of death, and its fascination with death, supplying the psycho-social context within which the other parties operate. And along with the fear and the fascination there exists the hope that someone will be able to demonstrate that death is not as terrible as their worst fears paint it - that it is not that gruesome spectre that has to be kept out of sight, but rather is something that can be faced and accepted in full awareness, even with serenity. Now that religion has lost so much of its force, such reassurance may have to come from other sources.

The old who can go some way to providing this reassurance can be said to be leaving one last gift behind to those who follow them. To quote Ericsson: -
"...healthy children will not fear life if their parents have integrity enough not to fear death."

I mistrust people who take an absolute stand on euthanasia. The issue is complex and there are weighty arguments on both sides. It is impossible establish a position on rational and logical grounds alone as powerful feelings are involved Those who take an absolute stand seem to be speaking from a powerful emotional bias which blinds them to some of the complexities involved.

That being said, when I worked in terminal care, I was more influenced by the arguments against. I was afraid that if euthanasia was accepted as an alternative to waiting for a natural death it would distract attention from the importance of providing good palliative terminal care and would put an unacceptable burden of choice upon the dying and their carers. There would always be this option lurking silently when the burden of illness, of caring or of paying for care seemed particularly wearisome. In addition, among the hundreds of dying patients and their families who I got to know well, the ones, not many, who wanted their death hurried up were out numbered by the ones who feared that the doctors might be planning to do just that, and were frightened of taking strong painkillers or of coming into the hospice for that very reason. I also think that the final stage of life is important, important to individuals, to the families, and to the community and society at large. Fear of death and the process of dying is universal. Those who can openly confront their dying and "die well"¹ are continuing to contribute to the end and are handing on a gift to the next generation.

That being said, it is all generalisation, and takes little account of those who are in despair and pain, and one has to trust palliative care to ease people to a peaceful death when appropriate, even if this means life may be shortened. But this seems to me a far cry from the spooky doctors who take on a career as terminators, or families who feel it right to put a plastic bag over their loved ones head.

This was all before my own illness.

When my illness was first diagnosed, I thought with horror of two patients I had seen in the final stages of MND, mute and paralysed, and I determined that I would find some way to avoid getting into that state. I cast round in my mind for ways in which I could make death come sooner rather than later. I signed an advance directive and was reassured when the doctors appeared to take it seriously. I am left hoping that when the time comes, with the support of my family, artificial means of keeping me alive will be discontinued and I will be given sedation.

But that was a year ago. I have to go on living in the meanwhile. From the start, when the unwelcome news came home to me, I devised strategies. The first was to live in the present and not spend more time looking ahead than absolutely necessary, just dealing with each problem as and when it arises. It is in anticipation that most unhappiness lies. I recalled the advice that Sidney Smith, eighteenth century clergyman, gave to a sad young lady. "Take short views on human life, never further than dinner or tea." So by the present I do mean the here and now. At the moment I am sitting quite comfortably at my word processor. Before that I was sitting quite comfortably in bed doing the crossword. The present can continue to be pleasant as long as one stays in it and does not stray.

Me other strategy that served me for a time was to pretend to myself that I had died when the illness was discovered My life was now over, I said to myself, but somehow I was being offered the chance to come creeping back, although with certain

restrictions. I could sit with my family but could not talk to them. A little later I could not eat with them Later still I could not move around without support. But all the same I could observe and listen, I could pat the people I love. I could stroke the cat. I could read and write and listen to music. Everything became a gift, a sort of bonus. This strategy still serves me.

I then found, something I had long suspected, that the less one has the more intensely one enjoys what is left. I remember years ago visiting a friend who was in hospital with cancer and how the first thing she wanted to tell me was the great pleasure she had just been feeling when a nurse had brought her a basin of warm water. "I soaked my hands in the water," she said " and have never had such an intense sensual experience" I know that my memories of happy times in the past are more vivid now. Anything beautiful is seen with a new intensity. Music has become more important to me and I am concentrating more on listening.

I also much enjoy the company of others. Several good friends who I used to see only occasionally have now become regular visitors. I feel great happiness when my family is gathered round. I have a new and rewarding relationship with my befriender.

Can anything be learnt from this?

Among the fears felt by people who are dying, two stand out:

1. The fear of loss of love, including loneliness and abandonment, becoming physically repellent, becoming too great a burden on others.

2. The fear of loss of control.

Both these fears reflect to some extent the position of the dying person within a group or network of family, friends and carers. The family network is under some stress now. Are they coming together or pulling apart? Who is in charge? One's self image is to such a large extent a reflection of the attitudes of others towards one.

A dying person can still be hooked on to life and treated as an effective member of a group. His opinions can be sought. Families often put a dying person outside the loop of family anxieties and decision-making, thinking that they are sparing him. He is like a train shunted into a siding.. This may even be supported by professional carers but to my mind is often inappropriate and I sometimes worked to reverse it Control or participation, does not have to be lost in all areas.

The Stories Tell the Tale

Phyllis F. Cohen

Tuesday, September 11th started as a brilliant sunny morning, one that the world and I will always remember. A frantic phone call from my secretary alerted me to an unimaginable event. From my parlor window, high in a New York building, I saw billows of black smoke. On the television screen were images, vivid in colors of flame, as I watched the horrors of the destruction of the twin towers of the World Trade Center. Crying commentators predicted that there would be ten thousand deaths and awesome destruction. I knew then that my life, both personal and professional, was decisively changed.

The phone calls began immediately. First from family and friends around the world to assure that we were safe. Then the calls for therapeutic aid came, with requests to report to special centers set up to care for victims and families of those lost and to institutes that were mobilizing resources to deal with trauma.

However four months after the World Trade Center tragedy, it is the stories I most remember.

As therapists, we know what is needed to take care of ourselves but time and thought for self-care did not exist in the moments of working with survivors, families of the victims, ministers of decimated parishes or grieving friends and co-workers.

Collectively, all of our lives were affected. The sense of 'six degrees of separation' was never clearer. Chaos and terror had exploded into everyday normalcy, in a magnitude far beyond what we might have conceived. What could be more unimaginable than a bright Tuesday morning where, within hours, thousands of innocent people were killed, millions of lives shattered, and billions of dollars of income and industry destroyed.

That was the beginning of what was to become weeks of work with colleagues, supervisees, former and present students. Clearly, we were all in mourning. The grief experienced by those directly affected was shared by those of us who became involved. Never have therapists been more in demand. Never have I been more proud of my profession. Group therapists, family therapists, all kinds of therapists rallied to answer the calls that went out from fire houses, Wall street law firms, stock brokers, schools, religious institutions. In an unprecedented act it had even been mandated that every fireman and policeman on the New York City roster be given therapy...all 55,000 of them!

We soon realized that we were dealing not only with loss and grief but with post-traumatic stress disorder and shock. How could such a meaningless act of violence be made into something comprehensible? World views we previously held no longer made

sense. Reality seemed forever changed. Our tasks were no different from what we ordinarily do, but in now it was carried to the nth degree of our training. Somehow meaning had to be found for such historic mayhem. And so we came to the stories: mankind's oldest way of trying to understand and accept the unacceptable.

Throughout the next weeks, there was an acknowledged sense of shared experience. The often-heard phrase, "the world will never be the same again" was shared with a shake of the head, a rueful smile, a pat on the arm, a hug. That first week after the debacle, I was asked by a leading insurance firm that had lost 350 of its people, to accompany family members flown in from around the world to Ground Zero, to say their farewells. The enormity of the emotional task didn't hit until I was given an ID badge, complete with photograph, and found myself in a van with eleven stunned and bereft relatives of victims of the attack. They came from Japan, from Sweden, from Georgia, from Washington. "Who did you lose?", was the first question asked. And then, "Where did they work?" And the stories began. "My mother....my sister....my wife.....my husband...my son." From Denmark had come a split family. The parents were divorced and the children, a girl and a boy both in their teens, tried to bridge the gap between them as we walked the deserted streets between the parked van on Canal Street to the closest point of safety. It was the older son who had been lost; the cherished older brother. Later, as we stood amidst the firemen, soldiers, searcher dogs, women handing out water and sandwiches, the National Guard, I saw that the estranged husband and wife were now holding hands.

An hour later, among my eleven survivors a discovery was made. The young blonde woman, herself an employee of the firm, began to cry for her mother, lost up on the 95th floor. An older black man and woman from Atlanta, come to mourn the loss of their sister, heard her and asked, "Who was your mother? What was her name? Where did she work there?" A miracle: their sister and her mother had been co-workers and friends; their desks next to each other in the same office. Each knew the other's relative by name. The consolation suddenly was that neither had died alone. And as they envisioned their relatives embracing, they did the same and made a hugging sandwich of the young girl while they cried together.

Several days after we were called in to provide aid for the personnel of a Wall Street law firm, located only blocks from ground zero. Having seen the horror of the towers exploding clearly in their windows as it happened, their staff, associates and even senior partners found themselves fearful of returning to work. The marks of the explosion were burned into their view and the foul odor of burning bodies left an invisible reminder that lasted for weeks. While conducting a group, I asked the question, "What has worked to soothe and comfort you in the past?" The answer came without a pause from the woman sitting opposite me. "There isn't enough chocolate in the whole world!" And this was seconded by a groan of collective agreement. There isn't enough midnight-eaten chocolate anywhere to take away the taste of fear and sudden loss.

The next professional request was to work with a group for the Federation of Protestant Churches. I well remember a small man, quiet through much of the hour as we listened to where everyone had been when IT happened. Finally he spoke, in a soft voice

describing being there. He had been covered with the soot and ashes of the debris and in that state had walked the miles home across the Brooklyn bridge. "I have to admit," he said, "I never really liked those buildings." Then he jumped up and yelled at the top of his lungs, "BUT THEY WERE OUR BUILDINGS!" And he began to sob.

How does one grieve when there is no body to mourn over? There was the Fire Chief who kept repeating, "After the buildings collapsed, there were no people. I couldn't find any people. My men were in there and then it was as if they had disappeared, wiped out. My friends, my colleagues for twenty years, the new young kids. Where are they? Where have they gone?" He paced his nights away, caught in the feeling of having to find them.

And the young secretary from an investment firm, who could not believe when asked to help identify her good friend who had sat at the next desk: all that was found was her arm. "The agony of the arm", she cried. "I see it in my dreams."

Another memory, perhaps one of the most painful in an ocean of pain, is that of a family...mother, father and daughter sitting in my office and weeping. The son was, at one and the same time the brother, the father of a small child, the "golden boy" of the family and successful in the hierarchy of the brokerage firm of Cantor Fitzgerald. He had perished along with seven hundred others of the company. That Tuesday had been the father's 76th birthday, and the son, who had been on his way to a business meeting in another state, had stayed in town to help celebrate. The father cried repeatedly, "I've killed my son. I'll never forgive myself." Their feelings of helplessness were mirrored by my own.

Two weeks later, a colleague and I were sitting with a group of ministers and pastors who had requested trauma counseling, first for themselves and then to take back to their congregations. Again there was a sense of unity, despite the disparity of their religious and cultural backgrounds. What was the primary feeling? "Aloneness". Said one, "My first thought was that this was the end of the world." Said another, "I was both immobilized and yet on a treadmill. I had no answers for my congregation." And a third, the pastor of a Reform church less than a mile from Ground Zero said, "We were in the belly of the beast. Chaos reigned. Among the strong people of my church, warriors crumbled. All I could think to do was to surrender the church to the Lord. So, living in the zone, smelling the fire, we dusted off a sign that said, "Open for Prayer", and spent the next few weeks feeding, not people's souls, but the live bodies of hundreds of workers."

With my weekly group of supervisees, all of whom had donated time and services, we talked of how to deal with trauma: of what to do when the familiar became strange and the ordinary perilous. Talk was the operative word. First one has to hear the story. Sometimes it has to be told over and over. Given the intensity of the emotions, repetition provides a way of binding the enormity of the tragedy. Then there were the tools. The insulation needed by the caregivers. The ability to be truly 'with' someone; to utilize transient identification. The need to find a core of something positive to hold on

to. The painful and protracted understanding and acceptance of the fact that there are no answers. The willingness to accept help from others. An acknowledgement of the anger lying beneath the surface of the grief. The remembrance of the existence of so much still to be enjoyed. The tremendous value of connectedness and intimate contact. We had to teach ourselves again that first the period of mourning must be experienced in its many heartbreaking forms. Only then can the healing begin.

As the weeks after the debacle lengthened into months, my colleagues and I have asked what we have learned from these experiences. Perhaps a better word, if such exists, is relearned. We know that a durable, functioning group of people is not maintained on the basis of personal tragedies, no matter how extreme. Rather, as we know from our group work, connecting on a conscious level to any trauma, whether early in life or current, is only the first step on the path to recovery. Healing grows from numerous acts of interpersonal contact, positive identifications, working through anger in the here-and-now and progressive communication. It is in the creation of intimacy that a sense of safety is provided. This was indeed another instance of parallel process where we, as therapists, were privileged in that what we know and what we do in our offices, was expanded and magnified to fit the enormity of need here in our city.

There were so many people that I have been honored to work with during this climactic period. Both in my profession and with affected survivors, the word that stays in my mind and my heart is 'courage'. There is a new sense of pride. New York City has long been identified as a center of psychotherapy, innovation and education. Now what I most want remembered is the courage of us 'ordinary'people' in an extraordinary situation. That will be the hallmark of 9/11 for years to come.

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Dear Anne,

I hope that you will be able and willing to publish this edited version of a talk¹ that I gave to a Scientific Meeting of the British Psychoanalytical Society last March. Our colleagues might like to know more about the debates that those of us who are psychoanalysts and group analysts are obliged to enter into within the context of our psychoanalytical societies. Also, what it is like to be an American living abroad, at least at the present time. Yours sincerely, Earl Hopper

Excerpts from 'An Introduction to a Panel on Terrorism'

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My brief tonight is to... help introduce a discussion among ourselves about the *aftermath* of the terrorist attacks on 11th September...

The problem is that the topic of terrorism and its aftermath is very complex. It is impossible to say much of value about it within the allotted time. In fact, to try to make a 'scientific' contribution in the form of slogans and 'bullet' points would be confusing rather than helpful. Therefore, I have decided to make certain that my written work on the topic before us and on related matters is in our library and in the libraries of the Tavistock Clinic, UCL, and so on. If any one would like to contact me for... dialogue I would be happy to oblige.

Having made this gesture to science, I would like to bring a more personal note to our discussions. I am prepared to take this risk within the context of a Scientific Meeting, because... this personal element is usually missing from discussions among psychoanalysts. Moreover, this is precisely what might provide us with openings into the areas that we know least about. Perhaps I want to remind us of Bion's phrase 'learning from experience', which was, of course, the title of his great book on groups...

... I have fond memories of meeting my father at the Top of the Towers when we happened to be in New York at the same time. We would have drinks as the sun set over the Statue of Liberty and Ellis Island in the New York Harbour. I am sure that you all know the Statue of Liberty; Ellis Island is where so many immigrants from Europe and Russia were quarantined while being processed for formal admission into the United States, where they sought liberty and prosperity and freedom from oppression. Somehow, the spot where the East River is reunited with the larger and more powerful Hudson was always illuminated...

I am convinced that it is important to try to contribute to discussions by psychoanalysts of the terrorist attacks and their aftermath in the hope that we

might be able to recover our ability to think clearly but passionately. This can have such a constructive 'ripple' effect throughout the community. Just as our patients are affected by us, their associates and friends and families are affected by them; this is especially relevant for our patients who are professionals within the mental health field, because their patients and clients are affected by them, and so on, in turn...

...My own identity was threatened by the social and political processes that followed the terrorist attacks, in particular by the intense anti-American and anti-Jewish sentiment that was unleashed both by the attacks and by the American response to them, which is usually called euphemistically the response by the 'Western Coalition'. This sentiment was apparent within my own circle of family, friends, colleagues and even patients and students. It was certainly rife throughout Europe. It still is.

I would like to describe a few elements of my experience of the attacks. First of all, like many others, I hardly believed the initial news report. I thought I was watching a trailer for a new Spielberg film, or a Disney cartoon in which new techniques of computer graphics were used. As I gradually accepted the veracity of the reports, I felt vulnerable and unsafe. As an American living in London I felt diffusely anxious about the dis-identifications with Americans by people close to me, combined with sympathetic identifications with the people who would soon be bombed. I was surprised... that (so) many people... identified spontaneously with the helpless victims of the so-called 'collateral damage' of American bombs on the basis of their own experience during infancy and childhood of being bombed, hiding in garden shelters or underneath reinforced kitchen tables. The fact that the bombs were dropped by Germans, and that their parents and older siblings were most likely to be fighting in co-operation with Americans against the Germans, made almost no difference to their spontaneous sympathies, at least on this occasion. All this made me feel more isolated and more lonely. I had trouble sleeping, and had various anxiety dreams. I felt irritable and belligerent. I began to use fairly primitive defences against my anxieties: not only dis-association, but also denial. I was surprised... that I was capable of denial. Actually, I was relieved to realise that I was suffering from a form of post-traumatic stress disorder, partly directly and partly indirectly, sort of vicariously. Gradually I became convinced that I would have to make... creative use of this experience. (Unfortunately, I am familiar with such processes.)

Attempting to forge more mature modifications to my personal and professional identities has involved trying to make some intellectual sense of the experience of trauma and its aftermath. For example, since 11th September, I have been in the United States on two occasions, and have helped debrief colleagues who have been conducting support groups for those who were directly and indirectly affected by the attacks. I have also completed a couple of manuscripts that had been on my desk for a very long time. As it happens, one is about the social unconscious (2002a), and the other is about traumatised social systems (2002b).

I have tried to understand my feelings about being an American and a Jew, who lives and works in London, but who works in and visits the United States and Israel. In so many ways I barely identify with America and Americans, or with Jews as such, and certainly not with Israel, at least not

automatically and viscerally. It seems relevant to say that tonight I do not speak as an American citizen, although I still travel on an American passport. I admire many features of American society and culture and its political system. Very much so. Nonetheless, I regard myself as a citizen of the world's capital cities, where sociologists, psychoanalysts and group analysts eat, drink and argue (albeit that I often wish that in London and in the British Psychoanalytical Society people argued more, not less). I choose to make my home in London, because I love it here. I suppose that this applies to many of us in the Society.

I have tried to think deeply about what it means to me to work as a psychoanalyst, group analyst and sociologist. It seems relevant to say that as an Independent I feel no conflict between sociology, group analysis and psychoanalysis. These disciplines and their techniques and data complement one another. More than ever I feel happy to be one of the muddled Middle, because this is where I find a number of potentially creative tensions and questions. For me purity and certainty are associated with death. Psychoanalysis has taught me that identities are always gendered, and that creativity involves infra-psychic intercourse. However, my identities are not based on refusal or inability to make up my mind about the choices that life presents us. The opposite is the case. More than ever I am happy to make my own choices, and to construct my own identities.

I have become more engaged in attempts to communicate to colleagues and students a view of psychoanalysis and human nature that is based on the belief that: both in the beginning and throughout life the ego is not only a body ego but also a society ego; and although these two realms of psychic reality are completely intertwined, one cannot be explained in terms of the other, and vice versa. This view is neither more nor less axiomatic than the statement that the first psychic action is a projection of anxieties associated with the so-called 'death instinct' in the form of innate malign envy, so that the world is created half bad and denigrated, and half good and idealised, no matter how bad or good it really is. After all, why should my axiomatic statement be regarded with less respect and consideration than the axioms of any other persons or Groups.

It is well worth listing some of the reasons why world affairs and how they affect us, are important to us as psychoanalysts. First of all, we are citizens. Being a psychoanalyst cannot be split off from being a citizen. We work within the context of a particular society, culture, and political system for which we must take some responsibility, just as we share in the benefits of them. In fact, being willing and able to take the role of citizen is a measure of psycho-sexual maturity which is every bit as important as being able to love and to work well and with pleasure. Being a citizen may even be a way of expressing gratitude towards the environmental mother.

We are all affected by world affairs, both consciously and unconsciously. I am pleased to report that during the last six months virtually all of my patients have been involved in their kaleidoscopic patterns of identifications and dis-identifications with terrorists, perpetrators, victims, bystanders, parents, children, infants, Americans, Britains, Englishmen, Jews, Arabs, Asians, Afro-Caribbeans, patients, students, colleagues, etc., which cannot be understood only or even primarily in terms of the fragments of their infantile egos or their sense of what they have made of mine. I am also

pleased to report that I have not attempted to understand this material *only* in terms of the expression of psychotic anxieties within the transference and countertransference. Most of the constraints of external realities are unconscious, and must be elucidated and interpreted sociologically. Structures of power, for example, are repeated within the transference and countertransference in ways that cannot be understood only in terms, say, of parental power during childhood and infancy. In this connection it is essential to understand the social unconscious.

During the 1960's, following the assassination of President J.F. Kennedy and during the Vietnam War, the prevailing view among psychoanalysts, both in the United States and in England, was that only our most ill patients brought world affairs into their sessions. I well remember analysts telling me that they were proud that their patients were working within the transference, and that they were not particularly interested in the War or in such phenomena as the development of the adolescent drug culture. Actually, I believe that the opposite should have been the case, and should be the case now. Our most difficult patients are often too frightened to talk about external reality of this kind, and we often tend to collude with them in order to avoid these topics. Our most difficult patients perceive that many of us do not wish to hear about their social and political concerns, because our traditional, more classical theories feel inadequate for understanding what they are trying to tell us. They are aware that many of us defend ourselves against a sense of inadequacy by falling back on the interpretation of the transference in terms which exclude the unconscious constraints of social, cultural and political factors.

A better understanding of terrorism and its aftermath will help us understand the forces of fundamentalism and idolatry within our profession and its institutions. Some of these processes are similar to those of the Fascist state of mind and protests against it, which are ubiquitous within traumatised organisations. Many of the organisations whose 'mission' is to train psychoanalysts and psychoanalytical psychotherapists within the context of a shrinking profession which faces competition from much improved drug therapies for disorders of affect, and from alternative psychotherapies, many of which we have inadvertently spawned, are traumatised organisations. Many of these traumatised organisations have elders who have themselves been refugees from social trauma of various kinds, for example, in Nazi Europe, South-Africa, Latin America, and so on. On the basis of their own traumatic experience psychoanalysts from such backgrounds have contributed enormously to our profession, but this has not been without cost both to them and to us. Have they, in one way or another, repeated aspects of their own experience within our training systems and scientific life? Fundamentalism and idolatry in our attitudes towards theories and techniques create intellectual terrorists who nevertheless would prefer to be loving participants in the development of their chosen profession. If only it were possible to contain and to hold such people, and to negotiate with them concerning intellectual ideologies and matters of the interpretation of evidence, while initiating and maintaining authentic dialogue! It is especially relevant that not once during our discussions and debates about our vision of psychoanalysis in Britain and about the future of our own Society and Institute was a plea made to

acknowledge the necessity of the work of mourning our lost idealisations and our hegemony in the field of mental health care.

Yes, I have felt enormously enriched, comforted and intellectually stimulated by re-reading Klein's work on the anxieties associated with the depressive position and the defences against them. With great subtlety and delicacy, she describes the defensive shifts to paranoid-schizoid phenomena, the fear of annihilation, and the compulsion to enact these ineffable and largely un-communicable horrors, involving rage, terror, and archaic shame associated with states of profound helplessness, although she does not quite put it this way, as we know. It is easy enough to imagine that is she describing the conflicts and wars in Europe between 1850 and 1950. Clearly, she must have been working with a nascent model of the mind that was open to the importance of introjection of objects in their pristine form. (I know that this is heresy. Certainly, she understood the ways in which traumatised societies who have not been able to mourn their experience of loss, damage and abandonment are doomed to repeat such experience. As I have written elsewhere, such societies are likely to follow the golden rule of forensic psychotherapy: do unto others as you have been done by. Thus, an understanding of the aftermath of terrorism helps us to understand the causes of terrorism, because both the aftermath and the causes are recursive over the generations and across societies and regions of the world. This applies to both societies and their organisations...

(I remain perplexed by the apparent reluctance and even inability of my colleagues in psychoanalysis, group analysis and sociology to think about social, cultural and political prejudice and to distinguish between governments of nation states and their citizens, and among individual citizens. The whole point of analysis in the service of insight is to be able to live a more passionately reflective life).

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IRISH GROUP RELATIONS ASSOCIATION

Remember IGRA?

The Irish Group Relations Association (IGRA) has been working at establishing a context for Group Relations activity in Ireland for about two years now. The last IGRA event was the study day in St. Patrick's College, Drumcondra on Saturday October 20th 2001. This day took place at the same time as five similar events in England organised by the Organisation for the promotion of Understanding in Society, (OPUS). A report was issued from this event and it is available on the OPUS web site. (www.opus.org.uk)

A conference organised for March 2002 did not take place.

What we've been doing this year

At the beginning of 2002 Gerry French, Mary Rafferty and Michael Martin met together and agreed that the Association needed a core group of available people to really think through the future of IGRA. We each invited one other person in the hope of getting a core group together. The result of this effort was a group of six: Gerry, Michael, Mary with Mary O'Flynn, Bernie McDonnell and Bryan Maguire. The purpose of the group is to provide a forum to think through systematically the future of IGRA in Ireland. In order to establish regular contact we will use email to keep people informed of what thinking is taking place and what activities and opportunities are planned.

What you can do

Come to the Study Day on June 29th

Our purpose is to create opportunities for people in Ireland to think about potential and actual roles in society and how these shape the world we live in. One such opportunity will be the IGRA Study Day on Saturday, 29th June. Please come, bring others with you, post the flyer on notice boards and talk to others about this space.

Share in the work of the core group

Our meetings are an open forum which we hope others will join in person or contribute to by email or phone. Anyone is welcome to attend the meetings but please let Michael Martin (087 813 7621) know in advance so that we can be sure of enough space. The next meeting will take place on **Monday, June 10th 12.30pm - 2.00 pm**. All the meetings will be at the premises of the Group Analytic Practice, 29 Lower Abbey Street, Dublin 1.

Let us know what you think

What themes, issues, concerns or questions should Group Relations be concerned with, in Ireland, at this time? What kinds of spaces should we create to help people think about what is happening in Irish society? How will we make contact with people who need space for this kind of thinking and understanding? Contact the core group with any thoughts or suggestions by emailing us at brvanmaguire@yahoo.com .

Let us know how to contact you

You are receiving this email or letter because we have you on our list! For many reasons, we want to use email as our main way of contacting you. Do we have your email address right? Please email brvanmaguire@vahoo.com with IGRA in the subject line, with your corrected email address. If you have friends or colleagues who would like to receive information about Group Relations activity in Ireland, please forward their email address.

If you don't want to hear from us again, use bryanmaguire@vahoo.com to let us know.

For now the address for correspondence to the Association will be: c/o **Michael Martin, Group Analytic Practice, 29 Lower Abbey Street, Dublin 1** (087 813 7621).

Short history of recent Group Relations work in Ireland

June 2000:	Irish Group Relations Association Ltd. established	Michael Martin, Brendan Duddy, David O'Brien and Gerry French as company directors.
August 2000.	International Group Relations Conference Emmaus Centre in Swords Theme: Leadership, Partnership., Ethnicity	Staff: Gerry French Terri Monroe Tim Dartington Michael Martin Frances Heery Nano Brennan Brendan Duddy
Study Day February 10, 2001	This was an open invitation to gather and reflect on the future of the Association.	
Study Day June 16' 2001	"Irish Society: The Language of the Blind eye and the Deaf ear"	
Study Day October 20, 2001	Dynamics in today's Society, (OPUS)	Three people attended from the Scottish Institute of Human Relations
Conference March 16- 18, 2002	Authority, Leadership and Partnership in a Changing World	Postponed

Many people have attended meetings, taken part in conferences and study days and supported the effort to get things started. These included, Frances Heery, Kate Bateman, Nano Brennan, Brendan Duddy and Eamon Bredin.

Irish Group Relations Association

Study Day

The Irish Group Relations Association will host a study day on the theme of

What's going on in Irish society? Leadership, authority, trust...

Date	Saturday, June 29th 2002
Venue	Group Analytic Practice, 29 Lower Abbey Street, Dublin 1.
Time	10.00 a.m. Gathering, Refreshments, Registration 4.30 p.m. Close
Cost	€ 20 (lunch not included)

This event will provide an opportunity to gain a deeper understanding of how we relate to the society around us by:

- Sharing thoughts and experiences about roles which are offered and taken up in society
- Working with others to understand how society affects its members
- Identifying conscious and unconscious motivations influencing how members of society relate to each other

Members of a group working together can reflect the wider society to which they belong. By paying attention to the working of the group, participants can gain a deeper understanding of society and contribute to the understanding of others.

The Irish Group Relations Association has as its objectives:

- Promoting awareness and understanding in society
- Encouraging social inclusion and promoting the 'Reflective Citizen' role
- Working with groups and individuals in exploring their specific roles and tasks

Please reply before Friday, June 21" * to: Michael Martin, IGRA
29 Lower Abbey Street, Dublin 1 087-813
7621 - mlmartinfgjgofree.mdigo.ie

Name _____

Address _____ email address _____

I will attend the meeting. Please indicate any special requirements relating to physical access.
I will not / attend the meeting but put me on your mailing list, email address _____

DAS EINE GEFUHL ZIEHT DAS ANDERE AUS DER TIEFE

Christine wusste nicht, dass sie Jiidin ist. Michaels Vater wollte nicht darüber reden, dass er im Nazideutschland Raketen gebaut hatte. An den Workshops der Group Analytical Society treffen sich Frauen und Männer, denen das Schweigen der vorigen Generation auf der Seele liegt.

Von Ulla Profiling

Wie ein zerknullter Regenbogen leuchtet der bunte Seidenschal im dammerigen Raum. Zwölf Frauen und Männer schauen stumm auf den Farbrausch, der sich entfaltet. Der 13. Stuhl ist leer. Aus Nepal stammt der flammende Scoff, Geschenk der Freundin eines Freundes. Die Freundschaft ist längst zerbrochen. Das Tuch aber gibt einen alteren Erinnerungssplitter preis: Kinderschuhe, 54 Jahre alt. Johanna setzt das Paar in die Mitte des Kreises. Winzig, braun und abgewetzt, an den Sohlen getrocknete Erde von Strassen, auf denen schon lange kein Kind mehr spielt.

Am Rande des Raumes, ein Tapzsaal fast, 90 Quadratmeter mit schwingendem Holzboden, khacken Buchenscheite im Eisenofen. Das einzige Geräusch.

«How good to know», sagt schliesslich Ruth aus London, «wie gut zu wissen, dass manche Kinder, die solche Schuhe trugen, doch erwachsen wurden.» Allen steht sofort das andere Bild vor Augen: Berge von Kinderschuhen im Vernichtungslager Majdanek. Von deren Besitzern ist keiner erwachsen geworden.

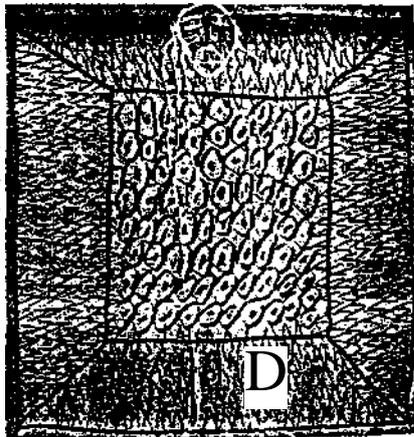
Dann ist es wieder still.

Um Schweigen zu brechen, zerrissene Verbindungen wieder zu knüpfen, trifft sich die Gruppe für ein Wochenende im Soonwald, einem einsamen Winkel zwischen Rhein und Nahe. Aus England, Danemark, Kroatien, Neuseeland und Deutschland sind sie angereist. Frauen und Männer zwischen 30 und 70 Jahren: Therapeut, Pfarrer, Analytiker, Lehrer, Journalist, Ingenieur, Architekt. Katholisch getauft, agnostisch geworden. Atheistisch erzogen, zum Judentum konvertiert. Jüdisch geboren, katholisch erzogen. Lebensgeschichten vielfach verzweigt. Familiengeheimnisse deuten sich an.

Vor kurzem erst erfuhr Christine aus London, dass ihre schweigende Mutter Jiidin war. Ein Satz des 95-jährigen Vaters, in Wut herausgeschleudert: «Geizig wie deine jüdische Mutter!» Michael aus Augsburg weiss nicht, warum sein Vater den Kontakt abbrach, als der Sohn ihn nach Peenemünde einlud, wo er vor 50 Jahren

Raketen gebaut hatte. Andy aus Norwich fragt sich, ob seine Tochter an Morbus Crohn leidet, weil die Familie seit Generationen mehr erlebt hat, als sie verdauen kann. Mirjana aus Kroatien fürchtet, dass sie kinderlos bleibt, weil die Männer ihrer Familie in Kriegen fielen. Söhne zu haben, ist gefährlich.

Der Workshop, eine Veranstaltung der Group Analytical Society London, richtet sich an Kinder und Enkel jener Generation, die den Zweiten Weltkrieg erlebt hat als Opfer oder Täter, Mitläufer, Zeugen oder im Widerstand. Fast konnte man sagen, an alle, die heute in Europa leben. Oder in alle Welt geflüchtet sind. Angesprochen fühlt sich, wem das Schweigen der vorigen Generation auf der Seele liegt. Ziel des Workshops: Verschwiegene ins Bewusstsein holen, Bedeutsames vor dem Vergessen bewahren.



Die Teilnehmer der Gruppe sehen sich zum ersten Mai.

Kontakte knüpfte man fibers Internet. Konspirativ wirkt das. Der Rahmen passt: Das Soonwald-Schlosschen, früher Jagdschloss, heute Tagungsstätte, hat etwas Verwünschenes. So viel zum ausseren Schein. In Wirklichkeit hat Max Schmeling hier Sauen gejagt. Schiessstände und Jagdtrophäen sind verschwunden. Ein Teil des Wildes auch.

«Wie erkenne ich dich am Flughafen?», fragt Petra, die Deutschland mit 16 verliess, aus Scham über die Taten der Generation vor ihr. Andy tritt die Flucht nach vorne an: «Just look for a small Jew. Schau halt nach einem kleinen Juden.» Er ist der Zweite, den sie dann in Heathrow anspricht. Der Weg zum Workshop fällt schwer. Eine landet auf dem falschen Flughafen. Setzt sich ins Taxi und kommt trotzdem. Ein Stuhl bleibt leer bis zum Schluss. Das Fehlen eines Menschen wird sichtbar gemacht. Das Thema des Workshops ist brisant dicht am Lebensthema der Einzelnen. Der Weg hierher spiegelt das wider, sagt Teresa Howard, die Leiterin. Ihr eigener Weg war lang: Sie war in England geboren worden, in Neuseeland aufgewachsen, Tochter eines Man-

nes, der mit 15 Jahren aus Berlin floh, als Sohn einer Jiidin und eines osrerreichischen Adligen, mit zehn Mark in der Tasche.

Vielleicht wegen dieses langen Weges kommt Teresa so schnell zur Sache. Gruppenanalyse hat eigene Ge-setze. Wenig Leicung, viel Kommunikation. Der Mensch isr ein soziales Wesen und gar nicht geeignet, immer nur allein zu sein mit seinem Therapeuten. S. H. Foulkes, ein Analytiker, der Sigmund Heinrich Fuchs hiess, bis auch er 1933 Karlsruhe verlassen musste, entwickelte das Konzept dieser Therapieform aus Psychoanalyse, Gestalttherapie und Einsprengseln soziologischer Grup-pentheorie. Im Zweiten Weltkrieg behandelte er trau-matisierte englische Soldaten gruppenweise. «GAS» (Group Analytical Society) nannte er das 1952 gegrfin-dete Institut. Ein makabrer Witz des jiidischen Griin-ders, der deutschen Gaskammern entkommen war?

Das Wort «Gas» taucht in einigen Zeichnungen auf, die angefertigt werden sollen, noch bevor die Teilneh-mer einander begriissen. Die meisten hier sind Psycho-profis, ihnen gefällt das gar nicht. Ruth: «Sie will mein Unbewusstes melken.» Teresa: «Das ist der schnellste Weg zum Erfolg.» Da liegen sie am Boden, Bilder von Erlebtem, von Angst und Hoffnung. Auf einem ein Schrei wie von Munch. Abge-schnittene Wurzeln auf dem 'nachsten. Immer wieder lange, verworrene Wege.

Feuer und Kalte. Hunger und Tod sind die Themen. Spannung baut sich auf am ersten Abend. Kann ich diesen Fremden trauen? Wie sicher bin ich hier? Reise ich besser gleich ab? Fragen, die alle haben. Alle bleiben.

Am nachsten Morgen ist der Strom ausgefallen. Aus dem Tal zieht Gewitter herauf. Drei Tage regnet es so viel wie selten hier in dieser Region Deutschlands mit den meisten Sonnenstunden im Jahr. Viele spiiren Kalte fiber die Kalte hinaus. In der Kindheit haben sie oft ge-froren, körperlich und seelisch unversorgt. Ein Ge-fiihl zieht das andere aus der Tiefe empor. Mit der Kalte kommt die Trauer. Ihr Korper erinnert sich.

Etwas mitbringen, was Bedeutung hat. Persönliches preisgeben. Dieser Wunsch an die Gruppe hatte Johanna Engelmann, Journalistin, sofort an die Kinderschuhe denken lassen. Das Gefiihl, was sie ihr heute noch ver-mitteln: von Anfang an auf festem Boden zu stehen. Ihr Vater hatte die Schuhe aus französischer Gefangen-schaft geschickt, 1947, als er selbst am Verhungern war. Jetzt kostet es Mut, sie zu zeigen. Vertrauen wächst langsam in dieser Gruppe, deren Eltern aus feindlichen Lagern kamen. Manche fuhlen Neid. Ruth Barnett, Leh-rerin und Psychotherapeutin, spricht es aus: Anderthalb Millionen judische Kinder iiberlebten die Nazizeit nicht. Andere nur gerade eben.

Ruth ist vier, ihr Bruder sieben, als ihre Eltern die Kinder in Berlin in einen Zug setzen, der versiegelt nach England fährt. Im Dezember 1938, kurz nach der «Reichskristallnacht». Einige Monate lasst Nazideutsch-land judische Familien noch gehen - ohne Besitz. Die Tragodie ist, dass kein Land sie nehmen will. Auch die Kinder nicht. Nur England.

«Bald kommen wir nach», liigen Eltern an den Bahn-hofen. Immerhin entkommen so 9354 Kinder in die Sicherheit englischer Pflegefamilien. Die relative Sicher-heit. So wie Ruth.

Erst 50 Jahre danach wurde Ruth bevusst, dass es viele solcher Kindertransporte gegeben hatte. 1989 war das, als in London das erste Treffen von Kinder-transport-Oberlebenden stattfand. Manche Erinnerun-gen brauchen lange, um ins Bewusstsein zu kommen. Am langsten die, die am meisten schmerzen. Plötzlich spu'rte Ruth grossen Hunger nach allem, was sie in ver-borgene Bereiche ihres Gedachtnisses verbannt hatte. Ruths Vater war judisch, die Mutter nicht. Eine Weile schiützte das den Vater. Doch

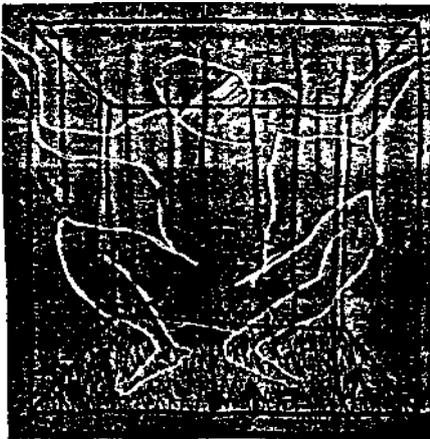
1943 wurde auch er verhaf-tet und mit 2500 judischen Man-ern «arischer» Frauen in die Berliner Rosenstrasse gebracht. Die Frauen und Mutter protestierten sofort. Öffentlich und laut. Lies-sen sich von der SS nicht vertrei-ben. Sechs Tage, dann gab Goeb-bels wirklich nach, befahl, die Ge-fangenen freizulassen.

Und dann versinkt diese ein-zige öffentliche Demonstration gegen die Judenverfolgung in Deutschland im Vergessen. 50 Jahre lang. Wie ist das möglich? Erst seit 1996 erinnert ein Denkmal in Berlin-Mitte an den

Frauenprotest in der Rosenstrasse. Eine Generation vweiter, und vielleicht ware das Ereignis geloscht aus dem Gedachtnis der Geschichte.

Ein Leben wie das der 67-jährigen Ruth macht atem-los. Die Gruppe braucht viel frische Luft. Manche gehen schwimmen, andere wandern.

Der Soonwald, eines der grossten deutschen Wald-gebiete, liegt im siidostlichen Hunsrück. Mi^{te}l^ebirge, sumpfige Moore, tiefe Bachtaler. Eher karg als idyllisch. Hier nahm Edgar Reitz seine beiden preisgekronten Fernsehserien «Heimat» auf. Die dritte wird gerade ge-dreht. Historischer Boden, fiber den viele Volker ge-wandert sind. Auch der Schinderhannes lebte hier, von Volksmund, Literatur, Film und Tourismusbranche zum deutschen Robin Hood hochgelobt. In Wirklichkeit aber nur ein Rauber unter vielen zur Zeit der französi-schen Revolutionskriege. Der von jenen nahm, die mehr harten. Der behielt, was er nahm. Und 1803 dafür hin-gerichtet wurde. Vielleicht weil er eine Grenze verletzt



hatte: Solange er jüdische Händler beraubt und erpresst hatte, befand er sich im Konsens mit den Bauern der Region. Als er aber auch von diesen nahm, ging ihnen jegliches Verständnis verloren.

«Die Holle erkennen wir immer erst rückblickend. Solange wir in ihr schmoren, reden wir von Heimat.» In seinem neuen Roman zeichnet Robert Menasse ein atemraubendes Bild vom geheimen Leben portugiesischer Juden im 17. Jahrhundert: Flucht vor Inquisition, Folter, Tod durch Verbrennen. Ein Leben im Geheimen bedeutet vor allem Schweigen. Falsche Namen. Keinem trauen. Die Tochter wird eingeweiht, der Sohn nicht.

Bei Christine Manzi, 35 Jahre später in London, war es der Bruder, den die Mutter einweihte. Beide bewahren das Geheimnis ihr Leben lang. Einmal, Christine ist 18, sagt die Mutter zu ihr: «Es tut mir leid, was ich dir angetan habe.» Was das war, erklärt sie nicht. Sprechen ist nicht üblich in dieser Familie. Freude auch nicht. Aus der Kindheit erinnert sich Christine an Sätze wie «Essen ist fertig» oder den Vorwurf «You are thinking things - Du denkst doch was». «Nein, nein», erwidert Christine stets. Jahrelang bleibt sie stumm.

Mit zehn sieht sie einen blühenden Baum und denkt, wie ist es möglich, dass ich so etwas noch nie gesehen habe? Sie hat sich auf Eis gelegt. Und ihre Kindheit

überlebt. So beschreibt sie es heute. Nach aussen hin ein normales bürgerliches Leben, Schule, ein normaler, ein überaus christlicher Name: Christine.

Als Christine vier Kinder hat, fragt sie ihre alte Mutter: «Hast du jüdisches Blut in dir? Ich bin so eine jüdische Mutter geworden.»

Nein, nein, sagt diese.

Nach dem Tod des Bruders findet Christine den Pass der lange verstorbenen Mutter. «Alice Wiebcken», steht dort, «geändert in Webkin 1915.»

Vermutlich war die Familie lange vor 1900 aus Deutschland gekommen. Die Mutter von Christines Mutter hiess Hannah Wiebcken. Jiddisch soll sie gesprochen haben. Nein, Irisch, sagt der alte Vater, denn sie sei irische Katholikin gewesen.

Was ist die Wahrheit?

Hannah hatte 13 Kinder und im Londoner Eastend den Pub «The Germans». Etwa 1915 wurde er zerstört. Durch Brandstiftung. Da änderte die Familie ihren Namen in Webkin, einige der Brüder nannten sich Johnson und zogen gegen Deutschland in den Krieg. Zur neunjährigen Tochter sagte Hannah: Wenn man dich fragt, dein Name ist Webkin, das andere darfst du nie verraten.

Sie gehorchte. Am sichersten war es, überhaupt nicht zu sprechen. Als 85 Jahre später die Wahrheit über seine

Zürich - Bangkok
Zürich - Seoul
Basel - Jakarta
Zürich - Manila
Genf - Shanghai
Basel - Hongkong
Zürich - Peking
Zürich - Bangalore
Zürich - Bombay
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Frau aus dem alten Mann herausbrach, voll unkontrollierter Wut und Judenhass, ergab das Unbegreifliche für Christine endlich einen Sinn. Als Jiddin sieht sie sich nicht. Nur ein bisschen. Verborgenes Wissen, verschlossen über zwei Generationen. Eine Mutter, die lebenslang eine Maske trug. Es hat Christines Kindheit zerstört, aber nicht ihr Leben.

Das Verlangen nach Süßem ist heftig an diesem Wochenende. Bleibt einmal der Nachtisch aus, erheben sich klagende Stimmen aus dieser Gruppe erfolgreicher Seelendoktoren. Regression würden sie es nennen, Rückfall in kindliche Triebstufen. Hatte Hitler gesiegt, dann wäre auch dies jetzt geheimes Wissen: Zu den Worten «Gegen seelenerfasernde Überschätzung des Trieblebens, für den Adel der menschlichen Seele» waren die Bücher Sigmund Freuds ins Feuer geworfen worden.

Mit 16 schreibt eine jüdische Lernschwester im Sudetenland eine Bewerbung an ein Londoner Krankenhaus. Sie legt ihr Foto bei. Deshalb bekommt sie die Stelle. Und entkommt 1939 als einzige ihrer Familie der Vernichtung. Solche Fluchten hat es auch gegeben. Packend erzählt Andy Sluckin die Geschichte seiner Eltern.

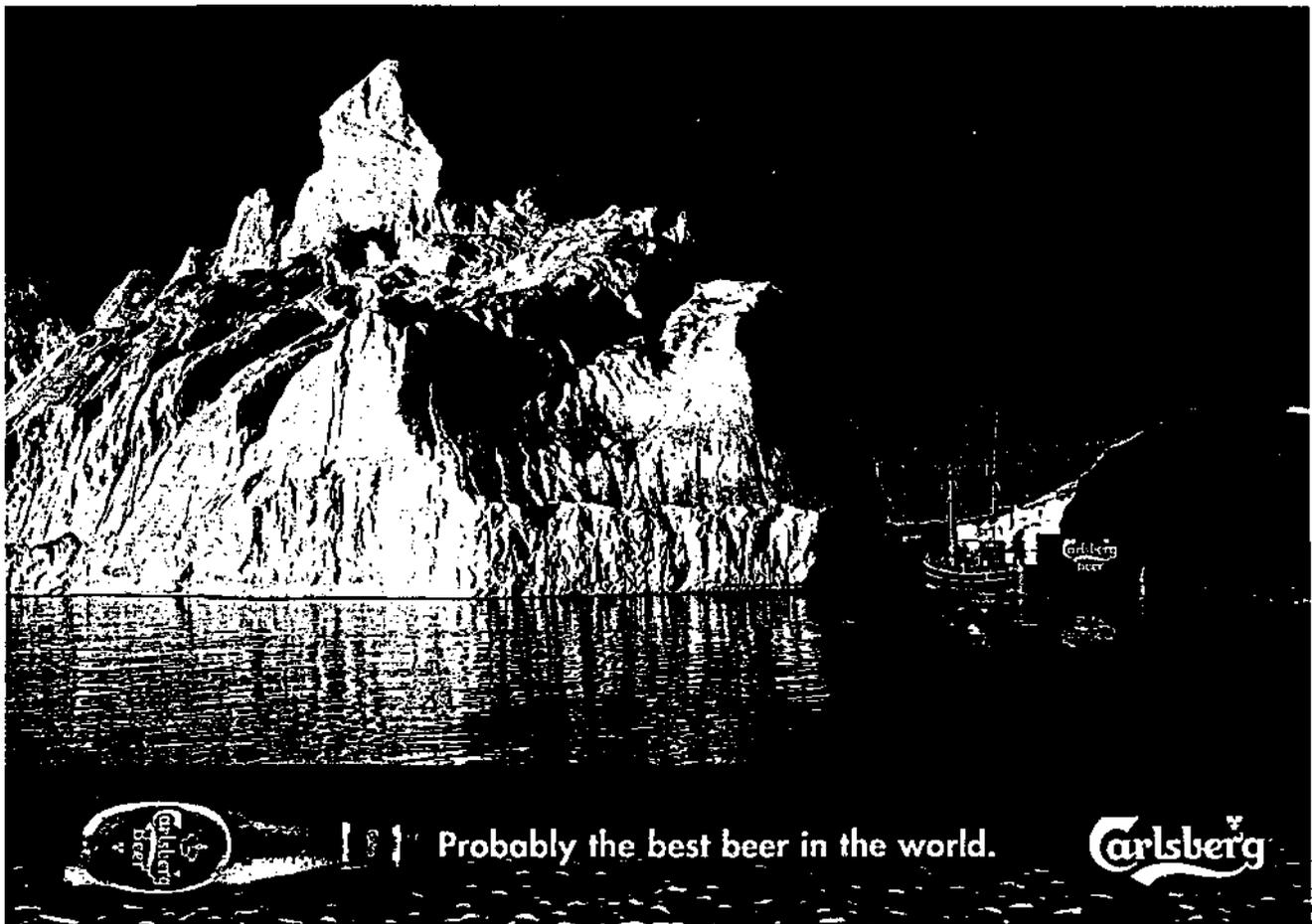
Etwas mitbringen, das Bedeutung hat: Für manche ist das Musik, andere lesen Gedichte, ein Gebet, zeigen ein Kunstwerk. Andy trägt aus seinem autobiographischen

Roman «Had it not been for Hitler» vor. Wäre Hitler nicht gewesen, so hätten seine Eltern ihm immer erzählt, dann wäre er nicht auf der Welt. Die Eltern hätten sich nicht getroffen.

Ein verwirrender Doublebind, nicht nur für ein Kind: Das Wunder seiner Existenz verdankt Andy also dem Mörder Hitler, der fast alle Verwandten seiner Eltern umgebracht hatte. Dankbarkeit, so Andy, schien da kein angemessenes Gefühl.

Ganz zum Schluss ringt sich auch Michael Albrecht durch, zu zeigen, was er mitgebracht hat. Bisher hat der Bauingenieur aus Augsburg wenig gesagt. War freundlich, vorsichtig.

Erschrocken schauen die anderen auf ein Foto, aus dem 40 betagte Männer und Frauen vor einer 14 Meter hochragenden Rakete ins Gegenlicht blinzeln. In der letzten Reihe Michael. Die Rakete, ein originalgroßes Modell der V2, steht auf dem Gelände der ehemaligen Heeresversuchsanstalt Peenemünde auf der Ostseeinsel Usedom. Die alten Leute sind Kollegen von Michaels Vater, alte «Peenemünder». Einmal im Jahr feiern sie hier die Geburtsstunde der Raumfahrt. Sogar die Sekretarin von Wernher von Braun ist dabei, so groß, stolz und blond, wie es mit 80 Jahren auch nicht gerade die Regel ist. Fassungslos sagt Ruth: «Your father built the



doodlebugs!" Doodlebug hiessen in England die VI-Raketen der Deutschen. Das «V» steht für «Vergeltung». Wer ihr Geräusch beim Anflug einmal gehört hat, vergisst es nicht. 2700 VI- und V2-Raketen schlugen 1944 in London und Südengland ein, töteten fast 6000 Menschen. In der relativen Sicherheit Englands.

Warum zeigt Michael ihnen dieses Bild?

1989, als die Mauer fiel in Deutschland, lud Michael seinen Vater zu einer Reise in dessen Vergangenheit ein, nach Peenemünde in der ehemaligen DDR. Jetzt war das möglich. Da errichtete der Vater eine Mauer. Er brach die Verbindung zu seinem Sohn ab. Seither versucht Michael zu verstehen, warum. In Briefen, in Reisen an Orte der Kindheit seines Vaters spürt er ihm nach. Was ist das Geheimnis? Nachgetragene Liebe, nennt Michaels Frau sein Bemühen.

Die Macht des Schweigens kennen sie alle. Dennoch fällt es ihnen schwer, sich in die Trauer des verstossenen Sohnes einzufühlen. Weil er Deutscher ist? Sein Vater war kein überzeugter Nazi, Ingenieur eben. Wie viele.

Später gibt Andy preis, dass seine Tochter nach der Rückkehr gefragt hat: «Were the Nazis nice to you?» Nazis mit «nasties» - Bösen - verwechselnd, zeigte sie, welche Ängste der Vater in ihr geweckt hatte. Doch wer kam ohne Vorurteile in diese Gruppe? Es zu sagen, war mutig.

Später schreibt Ruth, Michaels Geschichte habe sie an die herzzerreissende Ohnmacht erinnert, die sie im Kontakt mit ihrer deutschen Familie spürt. Mit 14. riss man Ruth ein zweites Mal die Wurzeln raus. Ihre Mutter wollte sie heimholen - doch für Ruth war die inzwischen eine fremde Frau. Der Sohn, schon Cambridge-Student, durfte bleiben. Nach zwei brutalen Pflegeplätzen fühlte sie sich in der dritten Familie wohl. Als sie sich weigerte, nach Deutschland zu gehen, wurde sie von der Polizei geholt. «Aber», sagt Ruth, «meine Eltern waren keine Unmenschen, nach neun Monaten durfte ich zurück nach England.» Dort ist sie geblieben.

«Ich bin deutsch, jüdisch, britisch», sagt Ruth, «aber wo bin ich wirklich?» Der Bruder hingegen lebt seit Jahrzehnten in Mainz.

Was wusste man damals denn schon? Wer ahnte, dass die Wiederholung das erste unverarbeitete Erlebnis der Vierjährigen wieder in die Höhe reißen würde? Wiederholtes Leid ist nicht nur doppeltes Leid, es potenziert sich. Das Trauma wird chronisch. Millionen Menschen mit chronischer posttraumatischer Belastungsstörung leben in Europa. Wer Bombenangriffe erlebt hat, in London, Moskau, deutschen Grossstädten, womöglich verschonet war, dem sind die Bilder der Flugzeuge, die sich am 11. September 2001 in das

World Trade Center in Manhattan bohren - wieder und wieder und wieder - nahegekommen als anderen.

Am nächsten Morgen scheint die Sonne ins Erkerzimmer des Schlosschens. Das Haus wird zum Symbol: 1933 vom Fabrikanten Karl Ewald erbaut, dessen jüdischer Frau es Schutz bot, bis auch sie in die Schweiz fliehen musste. «Dann ging sie in die Schweiz», sagen die Dorfbewohner noch heute. Als hätte sie auch bleiben können. Die Eigentümer wechselten schnell: Besitzer, Schulen, Nähmaschinen-, Weinfirmen. Dann Amerikaner: hohe Zäune, scharfe Hunde, Sicherheitsstufe 1, so erzählt man im Dorf. Hatte es mit der nahen Air-Force-Base Hahn zu tun, dem grössten Atomwaffenlager Westeuropas im Kalten Krieg?

Inzwischen ist das Haus wieder auf die andere Seite gewechselt: Es gehört der Familie Heintz. Hildegund Heintz, Ärztin für Orthopädie und Psychotherapie, ist eine grosse alte Dame der deutschen Psychotherapie. Hier sitzt die 81-Jährige am Kachelofen, und man kann sie beim Lesen stören. Ihr Buch über die Verarbeitung des eigenen Schlaganfalls liegt auf dem Tisch. Daneben die Bücher ihres Sohnes über Kriegs- und Nachkriegstraumatisierungen. Beider Workshops zu psychosomatischen Folgen früherer Traumata bilden den Kern des Seminarprogramms.



Schreie (Deborah Mock)

Der dritte Tag ist ressourcenorientiert: Schliesslich sind alle hier Überlebende. Sie lieben und arbeiten - Freuds Definition von seelischer Gesundheit. Wie haben sie das geschafft? Ruths erste Jahre waren stabil. Im Exil wurden Pferde zu Freunden. Ruth: «Wenn du dich traurig an den Hals eines Pferdes lehnest, dreht es sofort den Kopf herum und schmiegt sich an dich.» Mit schnellen Strichen zeichnet sie perfekt Pferde, sie hat es so oft getan.

Christine war zehn, als eine Lehrerin ihr das Gefühl gab, wichtig zu sein. Mit einer banalen Weihnachtsbasrelief: Watte auf eine leere Klopapierrolle geklebt, als Schneemann bemalt, drinnen zwei Bonbons. Für jedes Kind, auch für Christine.

Heute ist sie Sozialarbeiterin und hat vier Kinder, sechs Enkel. Vor drei Jahren segelte sie mit ihrem Mann um die Welt, zwei Jahre lang. Als sie ihn kennenlernte, wusste sie genau, was sie wollte: seine Familie. Eine liebevolle italienische Familie voller Musik, Lachen, gutem Essen.

«Und mein Mann», sagt sie und macht dabei ihr Lächeln an, immer noch etwas ungenau, wie alle, die es spät im Leben gelernt haben, «mein Mann hat mich geheiratet, um etwas Elend in sein Leben zu bringen. Denn Spass und Lachen sind nur eine Seite des Bildes.»

Ulla Frohling, Journalistin und Autorin, lebt in Hamburg.

SCREEN MEMORIES The 1st Group

Analytic Film Weekend, February 2002

Roberta Green and **Peter Mark** launched this ambitious weekend, extending the successful monthly film society/discussion group.

It proved to be a hectic, stimulating and fun weekend with lots of good films, fascinating illustrated lectures, lively discussion and great food. Overall a success in many respects; a sell out opening night with **Mike Leigh** and over 30 participants for the 'long haul' of all day Saturday and Sunday.

Tickets sold out fast for Mike Leigh's return to the IGA after his very successful debut with **SECRETS AND LIES** last year. This time it was darker fare - the bleak, challenging portrayal of northerners exiled in London - **NAKED**. The subsequent discussion with Mike went further than the first visit - either he's loosening up or we are, and it was difficult to call it a day after one and a quarter hours.

Back in for the weekend programme the next morning, came the 30 brave souls who had committed themselves to the whole event. We began with a contrast to the night before, **Alan Parker's** energetic **THE COMMITMENTS**, which captivated the audience once a few gremlins with our super-large screen projection equipment had been sorted out. **Morris Nitsun** presented a fascinating talk about the 'anti group' aspects of the film and the large circle group discussion developed the theme.

All too soon, we moved onto **THE LOSS OF SEXUAL INNOCENCE**, a little seen but fascinatingly analytical autobiography from innovative British director **Mike Figgis** (whose **LEAVING LAS VEGAS** was in our programme last year). We welcomed Mike Figgis to our discussion, which was emotional and at times controversial. The director soon relaxed and was extremely open to some very personal questions — this film brought out differences in the weekend more than any other. Despite telling us he could only stay for 40 minutes, Mike remained for one and quarter hours and we let the session overrun, such was the level of group engagement.

In between these films, we had an excellent lecture from **Aliv Adil**, lecturer in Film Studies and the University of Westminster, on psychoanalysis and cinema, the first of the weekends 3 lectures.

In the evening, we organised a lively debate on censorship with **Carol Toploski**, a psychotherapist with 12 years experience serving on the British Board of Film Censors; **Aliv Adil** and **Paul Schulte**, from the Ministry of Defence (and also a group therapist). All contributed stimulating thoughts on diverse aspects of censorship and another, at times controversial, debate ensued.

A wonderful day ended with a meal at the **Halepi** restaurant.

Sunday began with our second lecture when Susan Rogers, from the University of London, looked in depth at two different film interpretations of Nabakov's novel *LOLITA*, vividly illustrating why Kubrick's film is art and Adran Lyne 's remake is not.

This led to the perfect Sunday morning film, Woody Allen's *MANHATTAN* in pristine DVD black and white., followed by a very engaging talk by Professor Stephen Frosh which linked this classic comedy to numerous themes, including the impact of September 11* on the city and its people.

After another scrumptious vegetarian lunch, we reached the home straight and the third lecture, from Paul Schulte, who put together a fascinating array of filmed material over virtually the whole 20th century (beginning with *BIRTH OF A NATION*) and put forward a thesis concerning the recurring difficulty cinema has portraying political complexity.

We ended traditionally, with a large group plenary, some exhaustion and an overall sense of having experienced a memorable and certainly (over?) stimulating weekend.

Our thanks to all who contributed to the success of this 1st Film Weekend, the speakers, lecturers, house staff, those who put their money down and committed to the whole event and the IGA staff who worked hard in assisting us to make the event a success.

Peter Mark

Saturday, June 1, 2002

Dear Werner,

Hi! How did the Spring weekend go? And. How did the questions of nominations come out?

I have been corresponding with Anna and Tom Ormay. The latter, I understand, has accepted nominations as both president and as editor of CONTEXTS...

I wonder if you and Anne, actual president and co-editor of the GAS, are still firm in not standing for re-election on the ballot for the next Bologna AGM. I understand by hearsay that the period for Nominations has been extended. If that is so, are any provisions made to let the membership know about this decision?

Well, I am writing this e-mail along with my contribution to the next issue of CONTEXTS. I would greatly appreciate if you could give me some answer to the above items in order to conclude my contribution to CONTEXTS in Sheila's memory and the well deserved remembrance of the 50th anniversary of the foundation of the Society.

I feel we are, again, at the very same sad spot and turning point in the history of our Society as we were more than twenty years ago in 1980 in Copenhagen, then in Rome 1981 at the post Symposium meeting and, last but not least, in 1982 the Bedford College meeting in London. The question of the "international projection" of GAS still is to be satisfactorily answered. Let us see if once and for all we are ready to re-examine the question I presented in my "*A Bystanders'View*" (GAIPAC 1979 XJJ/2 pp. 107-108). What are the prospects today for the "*international association of group analysts*"? Or, without being so ambitious, *what was left of our international workshop and study group by correspondence intended by S. H. Foulkes when he departed from us on 8th of July 1976?*

All in all, a full twenty years struggling with the very same issue: the so-called "international projection" of the Group Analytic Society with or without (London). I feel we are at the crossroad between the very same two "contexts". I once again make reference to this open question in the paper I am writing to honour Sheila Thompson —our last Honorary Archivist and co-editor of the last "organ of expression" of the Society: CONTEXTS— covering the period which goes from the Heidelberg Symposium to this year's May Week End.

Paraphrasing Julius Caesar's Commentaries on the Gallic War: the life of the Society may be divided in parts two, twenty-five years each. The dividing line is Foulkes' death. While he was alive, the "international" development of the society took place within two contexts: first, the one of the LAGP; then, disenchanted with the prospects there, from 1967 onwards the one of GAIPAC!

I have been trying for a month now to go beyond the shortsighted view that impedes us to contemplate a future organization beyond national and local boundaries. And I have not found the formula yet. Internet, of course, offers this possibility. I am writing in the Spirit of the Groups 2000 while I am connected to the Web, with my Navigator on and links to many pages in the Web at my disposal, to files in my hard disc and the scanner ready for printing materials I feel convenient to introduce... With all these possibilities it becomes quite difficult to write papers or communications destined to be duplicated by photocopy!

In consequence, I will limit myself to an excerpt of my writings on the subject to date; the rest will be found in the WEB, the GAS Web or in my www.grupoanalis.ore. One more explanation though. I have been in touch with Tom Ormay, with Elizabeth and Anne... and there is the possibility —if duly scanned and put into Word or *.html— to upload the whole of the Newsletters of the Society. I have in my private library one of the few complete collection of GAIPAC and its precursors, the first two issues of News and Views; the 36 editions of the

Bulletin and the 20 of CONTEXTS. I think that welding paper print and Web distributed communications would be a very constructive step in the life of the Society. It means entering fully fledged and with honours into the coming Era of Communications. It will also be the way to secure continuity to a membership so widely spread in space and separated by language, social and cultural barriers. To have this information on the Web or a Compact Disk is equivalent to keeping a log of our societal life, more so if duly indexed. This service may help to reverse the trend on the flux of membership that is leaving by the hundreds.

To explore these possibilities, a trial with the next issue 21 of CONTEXTS will do. I understand it is still to be signed together by Anne and Sheila as Editors. It would be an excellent tribute to Sheila not only as Editor (she was Assistant Editor with Harold and Malcolm for many years), but also as our late Archivist. (By the way, is this post still vacant?) To OCR the whole collection of GADPAC (around 5000 pages) will always be a major and expensive proposition, but to rescue the originals still alive lying in the hard discs of past editors will not necessarily have to be out of reach for the Society... or a complicated task.

To count with a "central place" — "*a formal body which would centralize the work of group analysts, wherever it was carried out*", in Foulkes words— was the main reason for him sponsoring the founding of the Society in 1952. To my understanding, this idea up to now never had a chance of being put into practice, either in London nor elsewhere. But now, with Internet I feel the opportunity has finally arrived. If we join our heads, start to think big and work hard towards it, little by little, safely and surely, we could find a place for ourselves where rents still are not so high: Cyberspace. Dubois' dictum "Think globally, act locally" maybe a good motto for this new group analytic move... and the way to do it. "Let us look backwards, in order to see ahead clearly!"

Maybe, after all, we were wrong when we started to think of the international projection of the GAS in terms of an internationally diffuse expansion the world over, like the globalised multinationals as opposed to a London centred social body... Maybe we should start anew by re-thinking in terms of something more akin to GA, best suited to our TRANSNATIONAL WEGO-TRAINING IN ACTION, as we may say. ©

So far the main outline of the paper I am preparing for CONTEXTS, both as a tribute to Sheila, the 50th Anniversary of the Society, and the 20th of the Spring meeting at Bedford College where the European movement started... and the question of internationality was taken seriously by the Society.

I have already seen a copy of Elizabeth's introductory speech to the Foulkes Lecture of the last Spring weekend for CONTEXTS. She says: "*The original members, 50 years ago, had thought that in time there might be Societies identified as GA Society (Barcelona, Frankfurt, Zurich etc.)*" "That is the way we always understood it... so much so that when in Barcelona we decided a group name we chose «Grup d'Anàlisi Barcelona») rather than "Grupo Analisis"! We never aimed at constituting a "society"! We were quite happy to just being a group. What I am not so sure of is if Elizabeth's "Perspectives of future" foreseen for the GAS (London) will be so welcome. She says: "*Perhaps future development might be for an overall international body, possibly with changing headquarters, to which the current various Societies subscribed.*" Personally, what I would love to see, and I have put behind my whole live as a group analyst, would be whole networks of persons, and groups of persons —not just "professionals"— rather groups "*of patients and students joined in a common quest for the solution of mental and emotional problems*", as Foulkes says in the first Penguin publication.

With all my love,

Juan Campos

Dalai, Farhad. Taking the Group Seriously: Toward a Post-Foulkesian Group Analytic Theory. London: Jessica Kingsley Publishers, 1998

THE CUTTING EDGE OR FAR SIDE OF GROUP ANALYSIS

It's encouraging to encounter a book that takes group seriously. I hope its author engages readers who take books seriously. For this is an important and ambitious book. Farhad Dalal's project is no less than to "build a theoretical frame that does not begin [or end] with the individual" (p. 193). To do so, he attempts to heal the rift between nature and nurture by dissolving the artificial differences that separate them. It is Dalal's hope that in so doing the group qua group will gain its proper status as a primary ontological structure, with logic and dynamic that does not rest on the laurels and liabilities of instinct theory, individualistic psychology or psychoanalysis. The author argues that S. H. Foulkes, the founder of group analysis, did not go far enough in his thinking about groups. To make his case, Dalai relies heavily on the work of Norbert Elias, a sociologist whose work competed, with Freud's, for Foulkes' allegiance. Dalai dichotomises Foulkes' theory into "orthodox" and "radical" perspectives. He pulls hard for the radical side, drawing on mathematical, biological, sociological, philosophical and postmodern thinking to break old tracts and cover new ground.

The seed of group analysis, as developed by Foulkes, has been unusually generative. It is practiced, taught and expounded widely in Europe with shoots well beyond the British speaking world, even to the Americas.

Foulkes's work was prematurely curtailed by his sudden death, in 1976, at age seventy-eight. He had long planned an extension of his theory, but died (while leading a group) before completing it (Brown and Zinkin, 1994).

While greatly admired and much emulated, Foulkes's theory has been criticized of late on two accounts. The first is the overly optimistic nature of his belief in the constructive potential of groups in general and group analysis in particular. The second criticism is that his rich though ambiguous theory lacks the precision and consistency necessary to support its practice base. In the Foreword to Dalal's book, Malcolm Pines, the general editor of the group analytic book series, expresses his gratitude "to the new generation of scholars and practitioners who devote considerable powers of criticism and exposition to group analytic theory" (p. 9). In this context, Pines acknowledges the work of Morris Nitsun on the Anti-group. Nitsun (1996) addresses the first criticism by counterbalancing Foulkes' idealization of groups, when exposing their dark underbelly and considering how to transform destructive potentials in milieu. Dalai addresses the second criticism, by rigorously examining Foulkesian theory and its root influences before vigorously moving towards a post-Foulkesian paradigm shift.

Dalai has written a book that requires thinking as well as reading. It is the product of a far reaching mind that provides an exciting, at times, dizzying array of abstract thought about concrete questions. The text is certainly not a "how to" but instead a "what about" book. In a word, Dalai challenges the reader to join him in seriously considering the nature of groups and the grouping process. For all its evident post-modern relativism and pedagogical seriousness, there is even a certain idealism evident in its ironic tone and Socratic style. If one runs the gauntlet that Dalai lays out, there is much for the reader to gain and lose, not the least of which is one's naivete about group life, group structure and what it means to be a social being.

This book is comprised of six chapters that follow a brief introduction to the project. It is often pitched as a dialogue with theoreticians, philosophers and scientists who have something to say about the inherent relatedness of the psyche and the social world. Dalal's sources also serve as conversants, their ideas represented by a bevy of well-chosen quotations interwoven seamlessly into the text. He provides a masterful synopsis of core Freudian, Foulkesian and Eliasian concepts, as well as cogent adaptations of ideas from other theoreticians (Winnicott, Fairbairn, Klein, Matte-Blanco, among them). An audience of real and imagined group analysts appears always in mind. In this way, the harmony and conflict within the group analytic community comes alive.

Dalai's thesis begins with a well-articulated overview and critical analysis of Freud's theory, with its own ambiguities and inconsistencies about the relationship between nature and nurture. Are we creatures who are predominantly reactive to internal drives or social beings responsive to the demands of history, society and culture? Dalai concludes that: "In the end Freud supposed that the external did not penetrate sufficiently to modify deep biological programming in the individual; thus what is said to drive developmental themes are innate 'dispositions' and 'preordained phases'" (p.26).

Two versions of Foulkesian theory are then elucidated. Foulkes' orthodox ideas are tied to his connection with Freud and psychoanalytic theory, although he focused more on the introjection of social influence than the projection of biological instincts. The orthodox position is usefully extended to include the Gestalt notion of figure-ground relationships, that is, alternating attention to individuals and groups as foreground or background. The evocative symbolic image of the group matrix is introduced as an interpersonal field within which members develop coincident with the web of communications that articulates the relational space between them. Foulkes went so far as to consider individuals as nodal points in these group matrices. He located psychopathology in the context of the collective and not predominantly a property of individuals or their illnesses. Dalai elucidates the critical role played, in Foulkesian theory, by interdependency, communication and one's sense of community.

The author makes the startling observation that when Foulkes wrote about treatment, he retreated to the classical psychoanalytic position wherein the social is secondary to the internal dynamics of group members. That is, group holds court to the individual! Clearly, Dalai favours Foulkes's more radical ideas. These entail prioritising: the group over the individual (consonant with Marxist thinking); the whole over the part (following Gestalt psychology); the social over the biological (in contrast to Freud); the external over the internal (as a counterclaim to Klein and Bion); the social unconscious (or hidden influence of sociopolitical and cultural constraints) over the Freudian unconscious (as the receptacle of repressed contents), and; the mechanism of social transmission over biological inheritance. Dalai sees Foulkes's radical views as allied with those of the sociologist Norbert Elias, since they shared the same paradigmatic program (Mennell, 1997). The two enjoyed a relationship of mutual influence spanning their university days in Frankfurt, through immigrations to England to escape Nazism. They later collaborated during and after the founding of the Group Analytic Society, in London, in 1952 (Brown, 1997; De Mare, 1997; E. Foulkes, 1997; Nixon, 1998; Pines, 1997).

Beginning with the Elias chapter, the reader is taken further and further from the consulting room, at a great distance from the treatment paradigm. Here we don't find particular people, or actual groups, but instead society at large and the hypothetical and hierarchical subgroups that would divide it. Dalai emphasizes the work of Elias because "his thought provoking theories expose the fallacies constructed around the notion of the individual by probing the philosophy, history, psychology and politics behind the individual—group dichotomy. And unusually for a sociologist, he also engages with how these larger forces are institutionalized within the psyches of individuals" (p. 87). Dalai finds in Elias a constant reminder of the centrality of social relatedness and the rudiments of "language of the field" (p. 87). In the process of "figuration" (social configuration, so named), social structure is patterned in a manner that unconsciously constrains individuals' thoughts and actions. Elias also wrote extensively about the "civilizing process" and argued that particular socio-historical figurations shape personality, not the other way round. He stressed the influence of language as a symbolic medium and primary structure that stores and transmits knowledge about human interaction as it has evolved in particular places over time. Elias's anthem is replayed. "Humans... are made by nature for culture and society" (p. 106). Dalai builds on Elias' ideas about the politics and power relations inherent in human interactions when arguing that: "It is not the politicisation of events that needs to be questioned, rather it is the impulse to de-politicise that needs to be examined.... Thus to take the group seriously, is always to take the political seriously" (p. 113). This conclusion brings Dalai to the crux of his concern with power relations, the role of stigmatization and gossip, the coercive use of dichotomization, scapegoating, and the ideologically-motivated focus on differences that serve to reinforce existing social hierarchies and extant political arrangements.

The author is obviously impressed with Elias's "breadth of vision" and the "sheer magnitude" of his chosen task, that was to "derive and understand all of human existence" (pp. 110-111). Elias's theory is analogized as a collection of interconnected rubber bands. The bands become taut, as Eliasian theory is stretched far and wide to bind and encompass group analytic theory. One can easily imagine them breaking and shooting away from group treatment altogether, toward the political arena where sides are taken, influence is exerted, and new social constructions challenge old orders for access to power. In fact Dalai readily admits: "It seems to me that a consequence of giving the external more and more weight, is that we are inevitably confronted with the notion of influence. This means that one not only has to acknowledge the existence of influence in the psychotherapeutic process, but that one has to find a way to theorize it and incorporate it explicitly into the theory and practice of psychotherapy. This is one of the uncomfortable outcomes of taking the group seriously" (p. 122).

Dalai's critical analysis of Elias's work is less exacting than that of Foulkes and appears to be more ideologically driven. His interest in sociopolitical processes and the social unconscious is informed by a sensitive social consciousness. The author comes into his own, just as he leaves traditional psychotherapeutic concerns behind and takes on issues of identity, difference, racism, social constructions of reality, structural hierarchies and power differentials. One unintended result of his sociopolitical stance and deconstructive analysis is the creation of strange bed-fellows. In his passionate emphasis on social constructions as group-specific foci, Dalai couples himself with the current theory and practice of "group relations." This is evident despite his having relegated Bion's work to a "digression."

In the end, Dalai argues convincingly that one does not need to resort to Freudian instinct or drive theory, Kleinian envy or even to Foulkesian social instinct to understand contemporary group dynamics. The nature of the grouping process, per se, creates boundaries (in and out), norms (this or that) and identity structures (us or them). Dalai envisions a metastructure of groups and a basic understanding of the sociological determinants of human nature that includes the incisive influence of the social unconscious (as figurations of social power that over determine the nature of thoughts, feelings and interactions). This is a major contribution. While holding group up to scrutiny as a primary structure, however, he finally views group identity similarly to Winnicott and Anzieu, as a necessary illusion. Dalai concedes that humans inexorably fall prey to "cognitive determinism." The deep crevices of the social unconscious are filled by categorical thinking and the apperception of differences. Ideologically-derived discourse determines where critical divisions are made and what salient characteristics create the unstable world of shifting boundaries and alliances, as we come to know it.

What we are left with, when theoretical failings, false dichotomies and logical inconsistencies are expunged is the centrality of our sociopolitical identities, the ideologies that steer them, the types of societies to which they give rise and the means available to challenge the powers that be. Dalai partially rescues the reader from the miasma of deconstruction with the creation of a beautiful mythopoetic image. "To take group seriously is to come face to face with nested Chinese boxes, each filled with paradox" (p. 226). The psychosocial inheritance of our common humanity may very well be the struggle of lives lived in paradox.

The problem with *Taking the Group Seriously* is not where it takes us but rather where it leaves us! The ontological question of whether "group" is a primary and viable social structure is well handled. What happens, however, when issues of origin and essence are removed from the debate? Inquiries about the relative pre-eminence of biology or culture can always be engaged but never sufficiently resolved. Why should they be? This reader is left wondering to what extent we need this level of analysis to work with people in groups. The question remains: How are therapists to understand and affect something that is illusory, dynamic, symbolic and intersubjective? Consistent with his treatment philosophy, Foulkes left much for others to think and write about. Surprisingly, Dalai does not review or integrate contemporary group analytic (or group psychotherapy, group relations or group process) literature post Foulkes, thereby unnecessarily narrowing his field of study. The advantage of isolating Foulkes and his work is that group analysis' theoretical origins and root practices can be examined, as a museum piece, frozen in time and

space. The disadvantage of this discursive manoeuvre is that group analysis is presented outside its contemporary context and praxis, a pedagogical fact that the author, in many other instances, argues vehemently against. To use an analogy, ala Dalai, this is like critiquing the state of automotive technology based solely on the design specifications and prototypes of Henry Ford. Has group analytic theory evolved so little since Foulkes (or even Elias)? After all has been written and read, it is unclear what "group" the author wishes us to take seriously. The "group" reified in the book's title turns out to be more of a sociopolitical category around which identity structures adhere, than a social system where real people live, work or participate in treatment. This book ranges far afield of the clinical setting, the dynamic matrix or even the particular foundation matrix in which Foulkes lived, thought and practiced (Ettin, Cohen and Fidler, 1997). Dalai does not concern himself primarily with group analytic technique or even a theory of practice, per se. He handles contradictions inherent in human existence by unpacking, deconstructing and engaging in various discourses about them. In this context, the author alludes to a post-Foulkesian model of group analysis consisting of "competing discourses colliding with each other and finding each other out, disputing realities that seek out the chink in each others discursive armours to prise them open" (p. 176).

When moving in this direction, the residue of sociocultural history is elevated above other field forces. These include dynamics that properly belong to the here-and-now of the analytic group. The creation of a viable setting for conducting psychotherapy entails anabolic as well as catabolic processes. Binding and bridging are required to break the stultifying hold of binary oppositions that foster factionalism and fractured identities.

Would not true discourse seek common (as well as uncommon) understandings about what members are talking over or fighting about, enacting or avoiding, wishing or fearing, constructing or deconstructing, and the like. The "higher level synthesis" that Elias envisioned would provide the group as a whole (and its constituent members) with an appreciation of superordinate issues that seemingly divide and paradoxically connect them. Surely, the nature and nurture of the group matrix holds potential for transformation and freedom as well as containment and constraint. In this book, Dalai takes a calculated risk. In a discussion of group identity, he knowingly explains how "marginalized" perspectives are often overstated. The aim (sometimes unconscious) is to initially challenge and later gain access to the centre of power, where reality is created and maintained. Will Dalai's serious efforts to convince be undermined by overemphasis on sociopolitical constructs, postmodern analyses, or insufficient regard for contemporary group analytic literature? Will the author's own radical ideas be incorporated at the cutting edge or consigned to the far side of group analysis? In either case, now that Farhad Dalai has taken group analysis apart, it is time to put it back together again. This reviewer hopes that the author's next book will take up where this one leaves off. The ground has been cleared and the foundation laid. The construction of a post-Foulkesian model awaits more specific consideration of how group analytic practice has developed since Foulkes and how Dalai would further its evolution. I would eagerly look to that work as an extension of this one! References

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**COMMEMORATIVE GATHERING FOR IRENE BLOOMFIELD,
21ST JANUARY 2001 AT THE OLD REFECTORY, UNIVERSITY COLLEGE
LONDON.**

Over one hundred and thirty people attended this commemoration of the life and work of Irene Bloomfield, who died last summer on 23rd July 2001. The whole gathering was organised by Maryann Coate and Ruth Pitman whom Irene had appointed as her executors. From Irene's own family there were Vivian Stern, Andrew Coyle, Janet and Jehuda Mokades and Martin Williams, all acting as co-hosts. Seventeen people gave tributes to the work she had been involved in and the lives she had helped change during a lifetime's provision of psychotherapy and training with many organisations, in cross-cultural and multi-faith situations. I am unable to remember all that was said in her honour yet several stand out. The first speaker was Lucie Kaye who had known Irene since the age often when they had attended the same school together in Berlin. She spoke powerfully of their early days together and of how they had re-established contact when they both found themselves living in London. She felt that Irene had been deeply affected by the death of her only sister two years previous to her own death. She had been less active, less energetic since that bereavement. Also actually knowing Irene was something altogether more elusive than working with her and knowing of her work. Peter Shoenberg spoke at length on Irene's many years working at University College Hospital's psychotherapy department, where she was employed over many years. Others who spoke and the organisations they represented were as follows;

Dorothy Hamilton, from AGIP.

Louis Martineau, of the Dymna College.

Jonathan Magonet, of Leo Baeck College.

Ruth Archer, of the WPF.

Ruth Bamett, of the Raphael Centre.

Leslie Virgo, of the West Kent APCC.

John Foksett, of the APCC, BACP, and European APCC.

Helen Bamber, director of the Med. Foundation for the Victims of Torture.

David Freund, of the Assc. of Children of Jewish Refugees.

Gaby Classman, a personal friend.

Helena KJimova, of the Tolerance Foundation, Prague.

All spoke of their particular and personal recollections of Irene and what she brought to their organisations and institutes. All valued her deeply for herself and her work and will miss her energy and commitment and example. Though a member of the Jewish Brigade during in the latter part of the Second World War and a staunch supporter of the state of Israel she was reported to have had serious concerns over the manner in which in recent years the state of Israel had conducted itself. The final comments by Helena Klimova complemented those of the first speaker Lucie Kaye, and were equally moving. She emphasised how the older Jewish generation in Prague had lost its mothers in the Holocaust, literally and metaphorically. Irene's appearance in 1993 at an intital training workshop in group-analysis and subsequently her travelling two or three times each year to Prague to provide supervision and assistance had brought unexpectedly to them a woman who was of their mothers' generation. She had become that generation's analytic and foster mother, and who had provided much needed maternal qualities for this generation for which it was eternally grateful. Finally Daniel Smith attempted to sum up Irene's qualities, which I have tried to outline here and which others have also done in the previous edition of Contexts. We all stood while he led a final recitation of Kaddish, spoken "by orphan mouverns"(OED). Kevin Power

Irene Bloomfield

(spoken at Irene's memorial meeting)

I first knew Irene as a member of the Committee of the Group-Analytic Society in the late 1980's. She was then officially retired from employment at University College Hospital, though still working there as an honorary group psychotherapist. In this context of course, this means having all the responsibilities of employment without the reward of remuneration. I believe that she continued with this position well into the 1990's, a personal trait that was quite Irene - committed to the work there was to do, professional in the doing of it, and not to worry about personal reward other than what the work with the individual or the group created.

She joined the GAS as a Full Member in 1964, was in groups and seminars with SH Foulkes and Robin Skinner among others. In the Society at the time I knew her she was a member of the Scientific sub-committee for many years, and its Chairperson for several. She chaired the selection of suitable and diverse speakers and areas of study for these nine Monday evening meetings each year, as well as studydays and weekends whenever special opportunities arose. Anyone who has done such tasks knows how thankless such work can be. Unbowed at all times, Irene was always preparing for the next event to organise and ever ready to appraise and consider how the evening just completed had been received: what went well? what went wrong? can we learn from the audience reaction? who might we ask in the future as contrast?

Shortly after I started my regular monthly committee attendance, by cycle, to Daleham Gardens, I noticed another cycle padlocked by the pathway - a Raleigh three-speed. Whose could that be, I wondered? After a few meetings Irene and I noticed that we both cycled. I was surprised and more so when I found that she cycled from busy Maida Vale along heavily trafficked roads. She seemed undeterred by the state of the traffic, and I felt rather humbled that she continued to cycle in London well into her seventies.

Later along with Sheila Thompson and Bryan Boxwood, she inaugurated and organized the Society's theatre group for about two years. In this up to twenty members and partners were organized to attend a production of a play in London, and afterwards have a meal together and actively discuss the play and production from a group-analytic perspective. Many excellent evenings were enjoyed in this way over about four years.

The closest I worked with Irene was when, in my absence from a Committee meeting, she and Sheila Thompson (who is not able to attend today, though I know she would sincerely want to), had accepted the challenge of a request from a psychotherapy clinic in Prague, to organize and run an introductory workshop over 3 days in that beautiful city. They asked me if I would make up the party, and of course I accepted straight away. Our contact in Prague was Helena Klimova (who is here today) and with whom I believe that Irene struck a close professional and personal relation. At the airport she crammed Irene, Sheila and I into her car and whirled us off into a quite new experience. At least for me. Irene had often visited and worked in countries behind the old Iron Curtain. For these three days we 'camped out' in the top floor of the therapy clinic, sleeping on analytic couches, picnicking on huge amounts of fruit at a huge table, and exploring a little of old Prague (we also ran a successful workshop! We had never before worked together though she and Sheila had shared work tasks before, I believe). The clinic overlooked the Old Jewish Cemetery of Prague, in which thousands have been interred over the past few centuries. The gravestones lurch about angled every which way except vertically. Together we also visited the synagogue adjoining the cemetery, where painters were writing with brushes the names of all the 77, 000 Holocaust victims from Bohemia and Moravia. Irene said little.

My last contact with Irene was also in Prague, in April of last year, when what she and Sheila and I had planted in 1993 bore fruit. We had been invited to attend the graduation workshop of the first group-analytic training in the Czech Republic. What a reprise! Sitting in groups with men and women whom she had introduced to group-analysis seven years before, and whom she had supervised in their work with Holocaust survivors and the second and the third generation too. These trainees were now graduating. All six read their papers. Her contributions in those large group meetings in Prague last year were made with her usual quiet yet strong voice, sounding carefully considered and full of her enquiring and humane personality. It is this voice that I believe made up a great deal of influence in all the groups in which T she participated - in psychotherapy groups, in groups in the Prison Service, in counselling training groups, groups with priests and rabbis, groups in the many workshops that she helped to staff. A voice without rancour and with its own unique strength, rooted in thoughtful reflection on what was being discussed, while intent on being heard. A voice, like the life, full of courage whatever the odds.

Messages for Sheila Thompson.

Dear friends and colleagues from GAS,

I wish to express my feelings of sorrow for Sheila's death to her family, friends, colleagues and collaborators.

>From the very first moment I met her at GAS premises I knew she was kind and confident member from whom to learn, whom to trust. Her personality and contribution to our profession should be honoured and remembered.

Ivan

From: ivan urlic ivan.urlic@st.tel.hr

Sheila Thompson

Sheila was a member of the Committee of the Group-Analytic Society, with responsibility as co-editor of our newsletter Contexts, during the time I was President. I greatly valued her reliable, hardworking support, and found her always wise, courteous, and humane.

She also worked with the late Irene Bloomfield and me during the first years of the Society's London theatre group, to arrange outings to the theatre for members. Her wide literary knowledge and her thoughtful discussions of the plays we chose to see were a joy to experience.

Her final illness must have been a terrible ordeal. Her unbelievable courage and determination in the enduring of it will remain an example for us all.

Bryan Boswood.

SHEILA THOMPSON

I've known Sheila longer than most of our colleagues - she was in a group with Dr Foulkes early on and came to our regular Monday night meetings and seminars (as Miss Guise-Moores, was it?) in the days before the Institute was established to take over training.

We got to know each other much better over the years when we met on the Society Committee and similar occasions, and often had a meal together before the meeting. I much appreciated her experience and wisdom - she could with a simple remark gently cut through useless discussions and resolve misunderstandings. She was surely an outstanding therapist. She consulted Foulkes from time to time to discuss her work. These were informal occasions, and I know my husband much enjoyed these talks (though of course I was not present).

There were gaps, as when Sheila accompanied her husband to Kenya for three years, and later to New York. She found interesting work wherever she was and developed some highly enriching experiences. Her writing was always a special pleasure to read, no jargon, just clear, straightforward presentations.

She contributed much to the Society's life over many years. Taking on the editorship of Contexts, jointly with Anne Harrow, brought us many lively issues of the journal. (As a former editor of what was then the Society's Bulletin I know how much work is involved). Another task she took on fairly recently was as Hon. Archivist of the Society.

We have lost a highly valuable and much appreciated colleague.

Elizabeth Foulkes



A last tribute to a lady of courage: Sheila

Thompson!

Finally, for all group workers, some words of advice ...

Be silent always, when you doubt your sense;
And speak, though sure, with seeming diffidence.
Some positive, persisting fops we know,
Who, if once wrong, will needs be always so;
But you, with pleasure own your errors past,
And make each day a critique on the last.
Tis not enough your counsel still be true;
Blunt truths more mischief than nice falsehoods do;
Men must be taught as if you taught them not,
And things unknown proposed as things forgot.
Be niggards of advice on no pretence;
For the worst avarice is that of sense.
With mean complaisance ne'er betray your trust
Nor be so civil as to prove unjust.
Fear not the anger of the wise to raise;
Those best can bear reproof who merit praise.

Alexander Pope (1651-1711) Closing poem to THE

GROUP CONTEXT pp. 216¹.

Please don't fade into silence:

The last words from Freud to Ernest Jones were: "*The rest is silence!*" Trigrant Burrow whispered to the ear of Clarence Shields, his most intimate assistant: "*We will go on!*" Those of S.H. Foulkes to the group at Montagu Mansions when he died were, "*I cannot go on any longer!*" I wonder, if Sheila had enjoyed the freedom of speech she fought for for others, which would have been her last words. Or maybe she did have her last say after all, so I still hope that in the next issue of CONTEXTS, still signed by her, something will come for our edification. Meanwhile, we'll have to make do with the poem added to the Conclusions of her last book and to the words in print in "*On Not Being Able to Speak*" (CONTEXTS # 20, September 2001), paradoxically, "a most moving and eloquent account".

I started this homage to Sheila by quoting the last words of three great man, ancestors of Group Analysis, because I keep on wondering whether Dalek Paul, Sheila Thompson's American borrowed male voice, was of any use to her to speak her mind before she departed. Her lightwriter and the keyboard of her PC were during those last years preceding this sad moment the sole means of communication left to her for keeping in touch with her family, friends and the Society. That was the way she carried on her shoulders heavy responsibilities with great

elegance and efficiency such as the one of Honorary Archivist and of Co-editor of Contexts. The masterpieces left behind by her though, true gold nuggets of group analytic writing kept me the whole spring week end reminiscing on more the than forty years we spent together at the shadow of the Group Analytic Society.

Sheila and myself come from the same vintage in groupanalysis, a god year this one of 1958-1959... In order to join the Society we followed different tracks... even though both of us enter through the same door: that of S. H. Foulkes, its founder... I worked for him at his Unit at the Maudsley, then he sent me to America to be trained. By 1964 I was back with a double Diploma —in "Psychotherapy and Psychoanalysis" and "Analytic Group Psychotherapy"—from the Post Graduate Center for Psychotherapy¹. I never will know if I registered before or after my study trip to America. In 1961 they already were three members of the Society in Barcelona, where we had met Foulkes during the 1958 International Congress of Existential Psychoanalysis where he chaired its Group Section. Sheila, as a Londoner, did not have to go such a long way round to enter the Society. She was put into one of Foulkes' groups at Wimpole Street —*plenty of professional doctors*, she said— for four of five years. It took her a little while still to finally join the Society in 1970. Neither of us had to pass under the Claudine Forks of the Institute in order to become a member. The fact that I was the first European in the field to have been duly trained, was irrelevant. We were students of Foulkes and that more than sufficed those days to qualify for the Society. At the end of Foulkes' live, however, we followed a very similar track: both we became closer to him, visited him at Linnell Close 7 to help on some of his last projects; in my case, the supervision of a translation into Spanish of his "Method and Principles". Also we just chatted along about many topics, my interest being centered on his early days in London and the beginnings of groupanalysis. I think he enjoyed telling me his grandpa stories, and to have an ear eager to listen. We hardly ever talked business. I became very fond of him, as well as very curious about the early history of groupanalysis. From those days springs my dictum "*to look backwards, and see clear ahead*". Of course, that way is how I earned the nickname of "Xenophon of Group Analysis". About the same time, Sheila worked with Foulkes rather on the future of Group Analysis: his "Book of Theory", so many a times announced and never completed. Well, never completed by him, although many of us keep on writing it. I must say, Sheila did a good job with the most important chapter on "networks" turning it into her «*The group context*».

I have sailed for many years with Sheila in the same boat but I doubt if we ever saw each other. If we did, I do not remember. I cannot put her face and voice together. Her picture with Pat de Mare and Robin Piper I rescued from Koinonia is of no help. If we ever coincided in the many a gathering along those years, sat in the same group, engage in small talk in the corridors or eat at the same table, these are occasions definitively forgotten, cleared from my memory. Having sailed so many in the same boat, in the same voyage of discovery it is hardly believable that we never met in person. Maybe during the old days "Londoners" and "overseas" did not travel in the same class. In the so-called "real life" though we had plenty of friends in common: Foulkes first, then Pat de Mare, and lately Anne Harrow. To be sure, we must have many more friends in common.

I remember quite vividly the time I first heard of Sheila. It was in Pat's houseboat on the Thames, a sunny summer afternoon. It must have been at the beginning of the nineties, right after the Barcelona workshop "*In the large group with Pat de Mare!*" that «Grup d'Analisi Barcelona») had organized for him there, may be a little later. We were considering the proposition of Mr. Karnac to publish his book Koinonia, after the success at the store of our little booklet: "*A history of the large group*"³. Pat's manuscript was still at the draft level, it needed something more than style correction, it required an expert collaborator on the subject. Pat thought of Sheila who had been with him in the large group business right from the very beginning! That is how she started to work for him and ended as co-author on Koinonia! That

was not the first time Sheila was doing something with the chapter on networks of Foulkes' "Theory book" that, as already mentioned, ended up as a full book: "*The group context*". Now, that I had the chance to glance through the pages of her book I see how deep the imprint of those years with Foulkes had been. She became a group analyst in flesh and soul. I can smell a group analyst a hundred miles away, but I rarely have had the chance to re-trace her/his genealogy! But there, at the Thames riverside, it still was not yet the occasion to meet face to face. The encounter had to come much later, and had to be, of all places, in Cyberspace. But there certainly we met. It was a real encounter! It was on the occasion of the drama on "The purloined letters" in CONTEXTS during the interval of issues 17 and 18 of July 2000, the ones which went unsigned by its Editors, and where an announcement of a GAS Web first appeared. When the letters of the Editor and the then President of the Society arrived, I put my Honorary Members' hat on and departed for a crusade as a self appointed mediator, but that came later. My first reaction, for obvious reason (see the below underlined), had been to take sides:



*Dear Anne and Sheila,
 Congratulations! Well done!
 That is the way to do it;-)))
 If you like I could have your letter or the whole Context's July Issue published in the dominium www.grupoanalisiss.org to be launched this month before the Jerusalem Congress. I could also have your letter circulated in the English Group Therapy-Forum and in my Spanish tForo de gnipo-analisis en lengua castellana » and in the Argentinian « Grupal »
 Your situation reminds me of the one at Bedford College in 1981 when GAIPAC was split in two: Group Analysis and The GAS Bulletin, your forerunner. If they think only in saving money, maybe to stop financing Group Analysis would be a more radical solution!
 Keep on fighting! You did a good job all these many years. Do not resign, please.
 Here you will always have good friends and many places in cyberspace to choose from. The end is not just in xerocopying.
 Love and courage, my girls
 Juan
 The network knitter*

Ah! Feel free to make this e-mail public!;-))), I added. Fortunately they did not... Sheila had the good sense to send me the e-mail that had the virtue to calm my impetus and to replace my reaction within contextual boundaries: 12 Aug 2000

Dear Juan, thank you very much for your support and your enthusiasm, which was very welcome. We think that for the moment the problem must be kept within the membership of the Society and not floated off into cyberspace, intriguing though that thought is, and we hope very much that it will be resolved at the AGM when the members will have a chance to say what sort of Contexts they want. Meanwhile, thank you very much. I hope you will have a great time in Jerusalem. Sheila.

That stopped my chivalrous acting out on its tracks, and helped me to opt for a more "politically correct" policy to make peace among contestants, if possible before the fateful date of the AGM was reached. A hectic activity of calls and mails followed. Finally, the very same day of the AGM, I sent the Editors copy of the e-mail sent by me the night before to Werner Knauss, a good friend. To no avail, early in the morning I called first Werner, then Anne; both had already departed for London. In a last attempt I tried to reach Sheila, and that is when I spoke with her husband, Sheila was not available for the phone but neither was she going to London. By then I felt that something was not quite right with her health. Fortunately, my help was not needed at the AGM; both parties duly and happily settled their scuffle at the large group meeting preceding it, and a most satisfactory settlement was reached with the Salomonic constitutional amendment which followed the AGM. Both parties thanked me for my well-intentioned senior "interference". That is how I first learned from Anne of Sheila's situation and condition. 16 August

Dear Juan, Thank you so much for your support. I am so sorry to hear of your illness and hope you are keeping well inspirit! Sheila is also ill with Motor Neurone Disease, there is no cure. She cannot speak but can write. The AGM went through a lot of pain and came out with some resolving of conflicts. The membership voted unanimously for the following: CONTEXTS is a newsletter for the free expression by members of the GAS of views and opinions without fear or favour, within the discretion and responsibility of the editors; but anyone attacked should have the right to reply in the same issue as far as is possible.

I can send you more detail if you wish but for the moment I am just sending the outcome. Language used in emails was a large part of the problem- not misunderstanding but abusive. Werner has been a recipient of this (not from us!) as well as Sheila and me. It feels as though we can work together with better understanding now. I certainly hope so. I wish you all the best with love Anne.

Two days later, the 18th, it was to Sheila herself that I wrote and her answer was:

Dear Juan, This is just to say thank you for your telephone call and your sympathetic support, which I appreciate very much. The troublesome part of my illness at the moment is that my speech is much impaired and I can no longer use the telephone - so frustrating. So I have to send emails, but I am so happy now that I live in an electronic age! It makes it much easier to keep in touch. The support of friends and colleagues is very important to me and I thank you very much. Sheila Thompson.

So it is how, breaking rules and jumping all imaginary boundaries between a Contexts conductor and a correspondent, our little private e-group of two was initiated. Foulkes was our *Dire Master**, but he was not the kind of teacher who thrives on the Discipleship of his students⁴. He dedicated his Introductory Book of 1948 "*To my Co-operators, past, present and future*", the one he wrote in a fortnight of chain smoking and sleepless nights, that cost him a first heart attack. As a teacher he kept faithful to the motto chosen for it "*I do not expound my teaching to any who are not eager to learn; I do not help out anyone who is not anxious to explain himself: if, after being shown one corner of a subject, a man cannot go on to discover the other three, I do not repeat the lesson.*" Confucius. We learned from him the Principles as well as the Method of Group Analysis; to be flexible is one, to be trained for uncertainty, its most important!

We both belong to this selective group of oldies, those so-called honorary members, a species in extinction heading for Obituaries. There is no issue of CONTEXTS with less than one or two of them. Each day they are fewer of us left. Sheila has been the last one to depart! March 24th she said goodbye to us. She taught us in "On Not Being Able to Speak", that it does not imply "not being able to communicate". She proved that it can be done, and she did communicate a lot. This courageous woman fought a most gallant battle for the "freedom of speech" —for free-floating-discussion— in the pages of CONTEXTS and for keeping in contact with family and friends far away. We became friends by correspondence, we gave each other mutual support, and learned together how to survive with dignity and go on being socially useful. CONTEXTS's 11th Editorial first paragraph reads: "*Talking about the newsletter the editors were reminded that the Group Analytic Society is among other things, a corresponding society. We would like to remind you of this and ask for more writing to each other. We have good feedback about the newsletter, but feel that opportunities to respond to what is read are not taken up*". I myself have been guilty of this vice more than once. Many a letter I initiated and never finished and, of course, never sent to the editors. CONTEXTS covers the period of live history that goes from the Heidelberg Symposium till the 2002 AGM in London, a period of great importance in the European Group Analytic Movement initiated at Bedford College, London May 8th and 9th, 1982. Dr. Foulkes more than once firmly stated, "*Group Analysis, goes without saying, was always international!*" Twenty years have elapsed since Bedford College, maybe twenty-two if we start the countdown with the "joint meeting" of "UK" and "overseas" members of GAS with "GAIPAC's correspondents that Jane Abercrombie at my suggestion convened at a lunchtime meeting during the 1980 Copenhagen International Congress. In my view, the issue of the "London tail" —(London)— in our Society is just a symptom, pending to be translated into a problem. Meanwhile we keep on forgetting all that

Foulkes taught us on how to proceed from what is manifest to what is latent, what is the underlying meaning, remember? "... This refers not only to what is said, but also to how it is said; to what happens and why. As to the manifest events it must not be mistakenly assumed that they are understood, or even observed. There, must first be a clear aware-ness of the "what", only then can we come to the questions of "how", "in what manner?" "what implications were operating?" Much, interpretation will be necessary to make everyone in the group see and agree to the answers to these questions. The question why does not only mean why ultimately, but also why just now, why just in this manner, why just through him or her, and so forth. On the whole we may say that we proceed from the symptom in the widest sense of term to the underlying conflict or problem. This process, proceeding from the one to the other contains many steps all of which together constitute an analysis. Interpretation is only one of the means in the service of this analysis though an important one. Analysis is work done in the service of making unconscious meaning or expression conscious".

This task, to my understanding, in our Society is still pending! The question of Internationality, its yes or no, the one of a London centered or of a cooperative network, has to be seen from the viewpoint of Group Analysis' GROUP CONTEXT or CONTEXTS, and in that task we will miss you very much Sheila! With the title that heads this contribution, rather than an Obituary I thought of it as a tribute we owe Sheila Thompson for all she did for us, for our Society and for Group Analysis. Before her words fade away from our memories, following Dr. Foulkes problem solving method, there are three steps I would like to be taken:

1. That a copy of this letter, and of the whole issue of CONTEXTS N° 21 should go into the **GAS FORUM** <http://www.groupanalyticsociety.org/forul.htm> and that the Society's Internationality be further questioned and duly analysed.
2. That a Section on **GAS ARCHIVES on line** <http://www.groupanalyticsociety.org/> be built up and the archives of the Wellcome Foundation be made accessible to membership.
3. That a polyglot **Dr. S. H.FOULKES LIBRARY on line** be established where originals and all existing translated editions of his works and public documents of the Society may be deposited. The concession of translation © author® has to imply contrasting translations with originals in scanned form.
4. That a full scanned collection of the newsletters of the Society be included in the above mentioned Foulkes Library.

These measures are inspired by the respect for the language in which the works are originally written and the diffusion and debate of the ideas of its authors.

So many thanks Sheila for being such a good companion, and for all you have taught us and so generously given. We won't let you fade from our memories. It is a promise!

Juan Campos, Barcelona
4074ica@teleline.es

¹ Thompson, Sheila, "The group context", Jessica Kingsley, London 1998.

² The PGCP, http://newman.baruch.cuny.edu/services/pcmh_history.htm

³ This article, —a bilingual booklet in two columns side by side English/Castilian, by «Plexus Editor(e)s» was edited for the occasion. Pat was so pleased to overcome the resistances found in trying to publish it in the journal Group Analysis that he took along a number of them for the Karnac Books Store in London where it was put on sale and became such a commercial success that Mr. Karnac decided to publish the book on which Pat had been working so many years. That was the way Koinonia found its way to publication! We also invented the "Tat-o-phone"®, an electronic devise that allows mouth to ear translation in a "large group", which did not meet equal success.

⁴ Roustang, François: "Dire Mastery: Discipleship from Freud to Lacan", The John Hopkins University Press, Baltimore and London, 1982.

*Roustang, Francis: "Dire Mastery: Discipleship from Freud to Lacan", The John Hopkins University Press, Baltimore and London, 1982. The original title «*Vn Destin sijitnestea*, by Les Editions fr Minuit, Paris, 1976. The thesis, based on the thesis of the film "The Servant" holds still whole actuality in professional training.

SHEILA THOMPSON. 1929-2002;

"HERE'S ROSEMARY, THAT'S FOR REMEMBRANCE".

I am becoming the memorialist for Contexts. In January 20th 2002 I attended Irene Bloomfield's memorial gathering at UCL. Saturday 6th April 2002, with Anne Harrow I attended Sheila Thompson's funeral, which took place at the Natural Burial Centre, high on the South Downs near Petersfield in Hampshire. At the former I spoke on behalf of the Society of Irene's contributions to group-analysis, which were major; I could speak only of those parts which I had seen with my own eyes and heard with my own ears.

With Sheila things have been different. I met her, without knowing who she was from the other participants, on 1st May, 1984 when we had separately joined Pat de Mare's Large Group seminars. What was intended to be a one-year course turned into a four-year group experience. We gradually absorbed Pat's additions and expansions of group-analytic theory and the taking part in the process of the creation of such a group. Along with the others who stayed, Sheila and I stumbled together and found that we understood his ideas in a complementary manner. At the end of 1988, he asked us to become the convenors for this group in his stead, as he was shortly to retire. We agreed, though humbled to stand in his place. For two years we did this together, with Pat de Mare attending every four weeks or so.

Sheila suggested that we needed to hold a study-day in order to recruit for this new and expanded approach to group-analysis. This was arranged; about fifty people attended in April 1990 for a paper presentation and experiential sessions. It was very successful, and it seemed that sufficient enthusiasm was stirred to encourage us to continue such days. Sheila and I proposed a second day for 7th July 1990. Pat de Mare agreed to present a paper followed by three experiential sessions; Sheila and I would be convenors. There were about 28 participants, a disappointing number after the previous total. Pat's paper was well received. However the three experiential sessions were very difficult, and left us in a quandary; facing down Pat de Mare together felt most unusual and wholly unexpected. I withdrew from the emerging median group section. Sheila continued to attend the group that, until July, she and I had convened together, only now as a member. She later told me that two-thirds of the way through the first term, she had found it necessary one evening to leave the meeting halfway through. Thus ended her association with the median group section. This was a loss for this Section as Sheila Thompson was someone who always worked for understanding, mindfulness and harmony.

We continued to work together for the Society during the following four years, convening study-days of median-sized groups, with four experiential sessions and with administration and refreshment provided by Brenda Ling's willing and capable hands. These took place four times each year. While a member of Pat de Mare's median group, he had asked her to help him write his major text on the Median Group, - 'Koinonia' - he graciously included her as a co-author along with Robin Piper.

She had qualified earlier as a psychiatric social worker while another main professional experience was her involvement with the Hospice movement in the U.K; she worked for several of them over many years. She also worked for Goldsmiths College's group-analytic psychotherapy training programme until the diagnosis of motor-neurone disease, first as a conductor of a weekly experiential group for six years and then as co-convenor with me on the course's Large Group Studydays, for another six years. All students who came into regular contact with her found a person from whom they learnt a great deal and who gave freely of herself. She was greatly valued and sought out as an individual tutor by course students. Her style in a group was quiet, unintrusive yet attentive; she was quite able in judging the mood of a group and when to provide something that would help the group through demanding times. I liked how she would be apparently taking little notice of the proceedings, yet would then demonstrate her attentiveness with a quickly enunciated statement, such as " - And in this group too!"

Sheila was very interested in literature and writing. She wrote four books on group-analysis, two written with Jack Kahn on group process (and which have been an initiation for many into group psychotherapy and group-analysis), the volume with Pat de Mare and Robin Piper, and at the last, her own volume, 'The Group Context', in which she addressed the contextual situation in which all groups take place. A group in a Western-style democracy will be a very different experience to that which might happen in a dictatorship, or in a country which is laying aside such rule, yet in which a culture of self-censorship and restraint in utterance has been instilled from birth over several generations. Literature was a great love of hers. She wrote and published several articles on how one might understand literature from a group-analytic standpoint. Especially in this regard she admired Chekhov and Jane Austen. She was buried with a copy of "Pride and Prejudice" open at the page which was being read to her when she died.

Knowing her fate in advance, she was undeterred in living to the close of her life. She made many new friends in the time after her diagnosis, continued to write her journal, and organised her own funeral, communicating via a Light-writer after her voice had failed her. Her daughter Vicky told us at the service - entirely managed and led by her family and quite lacking the gloom and mechanical nature of cremation - that she had chosen most of what she wished to have read there, and the manner in which she should be buried. Also she was looking out for those around her. She had insistently communicated the word 'hostelry' over her last few weeks of life, and managed on the day on which she died to get the nurse through the front door before passing away: once there the nurse was available for those who remained. Sheila lived and died in a very similar manner, looking to others' needs quietly and in a manner that drew little notice to herself, yet which enriched the lives of others who came into contact with her, both professionally and personally. Always a private and undemonstrative person, she nevertheless held firm ideas about the world, which she communicated only when she felt the need to do so. Her long-term membership of the G.A.S. Committee and of the post of co-editor of Contexts show her belief in the importance of group-analysis and its illumination of the human world.

She was a member of one of Foulkes' groups for about five years. Afterwards she had been asked by him to help him write a book on group-analytic theory, a project that was stopped by his death. One of her favourite sentences from Foulkes was; "No one should embark on this [group-analytic work] who has not the measure and control of his power firmly in his blood and system, lest he suffer the fate of the sorcerer's apprentice"(Foulkes 1964, p.287). Sheila was neither apprentice nor sorcerer but her own person throughout. *Requiescat in pace.*

"Her finely touched spirit had still its fine issues though they were not widely visible. Her full nature...spent itself in channels which had no great name on earth. But the effect of her being on those around her was incalculably diffusive: for the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

(from the epilogue of "Middlemarch", by Mary Ann Evans/George Eliot)

Kevin Power

Dear Awe, Have been trying to write something constructive but it comes out till self centred and full of trivia. I would like your opinion. It doesn't seem quite right for Contexts except for my personal friend Sheila,

A note scribbled on the side of 'On Not Being Able To Speak' published in the last issue of Contexts. The piece was printed without a word being altered of course and many friends were made through the reading of it.

The scribbled note is what Sheila was all about. She turned quietly away from any sign of self-aggrandisement in herself and others. It was foolish to underestimate Sheila, her reticence and quietness were not indicators of not having a clear and strong view. She was an intensely private person who 'did good by stealth and blushed to find it fame.' Our developing and deepening friendship was something I shall value always.

Sheila was a devoted and loyal member of the Group Analytic Society.

The Society, which was formed- as so many friendly societies were formed in England- for people making common cause and clubbing together. In this issue Okeke Azu-Okeke writes about the tribe, where people think of themselves as bound by kinship. The kinship of the Society embraces difference, race, religion, and culture. To form such a Society there needed to be *a place - a home*. Because it began in London- and perhaps Foulkes realised this could be the fertile soil in which the Society he envisaged could flourish- it inevitably was informed by some aspects of the English culture.

When I first joined the Society I found a home. The ethos was communication across international boundaries; we bumbled along without fussing too much about rules and regulations. It was a place to meet and talk and think. The Society, Foulkes thought, 'could influence the national and international situation of group psychotherapy favourably. The meeting on common ground takes place in actual operation; it is not a compromise but a dynamic proposition.' (Foulkes 1955)

As all things do, it has to change and that is what is being experienced now. Of course the Society has to move with the times in order to survive. The struggle is in the transition. To maintain the old but good fabric, while embracing the new. To be open to new developments- technology is taking us along very speedily- but not to lose sight of Foulkes' original aim, to keep tuned in to the music of the group. The voices of the group are changing; there may be no English person on the next committee.

Sheila travelled widely; there was hardly a country in the world she had not visited; her vision was broad and she minded very much about the manner in which the Society might change.

I would like to make a plea for her and for myself and our friendship; that we continue to honour those values, which Sheila represented so tactfully. Sheila's values were formed from a sense of order, tolerance and an instinct for true amity, the purposelessness, *which has a purpose*.

She and I shared a love of Jane Austen, and I can not read Austen now without thinking of Sheila, and how the elegance and dry wit of the writing is so redolent of Sheila's own style.

Jane Austen writes to her aunt Cassandra: *'Your account of Weymouth contains nothing which strikes me so forcibly as there being no Ice in the Town; for every other vexation I was in some measure prepared; & particularly for your disappointment in not seeing the royal family go aboard on tuesday But for there being no Ice, what could prepare me!'*

This phrase became a code between us, remembering Sheila's smile keeps me smiling too, though my heart hurts.

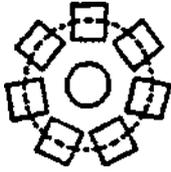
Sheila writes in this issue about the importance of dying well, of contributing to the end and handing on a gift to the next generation. To know Sheila was a gift and she died thinking of others to the end. Her husband and daughters were with her holding her hands. Her funeral was thought about by Sheila, with her family, some of the music played and some readings, were chosen by her. She indeed died well.

She is buried in woodland and a hazel tree will grow where she lies.

NOTICES AND FORTHCOMING

EVENTS

OOO



GROUP-ANALYTIC SOCIETY (LONDON)
258 Belsize Road, London NW6 4BT, UK.
Phone: 44 207 316 1824 Fax: 44 207 316 1880
Email: QrouDanalvtic.socfetv@virain.net
Website: www.groupanalyticsociety.org

Breaking the Silence Mending the Broken Connections



Summer workshop of the GROUP-ANALYTIC SOCIETY (London)
on the **pOSt-Shoah experience** in the Hunsruck, Germany **12**
to 14 July 2002

Many of us of the second and third generation have spent our lives trying to make sense of and find words for our parents' or grandparents' experiences of the Shoah. We could be children or grandchildren of survivors, victims, perpetrators, rescuers, bystanders or followers.

In our efforts to understand we were often met with a wall of silence or fragments of information. Connections back to our history can only be made by the descendant generations talking to each other.

We aim to create a warm and supportive atmosphere to enable us to think about and reflect on our own personal experiences and to encourage learning from each other. The workshop will be facilitated as an experiential process.

Workshop Convenor **Teresa Howard** from UK
with support from **Ulrich Weber** from Germany

Language:
Both English and German

Maximum Number: 15
participants

Workshop Fee:
€225:- or £150.00 [Full board accommodation is
additional costing from €50:- to €60: - per night
for two nights or more]

Registration:
By 14 June 2002 by sending tear-off strip

For further information please contact: Teresa Howard, 9 Westrow, London SW15 6RH, UK.
Phone/Fax: + 44 (0) 208 789 0350 E-mail: TeresaH@dial.pipex.com

Date and Time:
From 16.30 Friday 12 July to
17.30 Sunday 14 July 2002

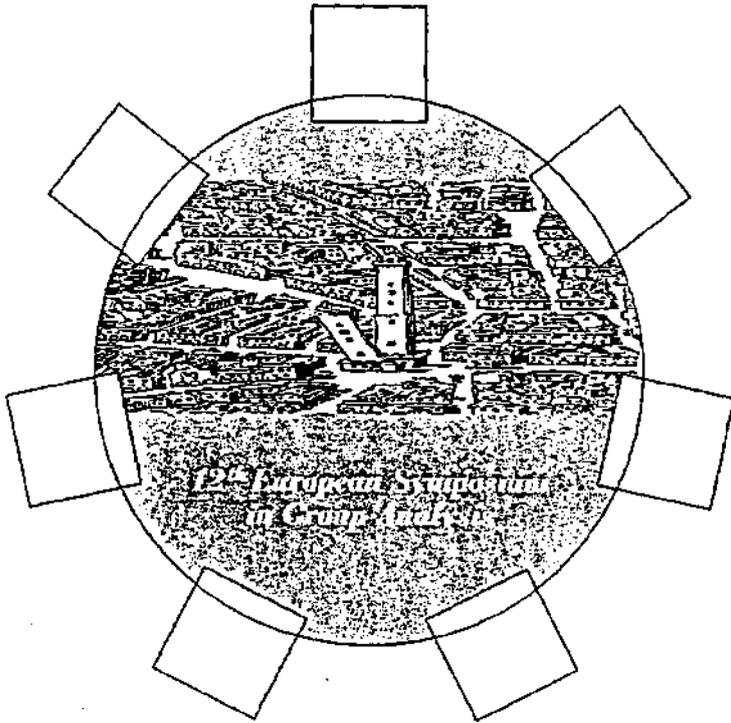
Venue:
Soonwald Schlosschen,
Soonwaldstrasse 30, Mengerschied, Germany
Phone: 00 49 6765/7231
Fax: 00 49 6765/7988
A peaceful setting on the edge of the largest forest
in Germany

Travel details on request

To register please return the tear off slip to the Group-Analytic Society c/o Teresa Howard, 9 Westrow, London SW15 6RH, UK.

I enclose a cheque, with a self-addressed envelope, for £150.00 made payable to Teresa Howard: 'Breaking the Silence' or €225:- to Ulrich Weber: 'Breaking the Silence' for the workshop. [Cost of accommodation to be paid directly to Soonwald Schlosschen.]

NAME (In block letters)	Telephone No.
ADDRESS (In block letters)	Fax No.
	E-mail



THE ECONOMY OF THE GROUP

*The Emergence of Relational Goods •
in Society, Mind and Brain*

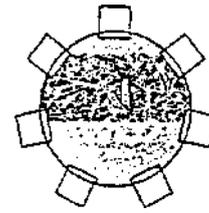
Group Analytic Society, London
Istituto di Gruppo Analisi, Bologna

*26-31 August 2002 University of
Bologna, Aula Magna di Santa Lucia*

Luisa Brunori Chair of the Symposium Sub-Committee

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THE ECONOMY OF THE GROW

*The Emergence of Relational Goods in
Society, Mind and Brain*

12th European Symposium in Group Analysis
26-31 August 2002 University of
Bologna, Aula Magna di Santa Lucia

*Group Analytic Society, London
Istituto di Gruppo Analisi Bologna*

New Economic theories centre on the importance of "Relational Goods". Relational Goods as opposed to Positional Goods are those where the producer-consumer nexus is replaced by an interpersonal network of relationship between providers and recipients of goods and services. We are all both at one and the same time. This exchange relationship does not necessarily have to be mediated by money but by the acknowledgement of the value of the relationship itself. It draws our attention to the idea of the group matrix seen as rich potential with its quasi infinite network of relationship. A network, too complex to be expressed in traditional monetary terms. A network view of Society confronts us with a system of communication both wider and more profound and completely different in terms of complexity and potential for relationship. We talk about a kind of a field of intersubjective relationship that takes place through mirroring. This can lead to the recognition of a relational, "intangible capital" which is able to create positive or negative social environments. The existence of a so called "mirror neuron" recently discovered in our animal relatives takes us back to group analytical neurological roots opening our perspectives towards a kind of group economy even inside our own neurological system.

D

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at

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10.00am - 4.30pm

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Convenor Patrick McGrath M. Inst G. A.

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Tel.: 01234 881617

Fee £55.00 including light lunch

Fee for Turvey graduates, Diploma and MSc Students £40

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GROUP-ANALYTIC SOCIETY (LONDON)

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31st Winter Workshop
London, January 2nd-5th, 2003

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A Foulkesian enactment

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*"Only \what you have experienced
yourself can be called knowledge
everything else
is just information "*
Albert Einstein

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NOTE

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GAS member £ 250

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Cheques should be made payable to:

Group Analytic Society (London)

Accommodation and meals are

not included in the registration fee.

STAFF

Manuel Rodriguez-Vereau (Convenor), Malcolm Pines, Gerald Wooster, Anne Harrow, Zsuzsa Sipos, Ivan Ulric, Elfi Pallis (Administrative Director).

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