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(advertisement)

The 13th European Symposium in Group Analysis

“Between Matrix and Manuals”

Contemporary Challenges in Group Analysis

Group Analysis as a clinical practice, theoretical system and a tool for exploration of group dynamics is currently facing considerable challenges due to the rapid socio-political, cultural, educational and scientific changes in Europe. The symposium will focus upon these challenges concerning clinical group analysis, group analytic research, group analytic training and group analysis applied to societal, cultural and organisational phenomena.

The Symposium is organised by

Group-Analytic Society (London)

in cooperation with

Institute of Group Analysis, Norway

August 8th—13th, 2005

in

Molde, Norway

Further information:

www.gas2005.org

iga@iga.no

Editorial

It seems that *Contexts* in its new format is liked by our members. It is also more practical, because it can be delivered together with *Group Analysis*. We are getting some contributions but by no means enough. We have decided, that *Contexts* would be our main medium for internal communication. Whenever we meet it becomes obvious, that care for our society and we have a lot to say to each other. Let us express more of that care on the pages of *Contexts*. It might take a little effort to express ourselves not by living words, but through written pages, but it does come if we try. We need not produce masterpieces, what we really think and feel counts.

We had some communication about our last Winter Workshop and read about its unusual format and its interesting effects. In this issue we have some more reflections. Some by Teresa, who organised it, and some by a number of the participants. There has been a lot of interest about Earl Hopper's two new books: *The Social Unconscious: Selected Papers*, and *Traumatic Experience in the Unconscious Life of Groups*. We can read some illuminating recollections of their launch from Joseph's Bookstore. Earl's writing is very subjective, and gives us an insight into how an author feels at such times. I am amazed how much he could take in from such a busy day. It is followed by comments on Earl Hopper's latest Books by Joan Raphael-Left. Under Management Committee to Members we can read Kevin Power, our honorary treasurer's wise words. A treasurer is always to be taken seriously, because he watches over our finances, which may not be at the idealistic end of our enterprise, but we cannot do anything without them. He also tells us that more people ought to rejoin, and play an active part in our work: a sincere desire we all share. Heads of other committees, no doubt, will send in their messages for the next issue of *Contexts* as, I am sure, they also want to communicate with our members.

You may also find some comments and news about oncoming events.

I wish you good and edifying reading, and please join in for more communication.

*Tom Ormay
Mary Raphaely*

President's Page

IMPORTANT NOTICE

Please keep 22, 23 and 24 October 2004 free

Dear members of the Group Analytic Society, London,

Following a successful Foulkes Lecture and May Weekend, we had a very constructive meeting of the Management Committee, thanks to the participation of many colleagues, both with their efforts in organising everything, as well as being there.

During that meeting, a proposal was accepted to have a special Study Day to take place before the next AGM of the Group Analytic Society, which will be on 24 October.

The proposed focus of this Study Day will be the identity of our Society in relation to others of similar nature – boundaries between us and societies and institutes concerned with group analysis and group psychotherapy but with different functions.

The aims and objectives of many professional bodies overlap those of our Society, and as a consequence, conflicting relationships can develop between those professional bodies and us.

Some historical reflections will be offered, as well as some projects towards future development.

As you will understand, this event will be of great importance to the Society and the presence of a large number of members will be extremely favourable.

The title for this Study Day has not been decided yet but I wanted to give you all this information in good time, so that you are able to 'pencil it down in your diary' and keep the time free for such an important event.

We believe, first, that the whole group-analytic movement is very important to all of us and second, that our members have a genuine interest in maintaining and developing good relationships with other Associations.

The Study Day will start on the evening of Friday October 22nd and end on the afternoon of Saturday 23. Information on detailed program will be given through next Contexts.

I look forward to us spending a very fruitful day together next October, Meanwhile, I wish you all a happy holiday during the coming summer.

Luisa Brunori

GROUP-ANALYTIC SOCIETY (LONDON)
258 Belsize Road, London NW6 4BT

33st Winter Workshop
In Budapest, Hungary, January 5th—8th, 2005

Body or Mind ?

In the light of neuro-science and in our experience
Who are sitting in the circle?

A preliminary announcement for our next Winter Workshop we are going to have in Budapest, Hungary. As it happens, Hungary together with some other European countries joined the European Union in May 2004. This is going to be a welcoming event for every member of the new, enlarged circle of Group Analytic Society in the new, enlarged circle of Europe.

Since neuro-science came to support the psycho-analytic view of human beings, we have a new, “enlarged” way of understanding ourselves. Now we can put group-analysis on a firm empirical footing. What does it mean to us in practical terms, and also in terms of theory? We have been talking about body language, and non-verbal communication, but now we have a chance to understand more how it all works, how it all fits together in a new embodied group-analytic approach? This is going to be workshop in the real sense, because nobody knows what conclusions we might come to. We bring together neuro-science, body and mind in group-analytic work, by lectures, seminars and groups. This is going to be chance to experience as well as to think.

It is known that people living in the eastern side of Europe earn less than those who live in the “west”. Therefore a different fee structure is applied accordingly. Along the line of Croatia, Slovenia, Hungary, Slovakia, Czech Republic, and Poland, we distinguish the western side and the eastern side of Europe.

Registration fee:

The western side:

Before November:

GAS members: 260 euros
Non GAS members: 300 euros

After November:

GAS members: 300 euros
Non GAS members: 340 euros

The eastern side:

Before November:

GAS members: 160 euros
Non GAS members: 200 euros

After November:

GAS members: 200 euros
Non GAS members: 240 euros

The registration fee does not include accommodation. More information closer to date.

Registration and all enquiries to: registration-hotel@blaguss-congres.hu

Members' Forum

War and Peace

By thinking Beyond Protest and Opposition

And discovering ways to disagree without antagonism

After the workshop, getting back to work and reflections

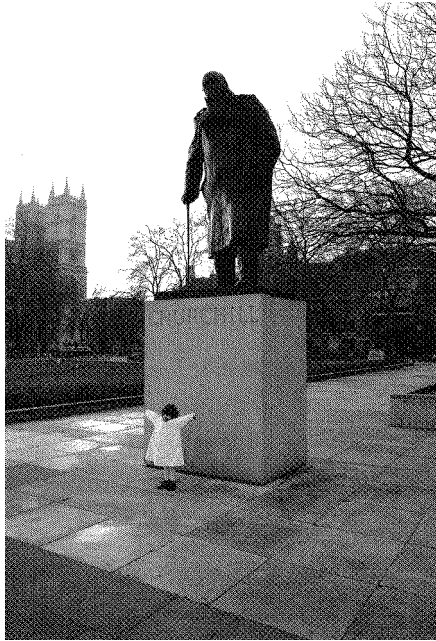
Teresa von Sommaruga Howard, Herb Hahn, Amélie Noack and
Dov Hadari

The snow had fallen the night before and the sun was shining. Everywhere was white, frozen and cold. 16 of us met for the first time after '*Kafee und Kuchen*' by the big wood burning '*Ofen*' in the '*Tanzraum*' buried in the woods. The whole workshop turned out to be a deep experience and difficult to write about.

The workshop followed a general pattern of social dreaming each morning, a presentation, a small group and a large group. There were also films, dialogues about books and a session paper on theory, and small applications groups. We think and feel that we learnt something crucially important so we hope that by sharing something of what the four of us took from it, we will be able to communicate some of the essence of this experience. The hope is that the rest of our generation will get a glimpse of a new possibility for living in our times.

At our first session, we were all invited to share something about ourselves and how we had come to be there. We were then encouraged to draw on our first impressions of each other and risk linking up in exploratory dialogue with an other (others) in the room whom we at this stage felt might be difficult for us to work with – who might even represent an 'enemy'. By being both engaging and challenging, a climate in which difficult issues relating to making war as well as peace could be encouraged to be safely engaged with both in the workshop itself and as explored in relation to other contexts.

Our post-workshop reflections take the form of letters between us.



Card sent by Clare

Photo manipulated by Emma Tempest and Déjà Vu Photography

On 9/1/04 5:05 pm, Amélie wrote:

Dear All

I hope by now you all have arrived back home safely.

I also hope that I got this list of email addresses right, if someone did not get this, perhaps people can pass it on. I am sending you here as an attachment my paper and also the poem as promised.

On 11/1/04 at 3:26 pm Britta wrote:

Dear Teresa

At this very moment exactly a week ago we started in the big group in Soonwald. I am very grateful for your initiative to invite me and also encouraging me to really do this journey: both the outer one and the inner.

I got the papers by e-mail from Amélie that were presented to us by her in Soonwald. I then asked her if she could mail me the names of all the participants. I only know everybody's first names – except

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Paidrigin's (Trish's) and Clare's. I know their surnames as well. Could you please send me the names?

Yes, I was ever so pleased that the organisation was so well done. Very respectful towards all participants I reckon.

On 12/1/04 1:19 pm Liz wrote:

Hi Amélie,

Lovely to hear from you. The poem and especially your paper were very rich so I am going to continue to find them of interest. I was delighted to get these from you, and have managed to print copies for myself. It was a wonderful and rare treat taking part in this workshop.

It may have been a small number of bodies in the room at this workshop, but I feel sure it had and will have much wider ripples. Four of us, Britta, Inger, Trish and I, went for a walk together shortly before leaving on Thursday, where Trish and I spoke of wanting to write a book or books. For years I have toyed with one that might be called 'Velvet Bottom' which would be a revisiting of agonies and joys, and around abandonment and world wars that precipitate much that disturbs the internal, personal, and international dialogue. The title comes from a rare memory of mine of walking in a mossy valley in the Mendips, Somerset, with my mother and so many butterflies, sheer joy, and soft enough to drop a baby safely on it's head. On the recent walk we wondered about something collective, which might even be called 'Fluffy Pink'! I am wondering if I can set myself a two-year project.

Many thanks to all behind, and ahead in so many ways, in producing the War and Peace workshop. I know it has been immensely important for me in trying to integrate the varied strands of history. I thought it was a great challenge, and offered so many gifts for all to share.

On 12/1/04 Clare sent a card:

Dear Teresa,

Whole hearted thanks to you for the workshop. It was tremendously useful and powerful. I felt that you and the other three looked after the group and the whole residential experience from start to finish brilliantly. I'm exhausted thoughtful and enriched and looking forward to the ext time we meet.

On 12/1/04 7:45 pm, Randi wrote:

Dear Amélie, Liz and all others on the mail,
Thank you for the paper, and thanks for a very good workshop. I guess I'll spend months digesting of all.

I visited my mother and asked her about the Resistance – but her memory was very dim, so I probably can't get much more information from her. Just a reminder that you should get the information from the older generation before it's too late.

On 13/1/04 7:41 am, Herb wrote:

Dear Team,
Last night after first day back at home work, visited by archetypal dreams that I have never been aware of accessing before. They seemed to cross the line between Freud and Jung, 'beyond right and wrong. . .the singing field' Rumi. I think this may relate to working with you at a deep level. In particular I am thinking about sibling connections and the work of Juliet Mitchell, and more recently Prophecy Coles about the centrality of sib relationships in a way which Freud's genius did not reach to in his self-analysis. Maybe you have had similar experiences since returning home?

On 13/1/04 1:44 pm Teresa wrote to the staff group:

Dear all,
my overwhelming sense of sleep has been one of waking up in the middle of the night feeling very uncomfortable. The first night I wrote some thoughts about the workshop and realised that I was somehow at war with myself. I went back to sleep after that. Then a good night's sleep with lots of dreams that felt nice but not remembering them and then another restless night. Last night was my first night home and I slept very well. The best for ages.

I now realise that by telling our dreams to each other in the morning we made a bond at a very deep level. We were there with our deepest selves.

When I visited my friends in Germany immediately afterwards, I was met with 'What was the outcome of the workshop?' This question stumped me a bit. But I realised that for me the most important discovery was that our collective unconscious carries an enormous level of socially unacknowledged grief and trauma and it is this state of mind and body that makes living with peace so very difficult.

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On 13/1/04 at 11:10 pm Peter W. wrote:

Dear All,

I would like to add my thanks for the experience ‘in the woods’. Many messages came up from the unconscious and I got pretty close to facing my most existential dream. And thank you all for your patience with my sermons.

On 14/1/04 at 9:03 PM Inger wrote:

Dear All,

Thank you to all of you. I felt and feel revived which I think is hopeful having dealt with such a difficult theme, but of course that is interlinked as we discovered.

On 14/1/04 at 3.46 pm Britta wrote:

Dear All of you,

I am very glad to have met you all ‘in the woods’.

I send you three angels from earth. I am rather tired of the pinkie ones that come from heaven always looking so healthy. These are made of sand brought to the place where I live by the big ice ten thousand years ago.

Amélie, I have studied your paper and find it most interesting. I want to learn more about groups in that perspective.

I still have not left the place in Soonwald and you all totally. I am still landing.



On 14/1/104 at 11:42 pm Peter wrote:

Hej Teresa,

I suppose that you have some days to reflect the success of the workshop in Soonwald – my only ‘bad’ memory (and not only mine) are the very low beds, which some people can find difficult to manage.

The workshop and the subsequent visit to one of my son’s and his inquisitive 19–year-old daughter have given me an idea that I would like to talk to Dov about. Funny question, but whom – apart from Peter with whom I am in touch – of the other men is the older (I look for as close to Peter’s and my age) and could you also help with the e-mail address. If it is more than a whim I’ll let you know more about it.

Thanks (again?) for a good workshop – it sent me thinking, chewing and feeling, painful some of it but good.

On 15/1/04 at 8:40 am Chris wrote:

And thanks to all of you. And for the reading, the suggestions, the ideas and the feelings.

A magic workshop.

I keep on seeing of the muddy path after the thaw.

On 17/1/04 1:27 pm, Herb wrote to the staff group again:

And I keep drawing on the experience and ‘telling’ about it. For me there are two overlapping themes – the workshop and what the participants brought and received and our ‘sib linkages’ and how they evolved and maybe the . . . social dreaming (including at our staff meetings) . . . was the bridge.

On 17/1/04 1:40 pm Amélie wrote:

Dear All

Yes, it is amazing! I am finding myself to tell others about our co-operation with such enthusiasm, it was really great!

On 18/1/04 10:50 am, Dov wrote:

Dear all,

I feel so amazed and moved reading your correspondence, feeling so close to you. I hope that time and distance will not harm this connection.

On 21/1/04 6:18 am Herb wrote:

Our workshop gave time and space for the unbearable and when it was engaged with to some extent borne together, the pain was faced. Creative possibilities began to emerge, even some love and transformation.

We bonded more as elder and younger sibs than as parents and children both in our staff group and our staff group as a whole, with the membership. And we were sad to leave. At a much deeper level, thinking of the very first dream brought to our Social Dreaming Matrix on the first morning of our workshop (And it is the first which often has the deepest message because it declares the central theme): The siblings were in danger of fratricide. I think that this is what had to be avoided/bypassed/superseded because good co-operation between siblings was so desperately needed in lieu of (the absent or damaged) parents.

Sometimes the only hope of survival, actual and/or psychological, is via siblings. Our society now is aching re-traumatised by the knee jerk sequel of September 11th. Our prime minister and the president of the most powerful nation on earth allied themselves to act on the illusion or is it delusion that the ultimate danger to our survival were the ‘others’ . . . ‘strangers’ and ‘foreigners’ . . . ‘them’ who are ‘all evil’. (And ‘we’ who are all good and for whom our noble ends justify any means). And, so they led us in perpetrating more evil as if it was for a good cause: to save the world.

The process is archetypal. Men go to war. They need to. They do. It’s part of their/our/my humanness as old as time. It is how it was from the beginning: rape, fuck, conqueror sow seed as well as grow sperm, protect and build. These are stereotypes generalised from all beings internal bisexuality and always a matter of degree but they are being reactivated now at a very deep level by the current betrayal of our ‘parental’ leader/s who take us to war as a way of conquering evil but actually promoting evil by doing so.

Consciously fighting evil is exposing us as primitively vengeful by taking two eyes for an eye and two teeth for a tooth¹ post September 11th. An inability to mourn and to think deeply has

¹ The phrase an ‘eye for an eye’ is usually misunderstood. It was originally an injunction to take no more retribution than one eye for one eye or one tooth for one tooth at a time when it was common to exhort maximum retribution. The point was to find ways of making reparation instead. It appears that we have learnt nothing in the 5000 or so years since those early biblical times. Interestingly the Hebrew bible also makes it clear that when war is imminent a Jew has an injunction to ‘make a serious call for peace’.

caught us up, consciously or not, in grandiosity, greed, projection of the negative, denial of our own implicated part in the reason for being attacked. The inequalities in the world are well documented, yet the moral high ground is hypocritically taken and the finger pointed at the evil ones. As in the poem ‘Last time it was the Jews . . . , the communists, . . . gypsies, . . .)’ . . . the Serbs, the Hutus, the blacks, the whites...till NO ONE is left. The corruption of power and those empowered does spill out all over; and its counterpart ‘fundamentalism’ which finds one form of tragic expression through suicide bombing is also corrupt. Perversity is pervasive (while love lurks on the back burner) and our a lone, frightened, Blair-Bush-Boss single parent, rather than coming to grips with it (facing the terror within, discovering good enough partnering), mourning and facing the pain; goes it alone and adds more fuel to the primitive processes of retaliation. Thus we are deprived of the opportunity of eating from the tree of knowledge and bearing its developmental consequences.

In the press today we learn that universities are primarily about the fees to be paid and the money to be earned from the degrees gained. It’s a financial investment system like buying into blue chip shares. It seems to be nothing to do anymore with knowledge, wisdom or the apprehension of beauty. In these texts human life is inferred to be primarily all about monetary return. The ‘bottom line’ – ‘purpose of life’ is to make money. . . .Asylum seekers steal our jobs and cost too much. Old people need pensions that cannot be afforded because there are too many of them. Love and care must be exclusively measured in terms of cost. Profit controls the guillotine and decides who and what shall be axed. What ‘counts’ is what can most easily be counted.

In our workshop, we mirrored this societal nightmare. We initially approached it to also ‘learn’ but when we discovered that we more or less worked for ‘nothing’ (no money), it became a labour of ‘love’. We mourned. We shared OUR terrible dreams and owned them between us. We were terrified but supported each other and did not run away. We then could begin to mourn and in the process we rediscovered the values of connectedness at an emotional level.

Our ‘parents’, the Group-Analytic Society, appeared to let us down. In the early planning, it felt as though we were only wanted for the money we could bring in. We fantasised that they only brought us in at the last minute (in the event sadly too late for some

who wanted to come to make the arrangements) when there perhaps were no more ‘profitable’ offers. I can see now that ‘they represented aspects of my damaged post-Holocaust internal parents’ which seemingly placed you and me as brother and sister in the middle between ‘the parents’ and the ‘children’. This fantasy maybe inspired and provoked you and I to dig deep and re-discover the warmth and love and creativity (also of course inherited from our parents. . . their parents) and evoke it in Amélie and Dov who were both deeply touched and became similarly inspired. I think you and I were more like elder sibs than parents because it was so hard to draw on the ‘parents’ that we felt let down and even at . . . painful moments felt . . . set-up to fail by; leaving us temporarily, spiritually and aesthetically leaderless/parentless.

In the wider context, our churches are riddled with uncovered ‘abuse’ while the powerful parochial debate focuses, not on serious protection or even better healthy prevention, but on whether to allow ‘outed’ committed homosexual partners into senior leadership roles. Strange priorities, never mind the abused children as long as our leaders are ‘officially’ straight, never mind mourning, never mind praying for those who have gone astray, never mind our communal responsibilities to develop our ways of rearing in a way which is ‘better’ that faces the nature of humankind and openly engages and struggles with it as does the protagonist in Coetzee’s ‘Disgrace’. Our damaged internal parents and external leaders need help, healing via grieving and mourning. And the siblings – all of us as sibling – need to lay aside their passions to take on the task.

It is no accident then that in our search and wondering in these desert(ed) times, we turn to each other as sibs. . . this may not turn out to be ‘enough’ – we still mourn the absent parents and suffer from their damage as they suffered before them. Perhaps we can only enter the singing fields via the killing fields. There is no short cut. This too is the theme I now glimpse in Coetzee’s ‘Disgrace’ of facing one’s own failures and hoping to find even just one single ‘true’ note. In our workshop we all found some respite and now find ourselves ‘back’ with a bump

And another puzzle, if children do better with two parents, why do therapists of groups and families so often work as singletons and maybe this even applies to ‘individual’ therapy. If orphans need foster parents, don’t those of us who are damaged and have not experienced good enough parenting need two concurrent therapists??? Strange thought.

On a wider scale, don't we need co-leaders in all walks of life: Institutions, Governments, Trainings, even Workshops. For me the concept of co-leading with you has been the best experience I have ever had in this field though I do feel/know that you did most of the work and indeed brought in most of the participants but maybe it is not about less and more that's too arithmetical. It's the quality of both our experiences that counts and how others experienced us both each of us and us as a couple and foursome. There is a field beyond numbers and how much does it cost and make profit. It is the inter course that counts not how much each brings but that each brings and needs something essential from the other to varying degrees and in varying ways.

On 11/2/04 Liz wrote:

Herb has raised something very meaningful to me about the need for two parent/therapists in groups, and I feel how lucky we were to have either two sets of parents, or four siblings, in the staff group. Maybe the symmetry was important as a stronger container for dealing with such unequal traumatic histories. Quite a Jungian completion – four. From one, to two, to a witnessing analytic third, and then to wider dimensions with four.

On 26/1/04 6:48 pm Peter W. wrote:

Dear All,

To help me to sort out at least some of the impressions I took home from the workshop I have written a few lines for CONTEXTs. [See 'The Peace that Passes all Understanding'] In connection with preparing myself for the workshop I wrote down some points which I think cover some areas of what must happen before we will have peace in the world. It seems all totally impossible, but whoever thought a hundred years ago a good many of the things we live with today?

The workshop has helped to focus again on an old idea – I will send you that text as well. It would be absolutely great if you could help me find participants. My idea is to find British-French-Danish-Dutch-German-Austrian-Israeli participation.

I hope the bees keep humming, wish you a good week and would be happy for any comment.

On 24/1/04 3:59 pm Amélie wrote:

Dear Dov

I am back in the daily swing of things, but still hold a very clear feeling of the extraordinary sense of co-operation between us four. I carry that sense with me that emerged between us that it is really possible to make a difference; to others and oneself, to a small group and to the world, and that feels really rewarding.

Does this make sense?

On 28/1/04 at 2.52 am Britta wrote:

Dear everybody,

Since Peter wrote down his thoughts and send them to us I thought I would do the same so here comes my contribution: [See ‘Some thoughts after meeting in the woods’]

On 1/02/04 Dov wrote:

Dear Teresa, Herb and Amélie,

Although being busy, and returning to my domestic local turmoil, I enjoyed very much reading all the reactions and reflections about the workshop.

The workshop seems to have so many impacts on all of us. It is a pity that I probably don't have Amélie's poem in my e-mails.

I just wanted to add to the interesting exchange of writings that I came to the workshop ready for a war (as a stranger, non-European, not a group analyst, Israeli etc.) and to my relief I found a lot of peace – within the staff and within myself – at the end of the workshop.

I really wish to continue our work together.

An endnote:

While we were at Soonwald, the snow melted. The beautiful white world gave way to dripping water, mud and slush.

(advertisement)

Breaking the Silence Mending the Broken Connections



Summer workshop of the
GROUP-ANALYTIC SOCIETY (London)
in the Hunsrück, Germany

16 to 18 July 2004

Those of us born to family who lived through the 'Nazitime' were born to grapple with their experiences. These previous generations could have been **soldiers, survivors, victims, perpetrators, rescuers, bystanders or followers** anywhere in Europe but unable to tell us about these times. Instead **silences or fragments** were our legacy. What cannot be spoken about often has an indelible impact on subsequent generations so many of us have spent our lives trying to make sense of what lay 'beyond words'. It is never easy to speak about what 'should remain hidden' but **connections** to our lost histories can be made by descendant generations meeting and talking together.

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 von Sommaruga 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 €55:- to €65:- per night

Registration:

By 30 June 2003 by sending tear-off strip

Travel details on request.

Date and Time:

From 16.00 Friday 16 July
to 16.30 Sunday 18 July 2004

Venue:

Soonwald Schlösschen,
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 100km
from Frankfurt.

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

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

I enclose a cheque for £160.00 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
Schlösschen.]

NAME (in block letters)

Telephone No.

ADDRESS (in block letters)

Fax No.

E-mail

Psyche Matters at Joseph's Bookstore 'Breaking Free'

1 April 2004

©Earl Hopper, Ph.D

Earl Hopper, Ph.D., is a psychoanalyst, group analyst and organisational consultant in private practice. An honorary tutor at The Tavistock and Portman NHS Trust and a member of the Faculty of the Post-Doctoral Program at Adelphi University, New York, he is the author of many books and articles, and an internationally renowned lecturer and teacher. Earl Hopper is also a past President of the International Association of Group Psychotherapy and a past Chairman of The Group of Independent Psychoanalysts of The British Psychoanalytical Society.

This is a tough audience. You represent such a mixture of backgrounds, professions, and, I suppose interests. Also, I am convinced that most of you have come to speak rather than to listen, which gives this event a certain coloration or atmosphere. Thus, I have decided to make rather extended introductory remarks rather than try to summarise my books, although during the course of the evening I will draw upon the main arguments and data in them.

When I last spoke at Joseph's Bookstore, shortly before Chanukah and Christmas, I concluded my remarks about *The Social Unconscious: Selected Papers* (Hopper, 2003a), the first book I published last year, with a comment about the last chapter, 'On the Nature of Hope in Psychoanalysis and Group Analysis', in which I defined hope as the ability and willingness to exercise the transcendent imagination. I concluded my talk with a joke about my mother and myself, the Queen and her knights, and about Passover. Afterwards it occurred to me that I did this somewhat unconsciously. Actually, I mixed up the seasons and the holidays. I should have related my talk to Chanukah and Christmas and to winter time. Clearly, I had jumped the gun. In talking about this with Michael a few days later, I realised that I had preferred to think about hope,

Passover, Easter and spring rather than despair, Chanukah, Christmas and winter. Unfortunately, but understandably, people usually deny that Christmas and Chanukah have much to do with despair. They celebrate the light rather than dwell on the darkness. It is a matter of emphasis, of course, because one set of issues and celebrations are absolutely meaningless without an awareness of the other. However, it is also possible that I wanted to have another event, about the questions that are at the foundation of *Traumatic Experience in the Unconscious Life of Groups* (Hopper, 2003b), the second book that I published last year. (Incidentally, this book has a sub-title: *The Fourth Basic Assumption: Incohesion: Aggregation/ Massification or (ba) I:A/M*, which may explain why the book is selling so well.)

I think Michael realises that a bookshop plus a café is the closest I have come to a synagogue, at least in many years. Our discussions on Sunday mornings are a bit like *Two Jews on a Train* (Biro, 2001), a great collection of Jewish jokes around this particular theme. Or two Jews at the back of a synagogue discussing secular matters. Of course, I spend a lot of time at The Institute of Psychoanalysis and The Institute of Group Analysis and at other organisations in our profession, but these spaces do not offer quite the same ambience. Institute coffee is always ‘instant’. Café Also’s coffee is pretty good.

In the spirit of group analysis, we decided to open up our dialogue. As usual, Michael and I struggled over what we would call this event, because the ‘whole thing’ is encapsulated in a title and in the process of thinking about one. I told him about an article that I had just read in ‘The Hidden Child’, the Newsletter of the Hidden Child Foundation®/ADL. It was about a recent conference in the United States called ‘The Legacy of Hope’, concerned with the effects of the Shoah on the third generation. I shared my anxiety about the very question of a third generation, and about how even grandchildren might be used inadvertently in the service of the Holocaust industry (Finkelstein, 2000). I also recounted an article in the Newsletter about a survivor who more or less refused to mourn and to discuss her experiences with her daughter, the author of the article, but who instead made the Hebrew word ‘*kadima*’ into a motto for herself, her family and her friends. *Kadima* means ‘forward’ and implies ‘forward march’ (Klein, 2004). I said that somehow or another psychoanalysis in this country, and maybe elsewhere too, or at least that form of psychoanalysis which is in the

ascendancy, had overlooked the importance of *kadima*, possibly because psychoanalysts had not been able to take in the lessons of Existentialist Psychoanalysis, which is a very important element in the theory and practice of group analysis. It is difficult for psychoanalysts to learn from group analysts and, for that matter, from several of their own most creative *paisanos*, like Laing, Main, and Rycroft, to name but three colleagues who are no longer with us but whose work helped to shape the development of psychoanalysis and group analysis.

Over a third cup of coffee Michael started to argue the case for the importance of mourning. He said that he thought that ‘you people’ (and he meant psychoanalysts and group analysts such as myself) could hardly get enough of it. Mourning is all you do. It is virtually an ethical obligation. After a few educated references to Santyana and others who stressed that people could not and would not remember the past were doomed to repeat it, we decided to call the event ‘Breaking Free’. We both realised that we meant breaking free from our own personal pasts, as well as from a great deal more than this.

The questions that are at the foundation of *Traumatic Experience in the Unconscious Life of Groups* are also at the foundation of Passover, Easter and spring. How can we break free from the chains of traumatic experience, which always involve mental and emotional slavery, in the sense of being caught and trapped by our compulsion to repeat and to re-enact previous – if not necessarily the original – traumatic experience? Traumatized people are so often like actors who have no alternative but to perform particular parts in particular plays over and over again, like puppets of ancient puppeteers, with very little scope to interpret their roles. The internal world of a traumatized person is like hell itself. Surely, this is what Sartre was trying to convey in ‘No Exit’. However, spring stirs us to hope that this time things will be different. Perhaps new, perhaps better, perhaps the door will be open or a door will open. Perhaps a new generation will not be compelled to repeat the experience of their elders. In other words, ‘Let my people go. . .’, the demand made by Moses to Pharaoh, not once, but several times, had and still has a multitude of meanings.

Forty years in the desert, the time between leaving Egypt and entering the Promised Land, was not only about becoming strong enough for battle. After all, during this time Moses not only took delivery of the Ten Commandments, but also had to deal with his

brother Aaron. The ethical and moral principles of the Ten Commandments are living and should be living. However, they are very often experienced as dead, because they are taught to us in an authoritarian and ritualised way, and speak of power rather than authority. Perhaps I can bring a couple of the most important commandments to life.

The Ten Commandments are based on the edict that we should love our neighbours as we love ourselves. (This is not the first commandment, which is interesting in itself, but I want to leave this point to one side.) Actually, 'neighbours' are categorised into family, tribe and strangers. It is a matter of degree, that is, of the mix of blood and propinquity. However, in the New Testament Jesus takes pains to clarify to Matthew that even strangers should be loved as we love ourselves. Of course, there are different kinds of love, and Moses and Jesus were referring to a mature loving attitude and not to a more intimate sexual love.

Very early on it was realised that these ethical and moral principles were easier said than done. During the next thousand years or so, in most European cultures, people realised that the Ten Commandments and later interpretations of them had to be supplemented and supported. Many proverbs were conceptualised and put into poetic forms in order to emphasise behaviour, not only feelings. And not only words, although verbal behaviour was distinguished from other kinds of behaviour. In addition to loving your neighbours as you love yourselves, it is important to do unto them as you would be done by, and to say unto them and about them as you would have them say unto you and say about you as well. Much later, Charles Kingsley (1863) wanted us to model ourselves after Mrs Do-As-You-Would-Be-Done-By. Wouldn't it be great if we could all be water-babies? This is the Golden Rule of the conscious mind, certainly within the Judaic/Christian and Western traditions, and from what I can tell, it is the Golden Rule for mature people at all times and in all places. It is a universal ethical and moral principle of feeling and action towards other people.

The development of ideas and institutions of citizenship have supported this universal moral and ethical principle. Despite all sorts of inequalities, those of superiority and inferiority and of inclusion and exclusion, we are all citizens, and, therefore, equal in the eyes of the law. As citizens, we have both rights and obligations. We have also developed the idea of the 'moral community', which

implies that we believe that we should be judged with the same degree of stringency and according to the same interpretations of the law. These social achievements of citizenship and the moral community are not perfect, but neither are they to be held in contempt. The willingness of the majority of people in democratic societies to foster these ideas and institutions gives me cause for hope and optimism.

What is the problem, then? What stops us from behaving according to the Golden Rule of the conscious mind? From loving our neighbours as ourselves? From doing as we would be done by? From loving according to an image of the human family? The 'human family' is often a matter of idealisation rather than reality, so perhaps I should ask 'What stops us from loving according to an idealised image of the human family?' Clearly, these are questions of enormous scope and complexity. I can only touch on a few aspects of possible answers to them, but these are the kind of questions that we should at least be thinking about together.

On a personal 'level', our psychological integrity is based on a degree of splitting, denial and projection into A.N. Other, whether in parts or in a whole, and whether into one person or several, who become a depository of all that is felt and believed to be the excluded and the inferior. On a group 'level', this process is supported and amplified by the development and maintenance of in-groups and out-groups, of inferior groups and superior groups, who are ranked in terms of economic, social and political power. These groupings are often supported by matters of race and ethnicity, partly in terms of the visibility of their distinguishing characteristics. Race and ethnicity have not always been important, but class and status have been the main ways in which people have organised themselves, especially as their societies have increased in size and complexity.

Citizenship and the moral community seem to require non-citizens, who range from strangers to foreigners to slaves and to barbarians. Clearly, there is a deep-seated need for 'others'. Our civilisation may even depend on our having certain thoughts and feelings towards others that we are forbidden to think and feel towards ourselves. It must be acknowledged that sometimes, civilisation depends on the enactment of such thoughts and feelings, but perhaps less often than our mostly male leaders tell us. In any case, 'Us and Them' is a matter of vicious circles on both a personal

level and a group level. Of course, we have to remember that from the point of view of 'others', we too are others.

In terms of my specific work, there is no doubt that traumatic experience, involving profound helplessness and terror – the fear of annihilation, which is ubiquitous in traumatic experience, makes all of this very much worse. Some people and some groups need A.N. Other very much indeed. In fact, they hate themselves so much and are so frightened of hatred from others that they develop forms of narcissistic self-love in the service of self-soothing, self-healing, and self-protection. However, only very rarely does narcissistic self-love actually work. You continue to feel horrible, unlovable, inadequate and unworthy, and tend to seek reassurance that you are other than you feel yourself to be. In other words, traumatised people can not love others as they love themselves, because they do not love themselves at all. Or to put it another way, they do love others as they love themselves, which not very well. It follows that if you hate yourself so much that you can only love yourself in a reassuring way, you can not oblige the main ethical and moral principle of our tradition. In fact, the Ten Commandments of the unconscious mind are based on the Code of Hammurabi, or on the talion law of an 'eye-for-an-eye and a tooth-for-a-tooth'. You may recall that Charles Kingsley also had as a foil to his main character a woman called Mrs Be-Done-By-As-You-Did.

These distinctions are of course matters of degree. In one way or another we have all been traumatised. We have all suffered the loss of love, abandonment and damage. We have all known the fear of annihilation. The universality of such experience is the basis of our capacity for empathy and for making identifications with all members of the human family. Nonetheless, although all narcissism is about traumatic experience involving loss, abandonment and damage, only some of us have been defined by this experience. Very few of us have trauma tattooed on our arms.

How do people deal with this kind of experience, and, hence, with being trapped in the unconscious mind and caught by its processes? Psychoanalysis and group analysis have taught us some of the answers to these questions. In addition to identifying with the aggressor, and to attempting to turn passive into active, traumatised people and groups feel compelled to repeat their traumatising experience. They have to capture other people, and force them to join in their compulsion to repeat their traumatic experience. At the deepest level they need to evacuate, to attack sadistically, and to

control their objects. But above all they need to communicate their experience of trauma, of the loss of love, abandonment and damage. If you are so damaged that you can not symbolise your traumatic experience, then you can not have a language to talk about them, to describe them, and to communicate to other people what you have experienced. The process of narration can only be accomplished through enactment, that is, through behaviour and action, and not through words and language. Not self-conscious enactment, but compulsive enactment of the original trauma. The dominant motive force for traumatised individuals and traumatised groups is to seek others in order to perpetrate what has been done to them.

This process is not confined only to the original victims and perpetrators of social trauma. It does not stop when the last of a generation of victims and perpetrators have died. This process is transgenerational. Children and children's children are filled with deposited representations of what soon becomes chosen trauma, and they, too, are doomed to repeat experiences that they themselves have not even had. Some are doomed to be revengers, and others to be compulsive mourners and repairers. Time and death do not bring freedom.

Before I suggest a few activities and policies that might help us to break free from this transgenerational cycle of trauma and revenge, which is hardly confined to Christians and Jews, I would like at least to indicate the basic themes in *Traumatic Experience in the Unconscious Life of Groups*. In this book I argue that as a consequence of traumatic experience and, hence, the fear of annihilation, traumatised people create groups with distinctive patterns of interaction, normation, styles of communication, styles of leadership, followership and bystandership, and styles of thinking and feeling. More specifically, as a consequence of their sense of fission and fragmentation in oscillation with their sense of fusion and confusion of what remains of their shattered egos with other people who might be of help to them, traumatised people create groups who are characterised by states of aggregation in oscillation with states of massification. Aggregation is like group gravel, and massification is like group basalt, or like fried whitebait compared with gefilte fish. When massification prevails, those people who try to stand out or to resist this process of building pseudo-morale and simplistic sameness, are likely to be scapegoated, subjected to severe and prejudiced moral judgements, and ultimately excluded from the rights of citizenship. As scapegoats, they are also subjected

to anonymisation, peripheralisation, banishment and even assassination, although character assassination is much more common than actual assassination, which is not necessarily less painful. These processes are 'located' in particular roles, which certain kinds of individuals are highly likely to personify. The most severely traumatised people are likely to be trapped by the suction of these roles, and they are likely to become the perpetrators of the next generation. I discuss these processes in terms of what I call Incohesion: Aggregation/Massification or (ba) I:A/M, which I regard as the fourth basic assumption in connection with Bion's theory of three basic assumptions, which is known to many of you. One of the main features of groups who are under the sway of Incohesion is the formation of contra-groups, ghettos and enclaves, based on the use of encapsulation and disassociation which are the main forms of defence against the fear of annihilation. In sum, traumatised people create traumatised groups with distinctive processes through which their members are supported in the traumatising of others who in turn create another generation of victims involving an endless creation and recreation of A.N. Others.

The fourth basic assumption of Incohesion is ubiquitous in all traumatised social systems, ranging from societies to organisations, to groups, to families. For example, we see this in Institutes who purport to train people for the psychotherapy profession. Many of these Institutes are struggling to redefine themselves for the 21st Century in the face of multiple challenges ranging from better drugs, and better forms of short term therapy, as well as over-training. This has led to a multitude of poorly trained helpers who the public are unable to distinguish from those who are really well trained, and perhaps even over-trained for most of the work that they now do. We see the dynamics of Incohesion in hospitals for the severely mentally ill, in prisons, and in agencies for the treatment and support of survivors of the Shoah and other social trauma, which are usually unstable, troubled organisations. We also see these processes in certain societies, such as Israel, Northern Ireland, and South Africa, to name but three, and, thus, it is ubiquitous within their component systems.

What can we do to break these vicious circles? Michael is always saying to me 'Please don't tell me that the answer lies in long analyses, or even long group analyses'. I am not going to say this, because I am too realistic about the limitations of these forms of so-

called ‘treatment’, including those limitations caused by limited resources. But, as banal and as naïve and innocent as this sounds, my answer to the question of ‘What we can do?’ is that we can and should talk about it. Just as we are trying to do this evening. In small, median and large groups. In small and intimate spaces, and in larger more anonymous ones. Truth and Reconciliation activities in South Africa may be a bit of a public relations exercise, but actually they are one of the greatest achievements of the 20th Century. It is not so easy to get people together to talk in this way. How have these so-called ‘primitive’ people been able to manage such a phenomenon? Is it far fetched to suggest that we need to promote dialogue within community settings such as schools and places of worship, using modern technology and modern means of mass communication? ‘Question Time’ on the BBC is virtually unique, although similar events occur in ‘town meetings’ in America. However, in my experience, the large groups sponsored by the Group Analytic Society and The Institute of Group Analysis and their affiliated organisations, primarily in Europe, are especially important, and offer a model for the kind of dialogue that I am proposing. I would like to say ‘It’s good to talk’, but I am afraid that you will think that I am quoting Bob Hoskins and Maureen Lipman. Of course, I am not suggesting that we come together to talk about the weather.

I am suggesting that we engage in a kind of *afikoman* process. As many of you know, the *afikoman* is the middle of the three *matzos* that are required for the conduct of the Passover Seder, in which the leader of the Seder breaks the *afikoman* into two halves, using one half for the next step of the Seder, and hiding the other half for use later in the evening in order to complete the Seder ritual. In fact, the Seder can not be completed without the other half of the *afikoman*. Moreover, traditionally the children at the Seder are allowed to find or even to steal the *afikoman*, and to negotiate with the leader of the Seder for its return in exchange for money or gift. This is a complex process, but to my knowledge a compromise is always reached. The demands of the children and the demands of the leader and the elders are somehow always satisfied, or at any rate they reach a compromise. The ‘whole’ is needed. The ‘other’ part must be found. It can not be crushed or ignored. However, many Jewish families who have a Seder know that fantasies of what would happen if the *afikoman* were not returned are commonplace. Children and adults

are tempted to hold out until the bitter end. Clearly, the destructiveness inherent in making excessive and uncompromising demands is contained in a ritualised way. Although this makes light of the horrendous predicaments of traumatised people and traumatised groups, which is hardly my intention, it does offer insight into the importance of dialogue, negotiation and compromise. The reintegration of the *afikoman* requires that two sets of people try to recognise one another's needs and try to satisfy them.

So . . . in answer to questions about how to move from the Golden Rule of the conscious mind and the Golden Rule for traumatised people in general to the Golden Rule of the conscious mind and to the Golden Rule of more mature people in general; from psychological and social paralysis, rumination and lamentation to reflection, contemplation and authentic mourning; from regression to progression; from despair to hope; from the basic assumption group to the work group, I want to make some extremely modest proposals. We are obliged to forgive but not to forget. Actually, we are obliged to remember *in order* to forgive. Forgiving demands that we try to understand others as ourselves, and understand ourselves as others, who in so many ways have been constructed by ourselves. We are tied to others through so many kinds of social, cultural and political ligaments, including the ties of language. Dialogue is based on a shared universe of discourse, and when it does not exist we must try to develop it. This must be our first step. Undoubtedly one of the main topics of our dialogue will be grief, both mutual and solitary (Isn't strange how closely related are the words solitary and solidar(ity)?) In brief, by the group you have been hurt, and by the group you can be healed.

I began my remarks tonight with a reference to the nature of hope in psychoanalysis and group analysis, which I have defined as the ability and willingness to exercise the transcendent imagination. I have argued that traumatised people and traumatised groups are unable and unwilling to love their neighbours as themselves, and, therefore, that they are under great pressure to do unto others as they have been done by. However, this is not inevitable. I am incurably optimistic but maturely hopeful. I know from my own experience as a psychotherapist of traumatised people, both those who have experienced individual, idiosyncratic trauma, and those who have been victims of massive social trauma, that under certain circumstances they can engage in highly committed and very successful reparation. Such achievements are extremely difficult,

but they are certainly possible. Many relate to their own children and the next generation in general in a way that reflects their determination not to pass on their own traumatic experiences and those of their ancestors. Many of our best healers are wounded healers. Many of our most illuminating and profoundly insightful creative poets and novelists and other artists have been able to make creative use of horrendous experiences. Through authentic dialogue with others it is possible to break the transgenerational cycles of perpetrators and victims. Of course, attempts at reparation and forgiveness are not always successful, but experience has taught me never to give up, to resist despair, and to commit myself to the view that although a hopeful attitude exposes one to disappointment, it also ensures the possibility of intense pleasure offered through the healing process, that is, the process of becoming whole.

I hope that we can explore these ideas in our discussion. In closing, I want to draw your attention to the next S.H. Foulkes Annual Lecture on 14th May, entitled ‘Trauma and reparation: mourning and forgiveness – the healing process of the group’, to be presented by Dr Ivan Urlic. Lord John Alderdice will be the respondent. On 15th May, the Society will be sponsoring a Study Day in order to consider the lecture and the response to it. Under the chairmanship of Dr Luisa Brunori, the President of the Group Analytic Society, Coline Covington and I will introduce a discussion of some of the main themes of the Lecture and Response, followed by participation in small and large groups. There will be a party later in the evening at the Freud Museum. Maria Canete is the convenor of this event. Flyers and application forms are available here in Joseph’s Bookstore.

Finally, you might appreciate a bit of trivia that I picked up from the Internet. Today is April Fool’s Day. This was a scheduling coincidence. April Fool’s Day commemorates the culmination of eight days of celebration of the New Year, which prior to 1582 in France was ruled to be on 25 March. After 1592, when the Gregorian Calendar was introduced, New Year’s Day was deemed to be 1 January. However, many people did not receive this news for several years during which they continued to regard 25 March as the first day of the New Year, and to mark this with celebrations for a week or so. For them, 1 April continued to be the first day of the first month of a new year. They were regarded by people at the centre of the Society, those in Paris I presume, as fools. I would say that yes, they were fools, but certainly they remained loyal to the

Old Testament in which it was clearly stated that the New Year began with the month after Passover, which was the first month of spring, which always marks a new beginning.

Reference:

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SCIENTIFIC COMMITTEE – EVENTS CALENDAR 2004

‘MEET THE AUTHORS’ series

JUNE 22, (Tuesday), **BOB LIPGAR 8:00pm**

JULY 20, (Tuesday), **OLEKSANDRA KHMELEWSKA**

Both these lectures will take place at the IGA, London,
1, Daleham Gardens, London NW3

SEPTEMBER 20, (Monday), **GORDON LOVRENCE**

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MANAGEMENT COMMITTEE – October 22–24

ANNUAL GENERAL MEETING – OCTOBER 20

DECEMBER: WINTER WORKSHOP: Tom Ormay

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Comments on Earl Hopper's Latest Books by Joan Raphael-Left.

Earl is regarded as the most authoritative commentator on the Social Unconscious. His latest books: *The Social Unconscious* and *Traumatic Experience in the Unconscious Life of Groups* are very important for Pa – illustrating the subtle and continuous intermingling of psyche and soma, political and cultural aspects of social reality both in the consulting and elsewhere.

I think that it is crucial to locate publication of these books in the Time/Space matrix of the here and now – of the current socio-economic, political and therapeutic ideological climate of diminishing interest in psychoanalysis as a therapy-of-choice while its kudos in the academic world has never been higher. These books therefore serve as timely reminders to psychoanalysts who are notoriously prone to privilege the psychic over the material world, and to neglect obvious sociopolitical vectors – a reminder that there can be *no place beyond society and no time before culture*, which permeates us from the very beginning. The nature of that beginning is at the core of all psychoanalytic theorising, yet the respective weight attributed to internal and external variables differs from school to school.

The British Psychoanalytical Society comprises three different schools of thought under one roof – *Kleinian*, *Contemporary Freudian* and *Independent*. Coexistence of these three groups is a constant reminder of the multifaceted nature of 'Truth' and how our own theoretical perspective determines what we seek.

Each group provides an answer to the pivotal question: '*how does an infant's mind come into being within the context of the nuclear family?*' In all three viewpoints, psychic development is seen to occur within a relationship; however, ideas about its nature and formation vary. Despite cross-fertilisation, each group maintains a distinctive stance, which crystallised during and in the wake of, the 'Controversial Discussions'. Emphases differ – on intra-psychic, interpersonal and inter-psychic complexities. I suggest that this spectrum of somewhat overlapping yet distinct models may also be

seen as offshoots of various developmental hypotheses which Freud himself proposed at different times about formation of psychic reality. These range from primary narcissism to primary relatedness – delineated into beliefs in innate selfhood and internally generated unconscious phantasy and narcissistic projections, to ego mediation between internal structures and accommodation to external ones, or primary identifications with unconsciously internalised unconscious transmissions in object relations. I suggest theoretical differences have repercussions on 3 levels:

- Beliefs about *infantile endowment* determine and inform psychoanalytic prescriptions for optimal *parental provision*.
- Different conceptualisations of *pathogenesis*, often resting on a developmental model, in turn define the nature of *illness*.
- Finally, the two factors – baby & carer and phase specific pathological manifestation – interlink to create a particular paradigm of *analyst/patient therapeutic exchange* informing each group's specific *psychoanalytic praxis*.

Earl, a past president of the Independents (now the Group of Independent Psychoanalysts) is offering us **another model** that encompasses intra-psychic, interpersonal and inter-psychic complexities, set in their specific space/time context and personal, group and social matrixes.

We cannot escape the sociocultural. For example: Winnicott startled his colleagues by claiming 'there is no such thing as a baby' – without a caregiving mother. Drawing on my own perinatal work I want to take it even further back and say '*there is no such thing as a fetus*' – without the sociocultural. From consultations with primary health carers and traditional midwives on six continents I can say that long before conception, the idea of a baby is invested with the future parent's own fantasies, projections and socially primed expectations which are both personal and culturally specific. In fact we tend to forget that a woman's body is itself a cultural product and even the seemingly universal physiology of pregnancy is clearly affected by local dietary customs, normative expectations, fertility treatments and birth practices. The fetal environment too is affected - the *food* the pregnant woman eats flavours the amniotic fluid, the *pace* of maternal life determines rhythms of sleep, waking and the nature of her movements, affecting fetal activity; the *sounds* of daily life filtered through the maternal container are culturally

determined, as are the expectant mother's *unconscious representations* which form the matrix of future relating.

How the newborn is greeted, what happens to the *cord* and *placenta*; whether *colostrum* is imbibed or discarded as poisonous, or replaced by honey-water, dextrose or milk formula; how the baby is wrapped, spoken to, weighed – these are all forms of cultural appropriations of the newborn which occur well before a baby's mouth even meets the mother's nipple.

Similarly, despite psychoanalytic idealisation of the mother-infant 'symbiotic dyad', even the most insular pair is embedded in a social community, informed by cultural representations of women within a socio-political and economic system that also formulates and determines expectations of maternal care, the quality of educational and career ambitions; provisions of maternity grants, unpaid leave or no time off work. In addition there are various degrees of ongoing state interventions and surveillance - medical, educational, and childcare provisions in addition to monitoring prescribed parental interactions.

Thus from birth, the busy world of the womb rapidly spreads out to include the wider community beyond the domestic milieu. But this indicates more that expanded object relations. *The infant's self is actually constituted through the mind of others*. As Earl Hopper indicates – the mind is a product not of the brain but of a dynamic force-field of interacting humans. In other words, the child's developing selfhood is formed in intimacy of a social nature – his/her emotions primed by and refracted through the interchange with primary carers, and the more varied these are, the more complex the formative matrix. When they remain static and unprocessed, these early relationships and the traumatic experiences they represent, continue to operate blindly within us into adulthood. We create internal organisations to defend ourselves against primitive anxieties and use others to recreate and enact scenarios from our inner world. Furthermore, throughout our lives we continue to be shaped by significant interactions within compelling social forces and what Earl (and Durkheim before him) call 'constraints' – both restraining and facilitating whether we are aware of these arrangements or not. And, conversely, as our unconscious fantasies, anxieties, internal constructs and pathological organisations are played out, we affect both individuals and social systems beyond our inner worlds.

What I am stressing here is not only the internalised reflection of society within the self – but the self infused with and created out of

the social, primed by the Social Unconscious. The unconscious nature of these makes them difficult to think about but as an example we might take a look at how urbanisation and industrialisation and recent sociocultural trends affect our most intimate interactions:

- Changes in social organization to smaller nuclear families and age-stratified social grouping not only affect the family structure, but have emotional consequences in the next generation. I suggest that lack of intimate contact with babies while growing up results in *fewer opportunities for active processing* of our own infantile experiences in the presence of a younger sibling, cousin or unrelated baby. This then means that in early parenthood, when our adult resources are most in demand we are flooded by reawakened unresolved infantile issues.
- Furthermore, unlike traditional societies where extended families and multiple caregivers mitigate the parents' confrontation with non-verbal helplessness and exposure to primal substances – in Westernised societies, the solitary mother and child couple have no such buffer and develop an unusually intense dyadic relationship which is then further exacerbated by irruption of the unmetabolised archaic forces.
- Since the late 60's female based contraception has led to an illusion of control over reproduction, resulting in postponement of childbearing. A massive industry of Reproductive Technology has arisen to counteract the declining fertility and obstetric risks in older women, which in turn lead to false hopes and disappointments and in cases of success, to new kinship patterns & ethical dilemmas
- Modern day educational parity and sociocultural changes have created a discordance between *maternal ambitions* and the *needs of babies* which have changed little over the millenia.
- Conversely, economic recessions & mass male unemployment mean more involuntary *full-time fathers*, changing the persistent pattern of female primary care.

I could go on . . . but finally, to come full circle, we may say that psychoanalytic psychotherapies have themselves come into being to counteract these rapidly changing, bewildering, overstimulating and inhibiting interpersonal and intrapsychic forces, by offering a safe place and time to explore the dual psychosocial nature of the

unconscious – in both its struggle for representation and its resistance to being known.

In conclusion, in recent years psychosocial changes have occurred within the psychoanalytic project itself. Not only has the focus shifted from *reconstruction* to the *lived experience* within the consulting room, but there is growing awareness of the *social nature of the clinical encounter* – no longer a solipsistic individual coupled with a knowledgeable analyst, nor even two people interacting, but the interplay of transference-countertransference emotional configurations in the co-constructed psychosocial reality alive and pulsating between them. In British Pa this concept of *Intersubjectivity* was spearheaded by members of the Independent group and furthered by Earl's work. Finally, Intersubjectivity in the consulting room has implications for treatment. We have become aware that it means recognising the trilogy of *neutrality, anonymity and abstinence* as unattainable and illusory goals. But, as Earl illustrates in fine detail in these two books, it also means accepting the unconscious therapeutic dialogue between analyst and patient as multifaceted social-subjects. And, of a therapeutic group as product of the intermingling '*here and now, there and then*' psychosocial attributes and constraints of all participants, however asymmetrical or non-reciprocal these may be.

This is a complex lesson to bear in mind, and his books, with their brave and candid clinical examples, serve as a valuable reminder for us all.

Management Committee to Members

Dear Tom,

As the current editor of Contexts, may I congratulate you and Luisa and Mary on the new format for Contexts! This is a change that augments the public face of the Society, complementing and contrasting with that of the Journal.

Now that I have been co-opted Honorary Treasurer for about ten months, I need to let our membership know of the critical situation with the Society's funds. Our membership for 2004 has fallen again so far, and we are now well down in membership to what the Society had only two years ago. This year we have about 335 members of all categories. As you know a very large amount of our funding comes directly from members' subscriptions. Without these subscriptions the Society would, financially speaking, fold within at most two years. That the Committee has been planning such an initiative as the new face of Contexts despite great perturbations within its structure and administration says much for what exists. It may to many look a straightforward thing merely to change how a newsletter is printed, but you as editor know that such an apparently simple change does not arrive without anxiety and great difficulty!

Speaking from my position as Treasurer, may I ask those who first joined the Society as student members to step up their membership to Full Membership category once they have graduated in their professional capacity to practise. I have noted that a number of those members have continued paying a student rate well after they have graduated. This phenomenon applies not only to those who may have struggled financially to pay their way through to graduation but also those who commenced and completed their trainings as senior members of the NHS. This is not equitable to those who are pleased and proud to become Full Members of the Society, and not equitable to the Society itself which in its way contributed to their eventual graduation through whatever training they burnt their way.

And the Society is still here for new and established members. What can be the purpose of the Society, now that one is graduated and allowing group-analytic thinking to permeate one's work? This is a debate that has continual relevance for face-to-face dialogue among members as well as through the pages of Contexts. There can be no Society – or IGA or any other training or professional body – if there is no or insufficient funding. Yet this is to anchor the debate to the bottom of the sea rather than look at what we might achieve and work towards which takes us towards the surface and “fresh air” thinking; emphasising far too much about the lowest common denominator among us rather than the highest common factor that draws us together in debate, dialogue and professional activity and exchange.

One major status that the Society provides for all who train - and I think that is a main plank of our membership – is a place and forum which stands outside of everyone's transference to their training organisation. In joining and working in the Committee and its sub-committees, for its workshops and symposia, study days and evenings, members can shed that (stifling?) influence of the training body that provided nourishment while expecting conformity to sometimes unclear, even unannounced expectations of relation to itself. The thing that makes democracy work is participation. Joining the Society Committee provides all who do so with a de facto, living experience of the surprising nature of democratic participation. It is never what you think it ought to be, yet it is what makes larger society work, and makes our own Group-analytic Society work too.

I would like through this letter, and as a personal message to you written in haste in order to reach you for the deadline of printing – I hope this does not appear three months later than I expect – to ask, entreat, all Society members to recruit one further member each in the current year.

This is a hastily written letter to you, Tom, and raises more questions than ever it might answer. While my immediate concern is funding, there is an ineluctable link between funding and all activities in which the Society engages. And the Society is its members or it is nothing.

Best wishes from,

Kevin Power
Honorary Treasurer.

EVENTS

SHAPING THE FUTURE BY CONFRONTING THE PAST: GERMANS, JEWS, & AFFECTED OTHERS

A Working Conference

September 3–8 2004

Platres, Cyprus

This Working Conference provides a unique experience for anyone whose internal or external life is overcast by the shadow of the Holocaust and its multiple aftermath. It is the *fourth* group relations conference dedicated to the exploration of the feelings, fantasies and relatedness of Germaneness, Jewishness and Otherness and how they are played out in the interrelations between groups within the conference. Previous conferences took place in Nazareth, Israel and Bad Segeberg, Germany. It is a specially designed adaptation of the group relations model developed by the Tavistock Institute, which represents a unique integration of psychoanalytic understanding and open systems theory. It is eminently suited to the difficult task of exploring the painful residues of enmity, animosity and persecutory fantasies and relatedness of one group with another. The aftermath of the Holocaust, the burdens of anti-Semitism and other persecutions and extreme forms of violence, are all related to the ways in which groups perceive each other. The exploration of such cruelties and their long lasting effects is immeasurably helped and enabled by the presence of the Other, the object and perpetrator of cruelty and suffering.

The Venue: The conference will take place in Platres, a beautiful village in the Trodoos Mountains on the island of Cyprus, which till recently has known ethnic persecution and extreme forms of hostility. The Forest Park Hotel, a four star hotel, provides the setting with full board accommodations.

The Staff: The conference will be directed by Dr. Anton Obholzer together with an international staff, highly qualified in group relations work.

The Membership: The conference is designed to accommodate 60 members. As in the past, it aims at psychoanalysts, psychotherapists and allied professionals, but interested others are equally invited to participate.

Further information will soon be available in the web page of the Sigmund Freud Center of the Hebrew University of Jerusalem:
<http://micro5.msc.huji.ac.il/~freud>

(advertisement)

**German Psychoanalytic
Association (DPV)**

**Israel Psychoanalytic Society
(IPS)**

**German Psychoanalytic
Society (DPG)**

**Israel Association of
Psychotherapy (IAP)**

**OFEK
The Israel Association for the
Study of Group and
Organizational Processes**

PRELIMINARY ANNOUNCEMENT

**Shaping the Future by Confronting the Past:
Germans, Jews and Affected Others**

*A Working Conference
To be Held in
Platres, Cyprus
September 3-8, 2004*

*Under the auspices of the
Sigmund Freud Center
For Study and Research in Psychoanalysis
The Hebrew University of Jerusalem*

For further information please contact:

Liat Glassman, Sigmund Freud Center, Faculty of Social Sciences, The Hebrew University of Jerusalem, Mount Scopus, Jerusalem 91905, ISRAEL.

Tel. 972-2-5883380 **Fax.** 972-2-5322132

E-mail msfreud@mscc.huji.ac.il.

More in site: <http://micro5.mscc.huji.ac.il/~freud/>

Invitation

Dear Colleagues and Friends,

On behalf of the Organizing Committee, we cordially invite you to participate in the **2nd Regional Mediterranean Conference** of the International Association of Croup Psychotherapy.

After Zadar, it is a privilege and an honour for the Hellenic Association of Croup Analysis & Psychotherapy to host this conference **in Athens, 1-5 September 2004**, right after the Olympic Games.

The theme of the conference is «**Olympism, Group-Trans-cultural Matrix and Brain Plasticity**» including hot current topics that affect us all. Olympism means harmony of body and psyche, concord and unity, morality and emulation as well as ceasefire and peace. Athens is recognized as the birthplace of Democracy, justice and Theatre and represents the proper site to have such a debate.

Mornings are devoted to plenary sessions, round tables and small groups, to elaborate on theoretical and experiential issues; afternoons to panels, median groups and on-going events with informative and enriching clinical material and early in the evenings we will have the opportunity to participate in the large group. In this way, we will exchange various points of view and share the different experiences of theoreticians, clinicians and researchers throughout the world.

Greece has a reputation of hospitality towards people of all nations. Situated at the crossroads of oriental and western influences and cultures, including and integrating them, it formulates a unique identity or better idioprosopia, becoming all the more attractive.

We want to add to this conference an important cultural dimension. During your stay you will also be able to take advantage of guided tours of highly reputed historical and archaeological sites, as well as art museums.

We look forward to welcoming you in Athens in September 2004.

Co-Chairs
Margarita Kritikou
Vassilis Menoutis

2nd Regional Mediterranean CONFERENCE
Astir Palace, Nafsika hotel
1–5 September 2004, Athens

To be sent **ZITA CONGRESS AND TRAVEL,**
by fax, by post or by e- mail to: 1st km Peanias-Markopoulou Ave.
190 02, PO BOX 155, Peania
Tel: +30 210 6641190
Fax: +30 210 6642116 , 6642958
e-mail: info@zita-congress.gr

REGISTRATION & HOTEL ACCOMMODATION FORM

Please complete (typewritten or capital letters): Mr Mrs

Surname Name

Profession/Speciality

.....

Address

Zip Code City Country

Tel Fax e-mail

Registration Fee please choose category
 Registration Form and payment to be sent to ZITA Congress & Travel

Categories	Before May the 3 rd	Before August the 2 nd	After 1 st of September
Specialist	€400	€450	€550
Member of a 5 persons group	€350	€400	€500
Other life scientist	€300	€350	€500
Art participants			
East Europeans	€250	€300	€350
North Africans			
Students	€200	€250	€350
Accompanying persons			
One Day ticket	€200		
IAGP member (one day ticket)	€150		

RESERVATION OF TOURIST PACKAGE

TOURIST PACKAGES

Hotel	Category	Single room	Per person in double room
Nafsika Hotel	De Luxe	€1032	€576
Extra Overnight		€258	€144

- Single, quantity Double, quantity
- Arrival Date /09 / 04, Departure Date / 09/ 04 Extra Overnights
- ⇒ 50% advance payment of the total amount of the tourist package upon receipt of the registration form
- ⇒ Settlement of the remaining amount to be settled by 06/08/04

Cancellation policy / Registration

- Written cancellation received by the 2nd of August 2004 will result in a refund of 60% of the total amount.
- Written cancellation received after the 3rd of August 2004 will have no refund.

Cancellation policy / Tourist package

- Written cancellation received by 15th of July 2004 will result in a refund of 50% of the deposit.
- Written cancellation received by the 2nd of August 2004 will result in a refund of 40% of the deposit.
- Written cancellation received after the 3rd of August 2004 will have no refund

OPTIONAL TOURS

Tours	Date	No. of persons	Cost per person	Total
Half Day Athens tour			38	
Half Day Sounion tour			25	
Delphi full day tour			65	
Argolis Full day tour			65	
One day cruise			65	

PAYMENT	Registration Fees
	Advance Deposit Tourist Package
	Optional Tours
	TOTAL

- I have instructed my bank to transfer the amount due with no cost to the beneficiary, to Zita Congress & Travel S.A., Account No, **101-00-2320-002890 of Alpha Credit Bank**, with the indication “name + 2nd RMC ”.
- Bank cheque (no personal cheques or Eurocheque) payable to ??? Congress & Travel S.A.
- Postal Cheque payable to ??? Congress & Travel S.A.
- Authorization:** I hereby authorize Zita C & T S.A. to debit my credit card with the advance deposit, the amount of and also the settlement by 06/08/04 for the total of the above mentioned services
- Visa
 - Diners
 - Euro / MasterCard

Number

Expiry Date

/

Card Holder Signature Date

ENCLOSURE

- Photocopy of my bank transfer
- Bank Cheque
- Readable copy of my credit card (Visa, Diners or Euro/MasterCard)

(advertisement)

Breaking the Silence Mending the Broken Connections



Sommer Workshop der
GROUP-ANALYTIC SOCIETY (London)
im Hunsrück, Deutschland

16. – 18. Juli 2004

Viele, deren Familien durch die Zeit des Nationalsozialismus geprägt worden sind, haben sich mit Erfahrungen abzumühen, die in den Ereignissen dieser Zeit wurzeln. Die betroffenen Familienmitglieder in der Zeit des Nationalsozialismus können Soldaten, Überlebende, Opfer, Täter, Befreier, Mitläufer oder Zuschauer an irgendeinem Ort Europas gewesen sein, die über ihre Erfahrungen nicht reden können. Sie geben ihr Schweigen oder Fragmente an die nachfolgenden Generationen weiter. Totgeschwiegenes hat oft eine dauerhafte Wirkung auf nachfolgende Generationen. Viele aus den nachfolgenden Generationen, haben sich daher in ihrem Leben bemüht, dem eine Bedeutung abzurufen, was verborgen hinter den Worten unserer Angehörigen spürbar ist, die die Zeit des Nationalsozialismus erlebt haben. Es ist nicht leicht über die Dinge zu sprechen, die im Verborgenen bleiben sollen. Doch Beziehungen zu verborgenen Aspekten unserer Lebens- und Familiengeschichte können von nachfolgenden Generationen durch Begegnung miteinander und Gespräche hergestellt werden.

In einer warmen und offenen Atmosphäre wollen wir es ermöglichen, über die eigene Erfahrungen nachzudenken und im Austausch voneinander zu lernen.

Workshop Veranstalterin ist **Teresa von Sommaruga Howard**
aus Großbritannien
unter Mithilfe von **Ulrich Weber** aus Deutschland

Sprache:

englisch und deutsch

Teilnehmer:

max. 15 Personen

Kursgebühr:

€225:- oder £ 160.00

[Übernachtung mit Vollpension

kostet zusätzlich zur Kursgebühr

€55 bzw. €65:- pro Person und
Übernachtung]

Termin:

Freitag 16. Juli, 16.00 Uhr
bis Sonntag 18. Juli, 16.30 Uhr

Tagungsort:

Soonwald Schlösschen
Soonwaldstrasse 30,
D – 55490 Mengerschied,
Deutschland.
Telefon: 06765/7231 Fax:
06765/7988

Weitere Informationen erhalten Sie bei Teresa von Sommaruga Howard, 9
Westrow, London SW15 6RH, UK. Telfon/Fax: + 44 (0) 208 789 0350
E-mail: teresah@dial.pipex.com

Anmeldung: Bitte senden Sie den folgenden Abschnitt an die Group-Analytic
Society c/o Teresa von Sommaruga Howard, 9 Westrow, London SW15
6RH, UK. Telephon 0044 (0) 208 789 0350
E-Mail: TeresaH@dial.pipex.com

Fügen Sie ihrer Anmeldung einen Scheck für die Kursgebühr über £150.00
an Teresa Howard: Breaking the Silence“ oder über 225€ an Ulrich Weber
Breaking the Silence“ bei. [Unterkunft und Verpflegung zahlen Sie bitte
direkt an das Soonwald Schlösschen.]

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ADRESSE (in Druckschrift)

Fax No.

E-mail

International Calendar

The new role of CONTEXTS, as it has been described elsewhere, provides us with many exciting possibilities. One of them is to provide you with information about many events relevant to group analysis, which are occurring anywhere in the world.

For this new venture to succeed, we very much need your help. Please send any relevant information to tomormay@axelero.hu as soon as possible, and keep us updated!

DREAMING AND DREAMTELLING – MEETINGS BETWEEN THE PRIVATE AND THE GROUP”

will take place between the **9–11th of July** at the basis of the Neuroses and Somatoform Disorders Clinic, **Ukrainian Research Institute of Social, Forensic Psychiatry and Drug Abuse, M.Kocubinskogo str. 8-a, 1st Road Clinic Hospital**. Official organizer: “Institute for Social Researches and Psychocorrection” (public organization). Prof. Oleg Chaban is head of this Department and co-founder of this public organization. It will be a **3-days Workshop** for specialists in GA, and medical students of the Faculty for medical Psychology National Medical University. The workshop includes participation in small experiential groups (Ukrainian conductors, the number of participants is limited), three 1,5 hour Workshops for the participants of the small groups (Robi Friedman), two lectures: “The Dream in Group Analysis: containing the Exciting and the Threatening» and “Dreamtelling as a Request for containment and influence: Partnerships with the Unconscious.” (Robi Friedman), and a middle or large group at the end of each day.

THE 3RD CONFERENCE OF SOCO Stockholm Group Conference on Social Issues Under the Auspices of IAGP 8–12 August 2004 Stockholm, Sweden

14th WORLD CONGRESS OF THE WORLD ASSOCIATION FOR DYNAMIC PSYCHIATRY WADP Inc. Bern An affiliate of the Worldpsychiatric Association XXVIIth International Symposium of the German Academy of Psychoanalysis (DAP) e.V. Neurotic and Personality Disorders Psychopathology and Treatment Different Approaches Different Paradigms September 22–26, 2004

EASTERN GROUP PSYCHOTHERAPY SOCIETY . NYC,
Nov 5 and Nov 6,
Annual Conference including Plenary Sessions, Large Group sessions,
Institutes and workshops.
For further Information write:
EGPS Conference, PO Box 20686, Huntington Station, NY 11746–0861 or
egps@optonline.net

CLINICAL CHALLENGES IN GROUP ANALYSIS
The 13th European Symposium of Group Analysis
August 8th–13th ,2005
Molde, Norway
Group Analytic Society (London) and
Institute of Group Analysis, Norway

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

(advertisement)

**OLYMPISM, GROUP-TRANSCULTURAL
MATRIX AND BRAIN PLASTICITY**

The 2nd Regional Mediterranean Conference of IAGP
1st – 5th September 2004, Athens, Greece

organization

Hellenic Association of Group Analysis & Psychotherapy

auspices

International Association of Group Psychotherapy
Hellenic Psychiatric Association
website:www.zita-congress.gr/psychotherapy

Conference Accommodation in London

Visitors attending events held at 1 Daleham Gardens, London NW3 5BY might find it convenient to stay nearby, i.e. in Hampstead or Belsize Park. London hotels need to be booked well in advance and by credit card.

Hotels (at between £60 & £95 per person per night)

The Swiss Cottage Hotel at 4 Adamson Road, London NW3, has been well recommended by members who have stayed there in the past. They offer us a special rate of £60 for a single room: when booking, ask for Alex and say that you are a Group-Analytic Society member. (Swiss Cottage Hotel, Tel. 0207 722 2281),

Dawson's House at 72 Canfield Gardens, London NW6, is a small, rather basic hotel at the cheaper end of the local price range. It is situated, two minutes from Finchley Road Tube Station and 15 minutes walk from Daleham Gardens.
(Dawson's House Hotel, Tel. 0207 624 0079).

The House Hotel at 2 Rosslyn Hill, London NW3 1PH is a more pricey, but rather nicer place less than five minutes from Daleham Gardens.
(The House Hotel, Tel. 0207 431 8000, Fax 0207433 1775)

The Forte Hotel at 215 Haverstock Hill, London NW3 4RB is a Trust House Forte chain hotel in the same area with all major hotel facilities.
(The Forte Hotel, Tel. 0208 70 400 9037)

Langorf Hotel at 20 Frognal, London NW3 6AG
Good, comfortable hotel, with all facilities.
0207 794- 4483

Alternatively, here are some numbers of hotel booking agencies you can use:

0700 080 8800
0207-309 5500
0207 388 4443

Bed & Breakfast Accommodation

We cannot recommend any specific Bed & Breakfast address used by our members in the past, but there is an agency which will find you a B&B in any chosen area. Prices start at around £45 per night.

(London Bed & Breakfast – 0207-586 2768).

If you prefer to stay in Central London, please keep in mind that the central tourist areas, i.e. Bayswater, Marble Arch and Oxford Street, are about 40 minutes from Daleham Gardens by either taxi or tube (you will have to change tubes to the Northern or Jubilee Line).

HOSPITALITY IN LONDON

The multi-cultural nature of our society provides a unique opportunity.

If you would be interested in hosting a colleague for a night or two

or

are visiting London and would like to stay with a colleague

contact Mary Raphaely (GAS) fax: 020 7602 7421

81 Gunterstone Road London W14 9BT

email: mary@raphnet.dircon.co.uk

Name:
Address:
Telephone number:
Email