Group-Analytic Contexts

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Newsletter of
THE GROUP-ANALYTIC SOCIETY
International

Editor: Peter Zelaskowski

GAS INTERNATIONAL MANAGEMENT COMMITTEE

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Editorial

Over the years, since I entered the world of group analysis, I've been aware that Birmingham, the city in which I was born and bred, was at the heart of the group-analytic story, what with Northfield, the home of the celebrated and seminal 'Northfield Experiments', being a suburb of Birmingham. Borrowing heavily from football, while it might be milking it a bit too much if I start singing "it's coming home, it's coming home, group analysis's coming home", it's fair to say I'm delighted that the upcoming GASi Winter Workshop is to be held in Birmingham in what has survived of the original psychiatric hospital and that the connection between Northfield and Birmingham can be made clearer. The thing is, from time to time I have asked a few GAs if they knew where Northfield was and was usually met with the furrowed brow or blank stare of failed presumption.

Hollymoor Hospital, where the Northfield Experiments took place during the second world war, opened in 1905. Built on a farm, it was originally built as an annexe to the other nearby major psychiatric hospital on the outskirts of Birmingham, the Rubery Asylum, both around 6 miles south of the city centre. Birmingham's first 'asylum', which later became a prison, was built during the 19th century at Winson Green, near to the city's centre. I imagine Foulkes and his peers' journey to Hollymoor, to this then peaceful semi-rural setting, must have felt like a significant-enough distance from the heart of the city, like Northfield was another place beyond the frenetic crush and filth of this vast heavily industrialised city. Perhaps this partly accounts for the generalised lack of awareness of Northfield belonging to Birmingham.

My involvement in organising this workshop has caused me to reflect upon these vast institutions that were once on the margins of all our cities. The deep and lasting connection to the local community, left by a vast psychiatric hospital such as Hollymoor, is something I have glimpsed as I have been working on organising the workshop. Forums filled with painful and fond memories, stories of hauntings and the link to the Hollymoor Community Church, who refused us use of the original chapel of the hospital through fear of alienating current church members, some of whom were ex-inpatients and carry painful scars from their time in the hospital. I remembered my own experiences of growing up in another suburb of Birmingham, Erdington, in the shadows of one of Birmingham's other major psychiatric hospitals, Highcroft. As children we were often told this is where we'd end up if we didn't behave ourselves. A Polish uncle of

mine passed away in Highcroft, after years of chronic depression. I'm very interested to see what stories emerge from within our group-analytic community as some of us revisit Northfield. I hope we can include some of them in a future issue of Contexts.

This issue of Contexts, however, continues with a Berlin theme, as four of the contributions here, by Earl Hopper, Wendy Schaffer, Sara Kalai and Kalliopi Panagiotopoulou were originally presented there. John Hook's piece was written as a follow-up to his workshop in Berlin, exploring the impact of sexual boundary violations on psychotherapy, as he seeks to build on the work started there. Howard Edmunds' contribution here adds to the March 2017 issue of Contexts which focused on reflective practice in organisations. Einar Gudmundsson makes a proposal for a new term: 'group-ology'.

To all readers of Contexts, I wish a happy and prosperous 2018. I look forward to meeting some of you in Northfield, Birmingham.

Peter Zelaskowski

President's Foreword

Dear Fellow Members,

It is impossible to imagine the different ways in which we all find our ways through the turning of the year. Whatever form of break you are having, I hope that it is peaceful and rewarding.

In January, the GASI Management Committee will have its first full, face-to-face meeting, since the Berlin symposium. This will take place on the Friday before the Winter Workshop, in Birmingham. It will be followed by an MC Awayday, in London on the Sunday. These meetings will give us an opportunity to think about the different forms of individual commitment, and the different motives, which bring us together to manage the Society.

It is a fine group of individuals, who together make up the MC - a group which promises to be able to manage the Society, effectively. However, looking at the world in which we are living, the task of surviving and developing requires more than maintaining established arrangements. In many spheres, we find broken institutions, inadequate systems and exhausted ideologies. Every sphere of life is touched by a sense of crisis, yet we scarcely have a language that enables us to grasp the character of our difficulties. The need to defend positions that have been hard-won in the past and which are now, in many cases, threatened takes precedence over the painful task of acknowledging the extent to which we are lost and feel at a loss. Grappling with this is the task of the whole membership.

At the Winter Workshop, we will be returning to the place where some of the roots of GA were planted. It will remind us of the war and one of its outcomes - the creation of a welfare state, which would become an important context for the future development of group analytic psychotherapy.

On the Saturday after the workshop, there will be the first Quarterly Members Group, in London. I am still hoping to hear from members who are interested in creating parallel members' groups in other centres. Please write to me if you would like to discuss this.

In May, we will be treated to our ex-President, Robi Friedman's Foulkes Lecture. I'm very much looking forward to hearing and discussing what he has to tell us.

In July, the Summer School has as its title, 'Between Generations'. This is an important theme for the whole Society. In order to survive and to thrive, we will have to do more than maintain the institution in its familiar forms, which is what the MC is primarily tasked with achieving. We must allow new generations to inform and

influence us. In GASI we have a freedom, not always possible for training bodies; this is a freedom to experiment, take new initiatives and share and discuss these with fellow members.

Contexts is the ideal place to do it.

David Glyn
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Be a Contexts Writer!

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

Contexts welcomes contributions from GASi members and non-members on a variety of topics: Have you run or attended a group-analytic or group psychotherapy workshop? Are you involved in a group-analytic or group psychotherapy project that others might want to learn about? Would you like to share your ideas or professional concerns with a wide range of colleagues? If so, send us an article for publication by post, e-mail, or fax. Articles submitted for publication should be between 500 and 5,000 words long, or between one and ten A4 pages. Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even witty or funny, a short piece that is a report of an event, a report about practice, a review of a book or film, a reply to an earlier article published here, or stray thoughts that you have managed to capture on paper. Give it a go!

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

Length: Full length articles; of up to 5,000 words, should show the context of practice and relate this to existing knowledge. We also accept brief contributions which need focus only on the issue at hand: brief descriptions, reviews, personal takes of workshops or events attended, humorous asides, letters and correspondence.

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

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

help also extends to English speakers who may need help and advice about the coherence and organisation of a piece of work.
Writing for Contexts is an ideal opportunity to begin your professional writing career with something that is informal, even witty or funny, a short piece that is a report of an event, a report about practice, a review of a book or film, or stray thoughts that you have managed to capture on paper. Give it a go!

Now that Contexts is a digital publication only, the deadlines are different. We are now able to receive your writing up to only a week or so before publication.

- For publication at the end of March: March 15th
- For publication at the end of June: June 15th
- For publication at the end of September: September 15th
- For publication at the end of December: December 15th

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Laurent is a psychoanalyst based in London. Originally from France, Laurent is associated with the 'Nouvelle Faculté Libre' in Paris. Laurent started the Foundation Course in Group Analysis last October and is very interested to qualify as a group analyst in the coming years. Laurent is currently conducting some research on Hysteria. Prior to moving to London, Laurent was living in Asia and France.

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Alessandra Furin
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Alessandra is 40 years old. After graduating in psychology she enrolled at Coirag and became an individual and group psychotherapist. At that time she worked with Dorothy Oglethorpe, a student of Foulkes' and a GASi member. Moreover, for quite a number of years she was the verbal observer in therapy groups conducted by Dr. Angelo Silvestri. She lives and works in Padua, a town near Venice, in Italy. Currently, works in private practice and deals with BPD and severely ill patients. Previously worked in a mental health institution where she conducted group psychotherapy with patients with personality disorder for many years. Attends the third year of training at the Società Psicoanalitica Italiana, a component society of the International Psychoanalytical Association. On the editorial staff of the Italian journal "Gruppi" (groups) in charge of the *Observatory* section: Coordinates a group of Coirag students mainly dealing with the study of international literature on group psychotherapy and empirical research on groups. Monthly takes part in a group on dream-telling led by Robi Friedman. Decided to join GASi after attending the last Symposium in Berlin where she enjoyed the culturally challenging atmosphere.

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Psychologist (Master of University of Darmstadt), worked as an IT-Consultant for eight years at Accenture (named Andersen Consulting before) in Munich, Frankfurt and Zurich, then for another eight years in the same role at UBS Switzerland in Zurich. From 2011 in education as a psychoanalyst at the Psychoanalytical Seminar of Zurich (PSZ), starting from 2014 group analysis training at the Seminar of Group Analysis Zurich (SGAZ). Also from January 2014 on first clinical job at a psychiatric day clinic where mainly patients

with chronic pain diseases are treated - doing individual as well as group therapy there. Married, with two children, age 13 and 11.

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A life coach passionate about making a difference and encouraging positive change. Holds an NLP Practitioner certification, for which she trained with the co-creator of the neuro-linguistic programming (NLP) science, Richard Bandler. In June 2018 I will be graduating from an Executive Masters Degree in Consulting and Coaching for Change, held jointly by Said Business School and HEC Paris. Currently certifying as a trainer of Robbins- Madanes Strategic Interventions and Radical Forgiveness with Colin Tipping. Taking short courses in Compassion Focussed Therapy (CFT). Also a keen promoter of anti workplace bullying initiatives for banking institutions, managers and employees. Her mission is to increase animal welfare and speak for those very special creatures that do not have a voice themselves. Through my Happy Puppy charity, organises charitable initiatives to raise funding and provide the necessary goods (food, medical supplies, shelter) for dogs in dog homes as well as to stray dogs in the UK, US, Poland and Cuba.

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Robert started life as a dyslexic chartered accountant. He is a lapsed psychosynthesis therapist and has a post graduate diploma from the central school of speech and drama in musical theatre. He writes songs

and has a diploma from the contemporary school of music in guitar, and is an associate of the london school of music. He founded and runs the arts stables in london and is a keen painter. His interests lie in synthesising analytical group work in a transpersonal and humanistic context, to harness its creative expression. He is undertaking the foundation course currently at the IGA.

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David Woodhead, PhD has worked in health and social services for more than 25 years. He is interested in large group processes and is currently working on whole systems change in towns and cities across England to tackle multiple disadvantage and reduce inequalities in health. He is a trainer, evaluator and writer. Twitter: @davestanpat;

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The search for the perfect Foulkes Lecture venue

By Linde Wotton

In response to the lively debate amongst GASI members about the organisation of the Foulkes lecture, particularly in the online forum, the MC set up a working group headed by me and composed of members who had indicated a willingness to help to look for a suitable venue for the next Foulkes lecture in 2018. These were: Julia Borrossa, Mike Tait, Carmen O'Leary (Membership Secretary) and our Administrative Manager Julia Porturas, who has a great deal of experience and expertise in organising GASI events.

Our task was to find a venue that was easily accessible to our overseas registrants and those from outside London, as well as within. It had to meet the necessary requirements and not be too costly as we wish to be as inclusive as possible. Our needs are quite specific: for the Friday evening lecture we need a hall with up to 250 seats, possibly with teared seating and with audiovisual support. Also, an adjacent area for the drinks reception and book stall; for the Study Day on the Saturday, a lecture hall with a capacity of up to 140 with audio visual facilities and which can be reconfigured for a large group. Besides that, we need 7 rooms for median groups and a space suitable for lunch and refreshments.

The working party spent several weeks in June and July contacting venues, making enquiries, discussing options and then visiting venues in August.

Many members had been very attached to the Brunei Gallery at SOAS, as the venue for the Foulkes lecture, feeling at home in the university setting in Bloomsbury - even if the space for the drinks reception was rather cramped! Unfortunately for us, SOAS now has its own events on Friday evenings and cannot let us have the space.

So we looked at other venues in Bloomsbury and found that the Senate House and the Institute of Education might both be able to offer us something suitable but that the cost of the former was not far short of that of RIBA, where we were last year, and that access to certain areas in the latter were restricted because the third week in May is exam time in U.K. universities. We researched several other university venues - which either had lecture theatres that were too small and therefore no use to us, or too large, where we would have felt rather lost and for which the costs were even higher. Conway Hall, the home of the Ethical society, looked an attractive option but also

turned out to be booked for its own regular program of events on Friday evenings, and so was not available.

We considered other venues, such as town halls, in east London, thinking this might be a less expensive area than central London but struggled to find anywhere that had the right combination of rooms available.

We wondered about a school near the Tavistock Centre, which had been used once before. The catering arrangements had been poor and entailed much extra work, which took Julia away from her regular administrative tasks in the office, and the acoustics in the gym were not conducive to a large group. However, the school has recently had a new building program and we hoped it might therefore have more appropriate facilities to offer. After many attempts to contact the right person - which did not bode well for effective communication - we eventually learnt that May would also be exam time for pupils at the school and therefore the 'conference' facilities would not be available. Another school came to our attention, one that offered most of what we required at a much lower price than in Bloomsbury - but it is located in Dartford, which is a 45-minute train journey from Charing Cross station in London.

All of this was presented to the Management Committee who were faced with the dilemma that making the event more inclusive for certain members of the society means excluding others. The venue in Dartford would increase the accessibility in terms of cost - but not in terms of convenience. For those living outside London and certainly for members travelling from outside the U.K., the additional journey feels a step too far and in any case visitors usually wish to take advantage of the cultural resources in central London while they are here.

Given the emphasis that we have placed on making this an international society, the choice seemed clear and we looked again at what was feasible in Bloomsbury. This threw up another set of variables that we had to try to balance. The Foulkes lecture is the Society's annual celebration of our work, the event through which we show our recognition of the contribution the lecturer has made to the field of Group Analysis. As we know context is crucial, and a venue says a lot about the way in which we regard our work - so it seemed that we should choose somewhere with a certain amount of style but without being overly costly. The Senate house offered the celebratory feel while the Institute of Education has a more workaday atmosphere but provides the essentials at a lower cost. This, combined with the constraints of the academic timetable on availability meant that we

eventually chose to hold the lecture and drinks reception at the Senate House and the study day at the Institute of Education.

It is not perfect, but we hope that the combination will provide a welcoming setting for a stimulating event.

Another aspect that could make a major contribution to the accessibility of the event would be the idea that we raised on the forum - that of London based members offering accommodation to visitors from outside the city. I hope members will take this up. Similarly, if we are to continue to hold a low-cost party after the event, then we will need volunteers to help with the catering arrangements. Please contact Julia in the office (office@groupanalyticsociety.co.uk) if you can offer assistance in either of these ways; we would love to hear from you.

Another, additional, approach would be to think about live streaming the event, an option that some venues offer. This would allow societies and institutes outside the U.K. to screen the lecture and then perhaps hold their own study day to reflect on the theme. We would not want to discourage people from attending in person, of course, and there would be additional costs involved, but these could be covered by a small levy paid by organisations screening the lecture. The MC has tentatively raised the idea before and it met with only limited response but perhaps it is worth exploring again. To know that there were many Foulkes study days happening simultaneously in different countries would be an exciting manifestation of internationalisation.

However, for this coming year, we look forward to seeing as many of you as possible at the lecture in the Senate House on 18th May and at the study day at the Institute of Education on 19th May 2018.

Linde Wotton
Chair, GASI Scientific Committee
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A Tale of Two Factories
By Peter Zelaskowski

Originally posted on the GASi Forum

In January GASi will be holding its annual Winter Workshop (Northfield Revisited) in Birmingham. We will be revisiting a place at the heart of the group analytic story, The Hollymoor Centre, formerly the Hollymoor or Northfield Hospital (originally built as an annex to the nearby Rubery Lunatic Asylum and opened in 1905) also, during the first and second world wars, the 2nd Birmingham War Hospital and, during this incarnation, home to the Northfield Experiments.

Due to the absence of an adequate space at the Hollymoor Centre to stage the WW lectures and large group, we were forced to plan a split-site event. In fact, I did engage in protracted negotiations with the elders to use the Hollymoor Community Church, the current tenants of the chapel built for the original psychiatric hospital, but was eventually declined, due to the Church fearing upsetting church-goers, some of whom were once inmates of the hospital. As it turned out the two sites straddle parts of south Birmingham best known for two factories, the histories of both of which tell us much about the UK's and Birmingham's 20th Century industrial history: the Cadbury's chocolate factory and the Longbridge Car Plant.

The Beeches Hotel and conference centre (where the Winter Workshop will start and finish) was built as part of the Cadbury family's model village (known as Bournville and still more or less intact) built to house the factory workforce at the end of the 19th century. As part of the Bournville complex, the Cadbury family built The Beeches originally for use as a rural holiday home for 'malnourished' children from urban Birmingham. During the 1870s they had moved their factory to this rural area, 4 miles south of the city centre where they had been since the 1820s. Perhaps as a consequence of their paternalistic Quaker ideals the Cadburys built this entire community (famously excluding pubs) of some 330 houses and more. However, typical of much of British manufacturing, by 2010, Cadbury's had been gobbled up by US multinational Kraft and although there is still chocolate produced in Bournville, it is nothing like it once was and the factory is now as much a theme park as a place of production.

A couple of miles further south, at more or less the same time as the Hollymoor Hospital was opened, and more or less

adjacent, Herbert Austin opened his car factory in 1906 in an old printing factory. Both institutions share a strikingly similar history. The psychiatric hospital, opened only one year before, like Austin's car factory, was appropriated during both world wars. In 1996 the psychiatric hospital, like so many of its kind, was closed and mostly demolished, having made way for 'care in the community'. What remained (about one quarter of the original site) became the Hollymoor Medical Practice, the Hollymoor Centre (a community centre where we will hold our median group sessions during the workshop) and the Longbridge Nursery. Around this time, the car factory had also been in a chronic state of decline. Longbridge car plant (as the Austin factory became known) at its height employed 25,000 workers and occupied a huge slice of this part of south Birmingham. It also, as Dick pointed out in his posting about union leader 'Red Robbo' Derek Robinson, had occupied, along with Arthur Scargill and the National Union of Miners, a significant slice of Britain's more florid anti-union tabloid imagination during the Thatcher revolution.

Northfield is, like many parts of Birmingham, an area that has experienced a radical degree of post-industrial decline during the past 3 decades. The vast wasteland of the Longbridge factory is, like so many factories in Birmingham, making way for housing and new shopping malls. And, on 23 September 2016, MG Motor, the last car manufacturer to use the historic Longbridge site, announced that all car production had ceased at Longbridge and henceforth MG vehicles would be imported into the UK.

I hope this post serves as a brief taster to the history of the parts of south Birmingham we will be visiting during the Winter Workshop in January.

Peter Zelaskowski
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FOURTH ANNOUNCEMENT

43rd GASi Winter Workshop, Birmingham, UK

Friday 19th and Saturday 20th January 2018

Northfield Revisited

Chairs: Marina Mojović and Linde Wotton

Lecturers: Bob Hinshelwood, Diana Menzies, Dieter Nitzgen and Tom Harrison

Large group conductors: Sue Einhorn and Peter Zelaskowski

Day 1: Friday, 19th
2pm - 6 pm: The Beeches Hotel

Day 2: Saturday, 20th
9.30 am - 1pm: The Hollymoor Center, Former Psychiatric Hospital Home of the *"Northfield Experiments"*
2.30pm - 6pm: The Beeches Hotel

Full programme to follow

Registration Fees (in Pound Sterling)

GASi Member fee	£145
GASi Student	£105
Non-GASi Member fee	£175

More from Berlin…

Opening Address to the Berlin Symposium
By Kurt Husemann

Dear Colleagues and Friends,

There is no need to present to you the lady beside me, Gerda Winther. She is well-known to you as a long-running member of the GASI board and also as the former chairperson of the Copenhagen GASI symposium and former President of GASI.

My name is Kurt Husemann, vice chair of the Berlin Institut für Gruppenanalyse (BIG). Gerda Winther and I will co-chair this symposium. I also have a function within the Berlin local organising committee (LOC).

For all those amongst you, who have been regularly attending the GASI symposia for years, it is a novelty that we are standing here together. This is a result of a sequence of crucial and conceptional changes and developments regarding the symposium's structure, namely that all central functions should be filled by a German and an international GASI member. What is new even to GASI is the fact that for the first time it does not organise the symposium together with just one national society, but with two partners instead, the Berlin Institut für Gruppenanalyse (BIG) and the Deutsche Gesellschaft für Gruppenanalyse und Gruppenpsychotherapie (D3G).

The people addressing you this afternoon prior to the first main speech will therefore be Robi Friedman as president of the Group Analytic Society International, followed by Peter Hutz, first chairman of the D3G, first chairwoman of the Berlin Institute, finally Sue Einhorn and Katrin Stumptner as chairs of the scientific committee.

Last, but not least, there will be a welcome address from the Berlin lawyer Seyran Ates, who will be introduced by Gerda Winther.

We have attempted to do our best over the course of the past three years after Lisbon with regards to organisation as well as scientific and social programmes. The programme reflects the fact that group analysis is truly indispensable both in clinical daily routine and in non-clinical work with groups. The symposium will not only reflect one of the central topics of our time, but will also represent an attempt to open up group-analytic reflections by means of their very own structure, by emphasizing group work.

Group analysis has for the first time since it came into existence come to the old and new German capital. In 1993, the Group Analytic Society (London) had a Symposium in Heidelberg, but in those days it did not have the modification "International", nor did the

D3G exist at the time.

A similar step was made by international psychoanalysis as well. Having come to Hamburg in 1985 for the first time since the war and having provided the trigger for a confrontation of German psychoanalysis with their own history, in such a way that German psychoanalysis was put in a position to deal with its own history during the Third Reich. In 2005, the IPA came to Berlin, to this very hotel where we are meeting today. This global meeting of analysts a couple of years ago and that of group analysis today are not only returning to a renewed Germany, but also to a reunified Europe in the wake of the Eastern Bloc and following the eastern expansion of the West and the western expansion of the East.

We are here in hotel MARITIM, in a diversely determined historic location. Only a few 100 metres further on, we find the Brandenburg Gate, the Holocaust Memorial, as well as the Italian and Japanese embassies, which have moved back into their former buildings from pre-war times. Immediately opposite there is a large building. It is one of the few buildings from the Nazi era in the inner core of Berlin. Back then it housed the Ministry of the Luftwaffe (air force), nowadays the Bundeswehr (Germany's federal army), bearing the name Bendlerblock. There we can find a small museum, well worth seeing, dealing with the highly insufficient German resistance against Hitler. In the building's inner courtyard, General von Stauffenberg was executed on the very day that he had carried out his assassination attempt against Hitler on July 20, 1944.

Fortunately, German history began way before 1933 - 45. I am of course thinking of the era of Schiller and Goethe. Back then there were indeed Germans, but there was no Germany as a state or nation. All that there was, was a wide range of smaller principalities. The German language and culture served to unite the people, at least the educated ones, but not religion or politics. This lack of external unity was not considered as a weakness, but rather as a strength. Internal diversity, openness to influences from all over the world and supranational humanity were regarded as strengths of the Germans. It was in this time that Goethe and Schiller versed the following in their Xenia "Deutsche Nationalcharakter" (German national identity): "zur Nation euch zu bilden, ihr hofftet es, Deutsche, vergebens/ (to form a nation, you, Germans, hoped in vain/)
 Bildet, ihr könnt es, dafür freier zu Menschen Euch aus!" (Rather, and you are able to, educate yourselves to become human beings more freely!)

Collective identity and group activities cannot be separated.

It was Hannah Arendt who, in her essay: "Über Flüchtlinge" (On refugees), already pointed this out to us:

"Those few refugees insisting on telling the truth, even if it is displeasing, gain a priceless advantage in exchange for their unpopularity: History no longer is a closed book to them and politics are no longer a privilege for gentiles. The refugees, displaced and pushed around from one country to the other, represent the vanguard of their peoples - if they maintain their identity. For the first time ever, there no longer existed a separate Jewish history, it is entangled with the histories of all the other nations. And the community of the European peoples broke apart, as - and because - it allowed the expulsion and persecution of its weakest member."

During German and international congresses, it has almost become a standard that a politician or representative of the town or city greets their guests. We consciously abstained from this since we wanted to also take on a critical view of the social, political and economic prerequisites of migration with this symposium. For this reason, it is my pleasure to present to you Ms Seryan Ates, a Berlin lawyer with a Turkish/Kurdish background, who has made a name for herself far beyond the city limits of Berlin as an activist for women's and human rights.

So far during her professional and political life, she has overstepped borders and limits repeatedly and partly also had to make painful experiences. Ms Ates has opened the first liberal mosque in Berlin together with several like-minded people only a few days ago. Her guiding principle is: "We shouldn't leave religion to the antediluvians". She has published several books on her work "Der Multikulti-Irrtum" (2007) (The error of multiculturalism) and "Der Islam braucht eine sexuelle Revolution" (2009) (Islam needs a sexual revolution). Her new book "Selam, Frau Imamin" (Selam, Ms Imam) is about to be published shortly. Ms Ates is currently training to become a female imam.

Part two:
A: Besides the many new formats we are trying to integrate into our Symposium, there is a project of the **"German-Nordic Youth Philharmonic"** whose conductor is Andreas Peer Kähler. We came in contact with his orchestra by chance, hearing, that they will have one of their yearly project weeks, which have been going on since 1982 and this time their musical theme is just the same as that of our Symposium: **"Crossing Borders".**
They will have their classes in the nearby church St. Matthäus.

You are all invited to come to the final concert on Saturday, when you can hear the premiere of the music, called "Crossing borders". They will have a Group Analytic Workshop of their own, conducted by Katrin Stumptner, Dietlind Köhnke and Christa Franke. Some of their classes with experience will take place during our conference. Please, don't be astonished to see young people on the floor with musical instruments and wearing name tags. Every morning, just some minutes before the keynote, some of them will play for some minutes, so you will be part of the developing project. Dear Mr. Andreas Peer Kähler, could you please stand up, that we get to know the conductor. Thanks for coming.

B: I will stay with the topic of arts and music. Being group analysts, we have to reflect our own history, what is written in the foundation matrix. So, I am happy to present to you the grandson of S.H. Foulkes: **Benjamin Mayer Foulkes, who has come a long way, from Mexico.** But why do I introduce him in relation to music, not only to his grandfather? Benjamin Mayer Foulkes is a psychoanalyst and theorist who combines clinical work with the impulse of institutional, cultural, academic and editorial initiatives. As an interlocutor of artists, he is one of the principal exponents of the international debate on photography created by the blind. After dedicating himself to jazz music for a period of time he received a bachelor's degree in history and a master's degree in critical science, as well as a PhD in philosophy. To us he will speak about: "The cipher and the hyphen: On being my grandfather's grandson". Welcome Mr Benjamin Mayer-Foulkes!

C: Let's stay with the **Pioneers of Group Analysis**. During our Symposium there will be another premiere. The first presentation of the film with exactly this title. A film about the life and work of Liesel Hearst and Malcom Pines, with the contributions of many other well-known Group Analysts. We are happy to have the director of this film here together with us: **Wilhelm Rösing**. Be welcome.

Kurt Hussemann

Follow-up to Berlin Symposium Workshop - Boundaries not to be crossed: the impact of sexual boundary violations on psychotherapy organisations

By John Hook

For those who attended my workshop I thought we had an interesting and stimulating discussion based around incidents in the organisations that we are members of. It demonstrated that such events are far more common than is generally thought and how much distress, anxiety and long-term harm they generate for all involved. I had intended to ask those who attended to provide email contacts so that we could continue our discussions. It occurs to me that in the face of how difficult it is to raise awareness around this issue and harm in psychotherapy more generally, and to provide effective interventions, how useful it would be for us to set up an international discussion group. The aims would be to share experiences, teaching materials and methods, ethical codes, interventions etc. At some point we may write a paper or two to add to the currently limited literature.

I am not envisaging this being a heavy workload on anybody but starting with sharing experience, where we currently see ourselves as being and thinking about a strategy for change. This hopefully will link with my work in England of research into factors which are linked with boundary violations and developing a working group under the aegis of the Faculty of Psychotherapy in the Royal College of Psychiatry.

If you are interested, whether or not you came to the workshop, please reply to me at hook458@btinternet.com

Some celebratory remarks concerning the New International Library of Group Analysis (NILGA) and several books recently been published in it.

By Earl Hopper, PhD

For the 17th International Symposium of the Group Analytic Society International, Berlin, 15-19 August 2017

As the Editor of the New International Library of Group Analysis (NILGA) I am very pleased to be here today in order to help launch several new books, perhaps especially because I am a co-Editor of one of them and a co-author of chapters in it. I have also been extremely involved in the preparation of the final drafts of the other two books. I have assumed the right to say a few extra words as well, mainly about being an Editor.

I have been preoccupied throughout the week with my impression that somehow and for some reasons, which I presume are mostly unconscious, no spaces have been structured into this Symposium for collective/public mourning. I would have thought that a GASI Symposium in Berlin would acknowledge formally the importance of mourning processes, and do so explicitly, not only because there is a continuing need to mourn losses associated with World Wars 1 and 2, but also because there is a need to mourn by so many refugees in Germany today, and actually for several decades. Of course, until recently such refugees have been called "economic migrants", whereas now it is acknowledged that they are also survivors of a kind. (This idea was developed by Hanni Biran in her Plenary Lecture about what she calls "invisible refugees".) The irony is that we are in a city of monuments of various kinds by which many of these losses are concretised, and witnessing them might actually make authentic mourning more difficult. Still, upon further reflection the entire Symposium might be a space within which we have been enabled to make creative use of traumatic experience and to mourn the losses involved.

Perhaps the recent discussions in the GASI Forum about the importance of a full 90 minutes rather than 75 minutes for our daily experiential/home groups has been more about the unconscious anticipation of the need to mourn, rather than about problems with conference authority, who is blamed for depriving us of fifteen

minutes from our experiential groups. However, it is also possible that some of this negativity was based on envy of the authors whose work is celebrated during these lunchtime "launches", which, is said to have taken time away from the experiential groups. We know that envy can be directed towards those who have the right to be mourned and to mourn, to be celebrated and to celebrate, and to receive compassion and admiration. In the case of writing and publishing, this is confusing, because many authors have made creative use of their own traumatic experience. I would add that despite the widespread impression to the contrary, it is not necessary to be either a Jew or an Israeli in order to write and publish.

For me, the work of editing is a kind of religious activity, involved with the liminality between life and death, the transition from one sacred space to another, often associated with rituals which mark the recognition of boundaries between states of being. An Editor is in some ways very much like a priest. This is not dissimilar from a psychoanalyst or group analyst. An Editor guides the transformation of one state of reality into another. He officiates over what Bion called "Caesura" between an impulse to narrate and an eventual act of communicating, between a precept or even a concept – if not yet a full idea, and an eventual concretisation of it through language, which is then deconstructed again and again by the readers. The contents of a book are then communicated among people in their everyday language and through the maintenance and development of their everyday relations. This might also involve participation in the publication process with respect to production and marketing, and by trying to get good reviews for the offspring of this intellectual intercourse. It might involve trying to arrange for their respectful "burials". An Editor often helps his authors promote their books by encouraging them to lecture and teach. After all, our common ground must be enriched by the transformation of a season's produce into humous. This goes on for ever and ever.

I began to think about this when Haim Weinberg and I started to write the Epilogue to the third volume of our trilogy about the social unconscious, to which I will return in due course. We were wondering whether a new book is like a new-born baby with a full and healthy life ahead of it, or like a dead person whose body must be disposed of. If the former, we might celebrate by "wetting the baby's head", but if the latter, we might have to arrange for a "stone setting".

This mix up between celebration and mourning came to be associated in my mind with two Hebrew words that are both very different and at the same time very similar, perhaps unconsciously

almost identical in their opposite connotations. As we know, opposites and oppositions can unconsciously convey identity and identifications, which are really a version of the juxtaposition of a sense of me and me-ness with a sense of not-me and not me-ness. I have in mind the two words "Kiddush" and "Kaddish". (I do not speak Hebrew, so I hope that you will tolerate my arrogance in talking about a language in which I can pray but cannot order a meal. When I once tried to order breakfast in Tel Aviv, I completely confused a waitress as to whether I wanted a dog from my backyard or fish and chips).

A "Kiddush" is a blessing, especially with respect to bread and wine, which are regarded as holy gifts from God. It is associated with the end of a week of labour and the beginning of a sacred day of rest.   A Kiddush sanctifies a boundary between two separate phenomena. However, the related word "Kiddushin", meaning marriage, implies bringing a male and a female together, which it is hoped will lead to the birth of a child. This can be seen in the ritual blessing of bread on the Sabbath involving holding two loaves together. Although this might be an example of the power of opposites which can be inherent in language, it would seem that the meaning of bringing objects together is connected with the need to keep them separate, and vice versa. The key implication of a Kiddush is the transition from darkness into light, which is yet another kind of "opposition".

In contradistinction to a Kiddush, a "Kaddish" is a prayer and blessing for the dead, through which and by which they will be remembered. Saying the Kaddish is a way of connecting the living and the dead. Although their mortal bodies will disappear from sight, their immortal souls will continue to live in us and through us in our children, and our children's children. If a Kiddush is a sanctification of keeping separate that which should be separate, a Kaddish is the sanctification of bringing together that which will be together throughout all time. The Kaddish celebrates the return of a soul to God, and a body to the Great Mother. Whereas the Kiddush implies a transition from darkness into light, the Kaddish implies a transition from light into darkness.

It is worth noting that although the words Kiddush and Kaddish share the root Kadosh, meaning holy, they differ from each other by only two letters: the "i" of Kiddush is changed into the "a" of Kaddish; and the "u" of Kiddush is changed into the "i" of the Kaddish. This transformation is "located" in the Hebrew language. I use the term "located" in the group analytical sense: the communication is "contextualised" in time and space, with respect to

all of the dimensions of all of the parts of the tripartite matrix.

I would like you to join me here and now in making a Kiddush over three new books which have just been published in The New International Library of Group Analysis (NILGA). The first is entitled *The Social Unconscious in Persons, Groups and Societies: Volume 3: The Foundation Matrix Extended and Re-Configured*, which I edited with Haim Weinberg.

We have been influenced by Dieter Nitzgen, Juan Tubert-Oklander and Tom Ormay. I am particularly grateful to Dieter who has co-authored with me the first chapter on the tripartite matrix. He knows so much about the work of Foulkes, and has forced me to re-read it, and to appreciate it more fully than I did the first time around.

In this book you will find a discussion of the shift from systems thinking to matrix thinking in group analysis; chapters on non-verbal communication, specifically music; and chapters on "peoples" and their social unconscious, as well as chapters on the foundation matrices of specific societies. We have emphasised Middle Eastern societies and the peoples of Israel, Palestine and Egypt.

The Table of Contents offers a good indication of what this book is about:

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Haim and I have begun to work on Volume 4 of *The Social Unconscious in Persons, Groups and Societies.* It will emphasise the application of ideas about socially unconscious processes to clinical work, for example, the constraints and restraints of class, ethnicity and gender with regard to clinical processes. We are proposing a roundtable on this topic for the EFFP Conference in May in Belgrade, and for the IAGP Conference in August in Malmo.

The second book to be launched today is entitled *Fairy Tales and the Social Unconscious: The Hidden Language* by Ravit Raufman and Haim Weinberg. Through the study of selected fairy tales, they have illustrated the difference between the collective unconscious rooted in the human species, and the social unconscious rooted in particular peoples and in particular societies. Ravit and Haim have reminded us of the continuing and eternal relevance of such admonitions as "do not bite the hand that feeds you", or "eat your heart out", which they understand as memes and living fossils.

Ravit has shown courage in her insistence that the concept of the social unconscious is inherently flawed and needs to be renamed. However, I would say that this is not quite so urgent if we take pains to refer to the social unconscious of peoples, to the foundation matrix of contextual societies, to the dynamic matrices of various other constituent of social entities, and to the personal matrices of people who are members and participants in these socio-cultural political matrices. The key point is that these entities and processes are in a continuing dialectical relationship with one another, constantly contributing to the development and re-development of each as well as the whole.

Again, the Table of Contents of this book provides a good idea of its main concerns:

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The third book that I wish to mention is *Group Analysis in the Land of Milk and Honey* edited by Robi Friedman and Yael Doron, with chapters by their colleagues from the Israeli Institute of Group Analysis. Editing these chapters for the publication of the English translation of the book proved to be a most stimulating editorial task. One reason why this was such a challenge is that so many authors were involved. The two Israeli Editors Robi Friedman and Yael Doron functioned as intermediaries between me and each of the contributors. However, they kept telling me that they were protecting me from the authors, but I gather from the authors that they kept telling the authors that they were protecting them from me. As if I didn't know! Nonetheless, it must be acknowledged that only Israelis have the "nerve" to argue about what the right word in English should be for a particular word in Hebrew, which might not even be the right word in Hebrew for what they were trying to say. In any case, through our work together Robi and I have come to understand each other. I have learned a great deal from Yael concerning tact, determination, and the

art of persuasion. We have become friends. I look forward to my continuing collaboration with Robi and with Yael.

Another source of difficulty might have been the constraints and restraints of the Hebrew language in the context of modern Israel. The Hebrew version of *Group Analysis in the Land of Milk and Honey* was written by Israeli authors, I would suggest, for one another and for Israelis more generally. The authors assumed a context which gave implicit meaning to their arguments. Therefore, in order to stress and to give voice to the "universal and cosmopolitan" as opposed to the "particular and local", I had virtually to re-write the chapters in English. It was necessary for Israeli authors to express themselves in a way that would be heard and understood by colleagues throughout the world.

Perhaps this can be understood in terms of a developmental shift from using a "mother tongue" to using a "father tongue" (Doron, 2017). Translation might even be experienced by an author as an attack on his/her representations of the mother tongue. Translation is like an interpretation seeking to connect one socio-cultural-political space with another. Perhaps translation involves what in another context Anna Freud (1967) called being "lost and found". She was concerned with refugees and Shoah survivors, especially child survivors.

This process of having been lost and having been found, and of losing and finding more generally, is associated with processes of mourning and melancholia. As Foulkes (1990) noted, Helen Keller became aware that in her acquisition of language she also lost certain mental, emotional and even sensational representations of objects, or at least certain aspects of them. "Lost in Translation" is also the title of a very interesting book (Hoffman, 1989) and of a film by Sofia Coppola (2003).

Yet, another reason for the difficulties in translating and editing *Group Analysis in the Land of Milk and Honey* was so difficult was that what Robi calls "the soldier's matrix" was the canvas on which the work of this book was painted. Milk and honey were transformed ironically from a pleasurable source of nourishment to an appreciation of what continuously threatened to be lost. Were the authors unconsciously engaged in rescuing themselves from the unbelievably heavy burden of "working in the negative", to use Andre Green's notion? Certainly, they were obliged to write mainly about using group analysis to rescue themselves from and to make creative use of massive social trauma associated with continuous military activity, the Shoah, and continuous waves of immigration precipitated

by continuing anti-Semitism around the world. It would seem that the land of milk and honey is also the land of the visible refugee! Slowly but increasingly it became clear that my colleagues and friends, people who I feel to be so lively, creative, warm, sensuous and sexual, had minimised – if not altogether eliminated – these qualities from their written work. The metaphors of military manoeuvres overwhelmed the metaphors of sexuality. It was necessary to recognise that our authors had sublimated their impulses and fantasies of fecundity, fertility, and birth into their written work. Once we were able to acknowledge the sheer pleasure of our creative work together, our collaboration became easier and smoother. We could "work in the positive"

Undoubtedly, *Group Analysis in the Land of Milk and Honey* is a historical document concerning the birth of a discipline and the birth of an Institute. It raises questions about international collaboration and colonial relations. It illustrates the collective use of a cultural object. It is deeply reparative. Above all, it is a book from which we can all learn a very great deal about the theory and practice of Group Analysis.

Again, a Table of Contents is of interest here:

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ACKNOWLEDGEMENTS

I want at least to mention the recent publication of the book edited by Roberto Losso, Lea de Setton and David Scharff entitled *The Linked Self in Psychoanalysis: The Pioneering Work of Enrique Pichon-Rivière*. This is an important source of new-old ideas for group analysts.   I am sure that Pichon-Rivière's notion of the dialectical spiral will become relevant in our continuing discussions of the tripartite matrix. If the Editors were here I would be pleased to say more about what they have accomplished in their translation and in their critical commentaries.

Books in the pipeline include two on the group analysis of organisations, one by Christine Thornton and another by David Vincent and Aleksandra Novakovic; one on the homeless mind in contemporary society by John Adlam and Chris Scanlon; and one

consisting of the selected papers of Richard Billow on relational group analysis. Several more books are in the planning stage, for example: the selected papers of Robi Friedman in several areas of Group Analysis; approaches to the study of large groups and convening them; the Collected Works of S.H. Foulkes; and so on.

It is very important for all of us to work together to ensure that these books are brought to the attention of our colleagues and general public. Although people persecute themselves with fantasies about how much money authors and editors make from such books, this is a displacement from the envy of the recognition and appreciation that each author receives. We must not collude with this. Instead, we must help to educate our colleagues that actually the entire writing and publication process is a relational one, and it involves the dynamics of gift giving and gift receiving. Of course, this brings me back to where I began: the constraints and restraints of monuments and memorials.

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Earl Hopper, PhD

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Small Group as 'Envelope of Suffering': Lasting Impact of Traumatic Border Crossings
By Wendy Schaffer, PhD

Abstract

In this paper, my central focus is on certain patients who have experienced traumatic border crossings and are left indelibly imprinted with intense and lasting pain that threatens the psyche's integration with the body, affecting capacity to desire and disturbs thinking. Anzieu's research informs that in extreme cases, inflicting a real envelope of suffering on oneself may be a desperate attempt to restore the skin's containing function not performed by the mother or those in one's early environment. It was of some concern to me whether the group could offer protection and shielding so that the patient could bear the pain and maintain hope in the possibility of recovery. I shall provide illustrations from clinical group sessions at a time of reform in a hospital outpatient clinic in the face of a new opportunistic model of complex needs care.

I shall present some of my clinical efforts to understand clinical experience characterised by patients whose shared trauma and attempts for containment appeared to influence the way certain treating staff in the wider work group contributed to my battles and the patient's predicaments as they tried to manage their suffering.

Key words: clinical group analysis, pain, skin, trauma.

Introduction

A while ago in a suburb of greater Melbourne, a refugee mother pleaded guilty to killing 3 of her children all aged under 5 years and the attempted murder of a fourth, a girl aged 5. The tragedy was widely publicized in the local news. The mother had migrated to Australia from South Sudan with three of her eldest children to escape war after her first husband died. She had been having a long affair with a relative of her husband, father of the children involved. A judge sentenced her to 26 years and six mont

hs in jail, with a non-parole period of 20 years. The father of her children described her as a caring and loving mother (ABC news updated, 2017-02-03).

Trauma in an attachment relationship is the most destructive experience for the child. The difficulties for the child to think that the

carer has actually intended to harm them, gives rise to splitting off this knowledge so that part of their mind shuts off to protect them. The unprocessed, trauma interferes with mental functioning, with new relationships and can have a lasting impact in choosing relationships that can retraumatize (Thomson Salo, 2006).

In this presentation, I will draw on some of my clinical material while working at the interface of a process of wider socio-cultural & structural change in a public hospital system where adult patients with shared histories of trauma were trying to manage their suffering. I shall present some selected excerpts that have a bearing on my efforts to understand clinical experience & attempts for containment. This should not be taken as a full or representative account as far as group methods or individuals are concerned.

Clinical group

The small slow open group contained six to eight patients mixed by background nationality. They had been referred to me because they had fallen through the cracks in the health care system. A system where the clinical challenge of managed care had been surpassed by the real challenges of how to stand up to the seductions of identification with a narcissistic omnipotent object (Rosenfeld, 1964) that had turned into a source of superior strength and had become mobilised in an organised attack against the dependent self and its everyday ordinary reasonable working relationships.

In this context, the therapist laid down the basic rules (Anzieu, 1975;1984) of: Non-omission (verbalization - must talk, complemented by free speech – say what you like, express what you feel here & now; restitution - repeat during session what you may say with participants out of session if you bump into each other); & Abstinence (outside the sessions, the participants do not take part in conversations or activities with each other); confidentiality – (what is said in the session is not to be repeated outside, complemented by the rule of anonymity (names of the participants are not to be divulged).

Area of common & shared reality

Anzieu talked about the skin in its impact upon the mind – what he called the skin ego. It is not about skin disorders as such. It often relates to the treatment of adults – in the reconstruction of damage suffered by the child's mind, that allows us to understand how skin-to-skin, body-to-body contact between the young baby & mother (&/or others in her close environment) conveys elementary forms of meaning.

The space between outer & inner

Anzieu recognized that 'pain', if one fails to treat its source &/or to erotize it, threatens to destroy the very structure of the 'skin ego'- understood here as the space between its outer and inner faces as well as the difference between its function as a protective shield and as a surface for the dedication of hidden meaning.

Transference repetition

Boundary making experiences can be revived in the small group context. May be evoked in small therapy groups through the transference repetition or re-enactment of psychic trauma, considering that many psychic traumata involve very specifically a violation of the skin boundary by aggression, damage, or sexualized behaviours (Anzieu, 1990; Bick 1968; Hopper, 2003).

A note on suffering

The expression 'envelope of suffering' was borrowed by D. Anzieu from French analyst, Micheline Enriquez (1985) who focused on 2 principal characteristics:

The failure of identification: for want of finding sufficient identificatory pleasure in the early exchanges with its mother the baby's psyche is kept alive by an affect, the 'experience of suffering': at best its body can only be a body 'of suffering' (p. 205). This had been Carlos's life. As an adult patient in the clinical group, he had told about a baby whose father had disappeared before he was born. In his imaginary world, it could have been Oscar Romero or a handsome activist fighting to save the earths largest rainforests. His mother had been very ill when he was born. He'd had a fever too and nearly died. His mother recovered and left him with grandmother-mother. He never saw her again, until he was 16. He couldn't understand why she'd left him behind.

The second point made by Enriquez: 'The insufficiency of the common skin: without the investment and validation by a good enough (m)other, the child cannot live; at best he can survive, vegetate, remain on sufferance. 'He will be incapable of pleasure and representational activity, emptied of affect, uninhabited and whose meaning for another (most often his mother or her substitute) will for him have remained...more than enigmatic' (p. 205). As a consequence, one finds 'the constant instability of his identificatory processes, his recourse to strange initiatory procedures, some of which involve bodily pain' (Enriquez, op. cit., p. 179, in Anzieu, 1989). This is in the realm of very primitive boundary conditions.

Transition into suffering

In Enriquez's view, it is necessary to take into account that the body suffering loss of affection and of identity is subject not to laws – those of desire & pleasure – but to the arbitrary power of another. This was of interest to Anzieu who saw pain as the ordeal of de-differentiation: the way it mobilises the Nirvana principle with its goal of reducing tension and differences to zero: better to die than go on suffering.

As a child Carlos had developed a growth in his neck and pain from a malocclusion. Grandmother couldn't afford the surgical treatment and turned to traditional methods. Carlos was sent to a family where a young virgin had just died and her parents let him place her hands around his neck and so it was that the symptoms were arrested. In the clinical group one day he had collapsed/blacked-out – as he slipped from his chair onto the floor and the group had placed their hands on his arms and knees and shoulders to help him from falling and it had held him together.

Foulkes (1965) distinguished between 'primordial' and a 'projective' level of group regression – the primordial being a state where the unconscious is both collective (akin to Hoppers massification) & self-contained (autistic, aggregated). Foulkes (1965) used the term 'autocosmos' for this primordial level. The 'projective' level, is where primitive experience is represented by differentiated internal objects that are projectively identified into others (Segal, 1964 [1974]).

The investment of a persecutory object

Castoriadis-Aulagnier (1975) explored the 'persecutive potentiality' of a paradoxical nature: the investment of a persecutory object, its presence and the link uniting the two are all necessary for the subject to perceive her/himself as living; and at the same time, to attribute to the object both a power and a desire to bring about her/his death (Anzieu, 1985; 1989). Enriquez sees it is an extraordinary ability to act out, represent and embody suffering. In the case of Grace, who I will discuss in more detail below, I'd wondered about whether it was about a violent state of mind in the patient. Violence being perpetuated against the self that was concretely identified with the hated body part/ the skin that won't heal – that represented the paradoxical nature of the persecutory investment. I had first met Grace when she'd been 22. She had stolen, gone to the Werribee zoo and ran onto the freeway. She had been lonely, no one to turn to, chose the fastest vehicles and ran in front of a bus and was hit by a truck and didn't die. That was how I had found her – head to toe in a white skin of plaster. 19 years

prior to her joining the clinical group. It had taken her 19 years before she'd trusted enough to join the group. They were all left indelibly imprinted with their pain etched into their skin and in ways the body became the site for enacting their conflicts and for figurating psychic pain – and it spilled out into the group.

Understanding the group object

Anzieu's personal contribution was understanding the group object is often split into two pieces of unequal importance: one is idealized, while the other is persecuted; & this explains why the phenomena of the cult of personality, idea or idol are inseparable from the exercise of terror. The group object is primitively a part object and Anzieu described several group constellations according to the type of collective relationship that is established with such an imaginary object: such as phantasies of the breast-group, the mouth group, the persecutor – seducer group, the paradoxical narcissistic group and in the collective relationship of the clinical group – I found the tortoise group. In the group vignette, we get some sense of the space between outer and inner faces of the group skin ego at various moments of meeting, as the group illusion corresponds to the moment in which the group forms itself as such.

Clinical Vignette

Carlos: hands me a little box - inside a little object – a tortoise. I ask him what it means. He smiles and says it hides a secret in its shell. He lifts up his t-shirt and exposes a self-inflicted wound on his belly. He said his ex., (mother of his children) asked him to stay for dinner & he'd said 'no' and went home and while cooking, feeling so upset, had placed the hot utensil against his skin. Zoran: asked 'why…to take the pain away'? Carlos then lifted up his shirt higher to reveal what he'd kept hidden - an image, engraved into his skin in the middle of his chest, over the sternum. It lets Zoran remember when he was 15, and the sensation of the shrapnel wound – in the same place as Carlos he says. He feels the skin through his t-shirt & says he felt no pain, just hot fluid sensation traveling down his left leg. It was the last day of the war…

Grace: expressed confusion of not knowing, not understanding why…her own painful anger that had been violated – of why the youth had raped her, had he thought she was younger – why didn't he want to look her in the eye. 'I reminded him of his mother', she'd said. Particularly hurt and angry because the matriarchs from his community had approached her to forgive him, condoning

the act as a privilege. That such a strong young man with the power to impregnate had the desire and need to control the sexuality of all women. She wanted the judge to hear the truth – what did she care – she wasn't frightened. She didn't care what time she took the train home at night. She'd show them…'

Carlos: remembered the night before he came to Australia. He was 16 – gone out drinking with a friend. Had to stop 'to piss' – his friend didn't wait and walked on ahead. It was pitch black, no lights, he was alone - called out to his friend –no reply - just silence – he became frightened - didn't know where he was or what to do – saw the lights of the village and turned back and ran. Found out later a machete had got him.

The force of it was heavy in the silence. Grace had to go to the toilet at this point, she was bleeding and left behind her the trail and odour of blood. There was blood on the chair. Stan asked to open the window. When she came back, she told of a male friend who'd come to her flat for the first time with a female 'friend'. She had not been well. He demanded to sleep with her – not respecting her boundaries. She'd stabbed him with a knife in his feet and hands. She'd said she'd phoned him the next day and said he seemed to like it - not mind.

Defences against the fear of annihilation

I heard about a group object that was at once internal and external, to each member representative of the expressed longing to be protected. The group object was established in the tortoise-group, giving the group a common skin, a containing envelope, which helped make it possible for its members to experience the existence of a group self that could be identified in the construction of a 'family psychic apparatus', to use a term formulated by Kaes.

The tortoise became the symbol of deeply symbolic meaning reinforcing identity and cohesiveness in a form of hallucinatory merger (Bleger, 1966). Hopper (2003) observed these types of characters associated with the two autistic forms of self-protection called 'crustacean' and 'amoeboid' by Tustin (1981) and tend to use projective and introjective identification of malignant kinds, involving the repetition compulsion and traumatophilia, in the service of expulsion, attach, control and communication of that which would otherwise be enacted. This is because they have no other way in which to communicate their traumatic experience.

Case study: Grace

Grace had a longstanding history of alcohol dependence, depression and an extensive medical history suffering from severe eczema and psoriasis which had resulted in multiple admissions to Hospital. During one of her last admissions, her skin condition was treated with Cyclosporin (often used for organ transplants). She's had a negative reaction to this medication, developed acute pulmonary oedema and spent two weeks in the intensive care unit in a coma. She was told that she had been expected to die and reported that her kidney and liver had both collapsed.

I had found it very difficult to watch the way she'd sat and pulled the shreds of skin off her hands in group - the pain of which was almost unbearable for me. It worsened every time she was paralysed in conflict with the stepmothers demands on her in relation to her daughter. As an expression of her rage in the transference for not being helped enough by the group therapist, she could make her face and hands appear quite pink & raw – in the ability to act out, represent and relive an embodiment of suffering.

Linking the investment of a persecutory object of a paradoxical nature - identifying in its skin presence and the link uniting the two - necessary for Grace to perceive herself as the living dead; and at the same time, to attribute to the object both a power and a desire to bring about her death (in Anzieu, 1985; 1989). It was a tragedy. She had orchestrated it. In repeating the past in the present she had tried to put it right. She had left her only child with a stepmother too, but different in that she had some control of it. Chosen the stepmother, someone she knew would care for the father and daughter, giving them the life together she had always wanted - but could never share. It had been too painful. She had kept herself apart and protected them from her life. It was the only way she could cope with the profound disruption of the boundaries of the matrix occurring when the basic assumptions had failed in their protective and cohesion preserving functions. It was a dissociative model in which the core self distances itself from the traumatic memories and affects.

Schermer (2000) has proposed that such a model of psychological trauma is more along the lines of Janet's (1886) autohypnotic theory of hysteria than borderline and psychotic mechanisms (p. 176-177, in Hopper, 2003). Schermer elaborates the view of how the dissociation model alters thinking about aggregation/massification phenomena in groups. From this viewpoint, this is a process from "I:A/M" (Hopper, 2003) to "Who am I" (Schermer, in Hopper, 2003).

The ordeal of de-differentiation

Anzieu saw pain as the ordeal of de-differentiation. A biological phenomenon whereby cells regress from a specialized function to a simpler state reminiscent of stem cells - which are self-renewing cells capable of giving rise to differentiated cells when supplied with the appropriate factor/s. As a group phenomenon, I think it is about a need for containment, which re-establishes a minimum of continuity in the skin ego and by the exercise of a pre-symbolic function, which ensures intersensory connections (Stern, 1984) and contact in the form of mental representations between data from different registers (sensory, motor, mimetic, emotional etc). In the case of Grace on life support in an ICU, it was only her daughters voice that could reach her and make the difference at the moment of extubation. Grace had been able to start breathing by herself again on hearing her daughters call. Grace's body was at its core fluid to the dyadic body. It made it possible to be in one's body and also open and receptive to the other with all the risks this involved.

We 'exist for the other' (Sartre, 1943)

Sartre (1943) put it, that we 'exist for the other'. This 'existing for the other' implies a state of dependency that, some have suggested, is experienced first and foremost in the body. Grace existed for her daughter – her only child. Nothing else could keep her alive. When her body had been shutting down, the family had been called in – including stepmother and her daughters and her grandchild, Grace's daughter that she hadn't heard from for a long time. Grace had been separated from her birthmother and given to the father's first wife so that the child could benefit from the father's family name. Her fate was one of suffering. This core experience was predicated on the painful fact that no matter how hard she tried, she could not fulfil the mother's desire in any sense (Freud 1924; Lacan 1977; Kristeva 1982).

Clinical challenges

Foulkes (1964: 179) noted that: "The capacity of the therapist to observe what happens in the patient's mind, to comprehend it, rests on his own empathy. He can never emerge untouched as he goes through this process with his patients. At the same time, he must be free enough from personal problems not to be drawn into the emotional whirlpools of his patient…These are the problems of countertransference".

I had found it hard to contain my anger when the patients had

been the target of derogatory comments made by a senior colleague directed at me. This was usually in the wider staff context where the manager seemed to get a rise in getting a dig in at me. Attacking the group in this way, may have been associated to his paralysed feelings and the paranoid dread of them, which are then blamed on the object who is regarded as responsible for having created the pressures that he felt forced to take control of in an autocratic way. So, the desire to attack a maternal object, especially in the context of compulsions to merge with the perfect mother-group and be in control of it, may have aroused an erotic defence, in a desire to be close to the persecutory object and snuff it out. Long (2008) has shown evidence of a movement from a culture of narcissism towards elements of a perverse culture in her examination of the work organisation.

Discussion

The clinical group, mixed by background nationality, had become a group when they had been held by the collective imaginative belief that the group exists as a reality. Immanent, it transcends each of them, like a good mother which re-establishes a minimum of continuity in the skin ego and by the exercise of a pre-symbolic function, which ensures intersensorial connections and contact in the form of mental representations between different registers (sensory, motor, rhythmic, postural, mimetic and emotional) (Anzieu, 1985; 1989; Stern, 1984). This often involved emergency triage and admission when basic needs were breaking down. Like when Carlos's friend, a father figure left to live abroad and Carlos had his basic utilities cut off and fell into a deeply depressive state, living in the dark without electricity and unable to get reconnected.

As the necessary illusion took hold, the group formed itself. The setting up of the group object – the tortoise group, was at once internal and external to each member- drawing attention to the various configurations that the skin ego may take – e.g., the carapace skin ego, like the tortoise with its hard upper shell, described by the English analysts Esther Bick and Francis Tustin, and what Anzieu called the sieve ego skin (the leaky container metaphor) and the envelope of suffering. The case studies highlight a particular type of early pathogenic impingement by the environment upon the skin ego as it was being formed, namely the trauma and crisis of migration and lasting impacts of the traumatic experience (Grinberg & Grinberg,1984; 1989).

I have shown how in extreme cases, inflicting a real envelope of suffering on oneself may be a desperate attempt to restore the skin's

containing function not performed by the mother or those in one's early environment. Carlos placed the burning hot utensil onto his skin to contain the pain. He identified himself in terms of the crustacean imagery (Tustin, 1981; Hopper, 2003) of the little tortoise, hiding away in its rough shell but also feeling utterly vulnerable on the underbelly side. His skin function was also to distinguish what is felt to be a 'me' (proud/indigenous/ ancient culture) from a 'not-me' (homeless/ hopeless/ alcoholic), finding protection, hungry to merge into the small group. Grace's case, especially poignant in the somatisation of the intrapsychic encapsulation, when her internal world started shutting down in the hospital ICU reached only by her daughter's voice penetrating the silence as they were getting ready to extubate her and she had started to breathe again by herself. A reminder of how the experience of survival of near death following trauma is constantly enacted (Hopper, 2003).

Conclusion

I began this talk by asking whether the group could offer protection and shielding so that the patient could bear the pain and maintain hope in the possibility of recovery. In the process - of development of the group illusion – the enactments of traumatic history – and containment, there had been events beyond the test of the group's capacity to face up to disillusionment.

I had been angry. I traced my understanding to countertransference problems. My wish to fully express their rage in the transference for not being protected by the group therapist. My valence to be drawn into roles for which there was a pre-assumption configuring at a more basic level of establishing or conversely, disabling the boundary conditions that enable the shared skin phantasies to occur in the first place.

Yet in spite of the changes that were under sway, there were 'moments of meeting' (Stern et al, 1998) where something more than the spoken word had the power to function as a skin. This came from between the patients themselves and an understanding person. It has the power to re-establish symbolically a containing psychic skin that is able to make more bearable the pain caused by a wound to the real skin and unprocessed trauma that interferes with mental functioning (Anzieu, 1985, p. 205).

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Detention and interrogation of Palestinian children and youth by Israeli military: A mental health perspective

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I will present the work of a group of Israeli Psychotherapists, which deals with a subject that is painful for me both to be involved in and to present in public, since it touches upon cruel deeds perpetrated by my own people.

In this talk we wish to bring to life the subjective and human experiences of Palestinian children and youth in the Occupied West Bank who were arrested, detained and interrogated by Israeli security forces.

We were originally exposed to the details of what these youth were undergoing through our intensive study of affidavits given by Palestinian minors, aged 9 to 17, who had undergone detention and interrogation by Israeli military in 2011. However, our understanding continued to evolve over the following years as we gathered more information through psycho-social interviews with Palestinian children and youth who were undergoing the same processes and through attendance at their trials.

This information was further supported by descriptions given by demobilized Israeli soldiers regarding their own activities while in active service.

We wish to reflect upon the context in which these experiences occur and upon their implications, both for the mental health of these children and, in turn, for the context of these children's lives.

Nocturnal arrests

Many of the detentions begin in a similar way. Try to imagine…it's the dead of night…the family is deep in sleep...suddenly, loud knocking on the door…the family wakes in fright… soldiers in the home, armed and often masked or with blackened faces…frightened children…hearts beating wildly…babies crying…

The father, who is often the only one who understands Hebrew, is put in the unthinkable, humiliating position of having to translate the soldiers' orders, including orders such as instructing the child or youth to be silent or to raise his hands, and finally of turning his own son over to hostile soldiers, knowing that to do otherwise would endanger the whole family.

The arrested child or youth is then blindfolded, his hands are tied behind his back in a painful position, and he is surrounded by hostile soldiers whose language he does not understand and who do not understand his. He is taken away alone…the reason, the duration, the destination…unknown.

Thus begins a nightmare of fear, disorientation, helplessness and humiliation during the process that includes transfer to a detention facility, interrogation and a trial or release without trial. This can take from 24 hours to a week, alone with no contact with a familiar figure.

Transfer to Detention Facility

Blindfolded and handcuffed he is transferred to the detention facility. Most of the youth describe being pushed, cursed, harassed and humiliated during the trip. They are sometimes made to wait for hours in the cold or heat without food and without being allowed to use the toilet, sometimes resulting in wetting or soiling themselves in front of others.

Interrogation

The interrogation itself can last from several hours to several days. A youth facing a number of adults and often under the same conditions described above. During the interrogation heavy pressure is put on the detainee to confess to a number of crimes, or to implicate family members, friends, neighbours and acquaintances. After the interrogation they may be held for hours in the facility, taken to another interrogation facility or to the detention centre. For many, the hostile treatment continues.

The uncertainty and isolation continue, as the youth find themselves detained in prison. In general, the right to family visits are denied.

Ramifications for Mental Health: Individual Level
In addition to their own painful emotional experiences, they have been exposed to the helplessness and fear of those around them, including their parents. Physical and mental abuse during detention and interrogation create an experience in which the victim's human subjectivity is ignored and his sense of self may be broken.

This experience, of being in such personal contact with those who are wilfully imposing humiliation and terror, emerges starkly from the testimonies of the Palestinian youth and has been described by Ghislaine Boulanger (an American psychoanalyst who has spent much time studying the psychic effects of torture) as "humiliating/depersonalizing proximity". The structure of the self, which is shaped and maintained within the context of interpersonal relationships, may be shattered in the wake of such encounters.

Ramifications for Mental Health: Familial Level
The personal damage to these children and youth is exacerbated by the damage to the entire family's resources and resilience following the arrests. Family support and guidance are essential not only to a child or youth's ability to cope in a crisis, but also to the process of recuperation and recovery. Within the reality of military rule, the entire family is left painfully aware that the parents are often incapable of protecting their children from the recurrence of similar experiences in the future. The damage to the family's ability to become a space for recovery intensifies the risk that the effects of the traumatic events may lead to the development of serious post-traumatic symptomatology, to the breakdown of self-esteem and trust, to fury and even to feelings of alienation from self and insensitivity to others. These may combine to lead to dropping out of the school system and to becoming cut off from social networks and from a healthy life course. We know that many of the youth are unable to return to their schooling, they find it difficult to concentrate and suffer acute demoralization.

Ramifications for Mental Health: Community Level
One can assume that these detentions leave scars on the delicate fibre of the community as a whole. The children return to a community wherein cohesion and trust are being eroded by the security forces' widespread practice of pressuring the detainees to "name names" and implicate others: neighbours, friends, and relatives.

Conclusions

Within this broad context, what psychic mechanisms, defenses and compensations must these young people engage, in order to survive these ordeals and the feelings they arouse? According to Jerusalem Palestinian psychiatrist Samah Jabr, writing about the recent knifings by young Palestinians:

"The [current] violent involvement in resistance to the occupation among [Palestinian] youths is a symptom of the disorganization of the society in which they are struggling to survive", and of the lack of viable role models in Palestinian adults, who have often succumbed to humiliation, fear and learned helplessness.

According to Jabr: "Palestinian adolescents know…that they have an extremely limited personal future under occupation, with its forced imposition of desperate economic, political, and social conditions…" Perceiving themselves as having nothing to lose and no one upon whom to model themselves, they are vulnerable to a concrete identification with the massive trauma, violence, bereavement, and death all around them. These arrests engender hate and hopelessness amongst the Palestinian people, and undermine precisely those personal, familial and social structures that could support and maintain stability.

And I leave you to imagine the consequences to Palestinian and to Israeli societies.

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Strangers in the Same Homeland
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Preface
'This story starts in July 1923' (Venezis, 1939). After the 1923 Lausanne Treaty, Greece accepted Greek refugees from Asia Minor.

'A drove of pursued refugees from the East, in the summer of 1923, are seeking their new home in the wastes of Anavissos' (Venezis, 1939).

Greek refugees from Asia Minor went to this small village of Attica in Greece to work in the salt pit, today dried. Others were working as shepherds. Some were working as fishermen. Greek natives and Greek refugees from Asia Minor interact in a mysterious ancient dance in the two small neighboring villages of Attica: Palaia Fokaia and Anavissos.

Introduction
This is a case study. My memories from Palaia Fokaia: a mixed, non-segregated village inhabited both by natives and refugees, which functioned like Robi Friedman's 'sandwich groups' (Friedman, 2016). The refugees chose to make their dwellings in places similar to their native villages, on the mountain (Anavissos) or near the seaside (Palaia Fokaia). They named the new village Palaia (meaning 'old' in Greek) Fokaia, as a mental link to the new, and at the same time old land, namely a county named Fokida in Greece, the country from which they left during the first and second colonization in order to settle down in Asia Minor and to which they returned as refugees after the 1923 Lausanne Treaty.

Initially, the refugees travelled a lot, wandering around the country like rolling stones – they turned into stones in order to roll, and hid their true self inside the rock. Those who finally decided to stay in Palaia Fokaia anchored ashore to put down roots in this area – depositing the anchor of their boat at the square of the village as a symbolical representation of the end of meandering.

Memories

Childhood memories… The smell of the bagels sprinkled with sesame seeds filled the bakery and spread into the early morning dew, as it intertwined with the saltiness of the sea. Palaia Fokaia is the village where, decades later, I spent my childhood summers. Echoes and memories interweave with children's play. Children are playing in the schoolyard group games, such as 'the bee passes', that often enhance inclusion and reduce isolation.

Narratives

Case: Fotini – overcoming adversities

During the summers of my childhood, my parents rented the house of Fotini, for the family to enjoy swimming, while she slept in the stable, as she did when she first came to Greece as a refugee. As children we were moved by her narratives, her difficulties when she first arrived: having given birth to her baby during the voyage from Asia Minor, she suffered a lot, but the natives did not give her a bottle of milk when she asked for it as they were afraid it meant depriving their own children. Nevertheless, she was living her life to the upmost. She named her chickens Patchy, Whitey, Pinky and sung to them.

Case: Aspasia – food means home

Aspasia was a second-generation refugee, married to an uncle of mine, a widower with three sons. She was a welcoming hostess, preparing ambrosial meals that she served in fine potteries and elegant silverware on tablecloths embroidered with lace. As children, we absorbed the tales she told us while cooking. She loved cooking, because to her, food meant home. When we asked her how she achieved such delicious taste, she said that she was cooking especially for us, her nieces and nephews, using a secret spice called love. She reminded me of the ancient Greek Goddess Hestia, who symbolized and protected home and family.

The houses of the refugees were 'open' to the neighborhood. In the evening after work they liked to sit in the yard and chatter, exchanging news, gossip and experiences inviting the passers-by to join them. Their windows were open and the lights on.

In every instance, feasts and family reunions were prepared, even only with beans and wine. Gradually those attracted all habitants as well as visitors. There was a little boy named Pericles. As it was difficult for him to pronounce his name correctly, when asked he replied: 'I am *I'*. This small but powerful phrase reflects the attitude of the refugees.

Excursions and sports events were organized, with the participation of all residents, natives and refugees. The overall idea was: 'I accept your ways without quitting mine'.

Case: Olympia – questing after the beloved ones

Olympia was engaged to Nikos, whom she loved dearly. He traveled regularly abroad on business, as he did during the summer of 1923. Olympia's journey to Greece with other refugees, ended in their lack of communication and unwilling separation. Nikos searched for her through the quests of the Red Cross for years. Thanks to their good luck, they were reunited, married and gave birth to a girl. Unfortunately, Olympia's 'broken' heart betrayed her and she died after a while. Her granddaughter, a colleague of mine, is named after her, Olympia, and recites her story to me.

As the years went by, Greek refugees realized that the past was gone forever. They created refugee associations and museums dedicated in memoriam. They organized memorial events that were not characterized by a sterile fixation to the past, but had a reparative function, because they were combined with current life activities. Frustration awaited those who returned for a visit to Asia Minor. They realized that they kept an ideal aesthetic mental representation of their homeland, that didn't exist anymore. When they left, they had taken their home with them. Memory became art that gradually worked in the present, mediated through relational interactions in the community.

Case: Emilia – adapting different roles

Emilia is the mother of a fellow student of mine from Medical School in Thessaloniki – its bagels' delicious smell spread over the gulf and still tickle my nostrils. Emilia considers me one of her daughters, her house is mine too. Her refugee mother Sofia, initially worked at a fabric factory and later on as a dressmaker. Emilia chronicles her mother's hardships, admiring her strength. She is a philologist with special interest in history, a feminist and a devoted mother and wife.

After 1923, women's entrance in the labor market was gradually augmented. In Greece, the vote for women was legislated in 1952, a decision partly correlated with the increase in the number of women working, enabling them to have a more active social role.

Moreover, refugees with different skills came in: intellectuals, musicians, painters and so on. Different modes of fun were introduced by the refugees. 'Rebetico', a kind of music and dance, became very popular.

Case: Andreas – a volunteer rescuer and his black spots

Andreas is a volunteer rescuer of the contemporary refugees. He ended up suffering from PTSD. I met him at the Health Center of Heliopolis, where I work. He cannot look at the sea anymore. When he does, he sees black spots like the ones he was looking for as a rescuer, sunken boats and survivors. He cannot sleep at night anymore, when closing his eyes, he sees black holes.

'Our Destiny': the viewpoint of a Greek refugee author, Elias Venezis (1904-1973): 'Calamities, eradications and migrations, disorganization of people's economic life, turbulences and conflicts, disruptions and conflicts of ideas, psychic traumas - that was our youth. Pain is an abstract concept unless you have experienced it, only what you touched with your hands and with your heart, only what you have paid for with your blood is familiar and resonates inside. We are truly wounded and embittered. We have inside us and behind us and we are observed by those centuries of our intense anguish. Death became a familiar face to our people. From this land, from this fate we come. Only embittered people are content with the crumbs, able to be happy as they grew old - physically or mentally - having nothing to wait for. They are deep inside more optimistic, for they still have the privilege to love, to believe in man and in life, to chase chimeras' (Venezis, 1943, from the preface of the 3rd edition of 'Serenity').

Historical Data
Difficulties encountered by Greek Refugees and by Greek Natives - Assimilation Methods

Greek refugees were cosmopolitans, innovative, speaking foreign languages, educated, businessmen and merchants. The majority of them voted for the liberal party. Most of the refugee population was women and children, only a few men among them. They were searching for a working position. They possessed the right of land redistribution.

Greek natives, on the other hand, had different economic interests. They were exhausted fighting wars from 1912 to 1922, also facing bankruptcy and financial disaster. The majority of them voted for the conservative party. Their lifestyle was traditional. Their educational options were limited. They were claiming working positions. They had already accepted refugees during the last decades. They were experiencing a divided national era.

Despite their differences, the two subpopulations shared common elements, such as national identity, language, religion, historical experience of trauma and disillusionment. Traditional

hospitality was another common characteristic. The non-tempered music scales, coming from Pythagoras, were a sound common to the peoples of the East Mediterranean. During big celebrations and common festivals, it was customary for all participants to dance, frequently cyclic dances. The circle means equality and friendship; everybody can join the circle and dance despite gender, age, race, religion, financial status, etc. Everybody can lead, there is no etiquette. The circle symbolizes life. It moves forward, backwards, inside, it turns, it stops and recommences. Nuptial customs were also similar, for example honey pies, wedding bread and pomegranate were offered to the bride as a wish for prosperity and abundance. They had funeral traditions akin to both, for instance ritual food in remembrance of the departed, with sweetened boiled wheat and nuts, as a libation to the ancient Greek goddess Demeter. People in ancient Greece used to sprinkle the bread with sesame seeds, as they do now with sesame bagels; they also had other similar culinary recipes.

Nevertheless, there were differences between the two subpopulations. Everyday life habits differed. Financial interests were controversial, as far as they concerned employment, land property and business. Culture and mentality differed. In politics, a reversal of the election result occurred. They felt like double strangers with a dual identity, treated as foreigners on both sides of the Aegean Sea, in a situation of non-belonging anywhere. They experienced social exclusion, isolation and discrimination. Power games and power relations between them were extreme.

Both parts adhered to potent and effective integration functions. They adopted new roles. They confronted unemployment. They changed their family relations. They exchanged experiences, during feasts for example. Love affairs occurred between members of the two subgroups. The need to belong was overwhelming, leading to the alteration of the way of thinking of the new generation. The younger ones longed for progress and prosperity, and chose life over death.

The potent state intervention and forceful legislation was imperative and lead gradually to the incorporation of the refugees. Influential initiatives and policies aiming at promoting inclusion and integration were adopted. The cooperation with Institutions (e.g. League of Nations, Red Cross) fructified. Land reform (rural, urban) was imposed. Technical advice, guarantees and banking systems were provided. The settlement of refugees, initially in abodes, was achieved. Institutionalization of foster parents was applied to provide for orphans (Exodus 1980-2016, Grigoriadou 2003, Greek dances 2001,

History of Hellenic Nation 1978, Mavroeidis 1999).

A Greek refugee descendant, psychologist Libby Tata Arcel, unfolds her viewpoint in her book entitled **'Persecution in the soul'**. The transgenerational transmission of trauma is described. The first generation is silently living in the past, hoping and dreaming to return, but the past is gone. The second generation is talkative, frequently repeating their parents' narratives in detail. The third generation, interested in the historical truth, reminisces and registers reenactment unions. The forgiveness of the unforgivable is attempted. Traumatic memory heals, but does not disappear. A wish for reconciliation is expressed. Narratives of the refugee trauma enable coping mechanisms and survival. Restoration might be achieved through collective institutional recognition of injustice. Refugees exist between two worlds (double strangers, dual identity). Stigma, trauma, guilt, distorted memories mark them mentally. Activity and resilience are channeled. Identity and transmission of the refugee experience is completed. The processing of the psychic trauma results in the alteration of feelings (Arcel, 2014).

Discussion

The cohesion within the two subgroups of Greek natives and Greek refugees and the power game between them resembles the 'Winston Parva' community. The distinguishing feature there, was that one zone had a history and the other did not – class, religion and colour were similar. Nevertheless, they were not in conflict but interdependent on each other, according to Elias's concept that 'everything is connected in some way to everything else, and so everything affects everything'. The historical process of the mixed group of Greek natives and Greek refugees reveals that the elementary issue was to maintain the power differences created in the community (Dalal, 1998).

Even culture and ethnicity are ephemeral and generated, as well as structured by the processes of power relations. Two interlinked issues emerge, one of which is used to undermine the other: on one hand the processes of marginalization applied by and beneficial for the 'established', the natives, and on the other hand the demands of the 'outsiders', of the refugees, for rights and recognition (Dalal, 2012).

The process of inclusion contains a gesture of exclusion. 'I' is constituted by the varieties of 'we' that one is born to. The 'us' needs a 'them' – splitting is a kind of forgetting that the divided are aspects of the same process. The human condition is permeated by interdependence: we have an effect on others and we are affected by

others, we influence and we are influenced (Dalal, 2012).

Large-group identity is the subjective experience of millions of people linked by a persistent sense of sameness while also sharing characteristics with others in foreign groups. Their main common task is to maintain, protect and repair the group identity – a chosen trauma being one component of it. In this paradigm, the suffering of Greeks during their passage from Asia Minor to Greece, after the 1923 Lausanne Treaty, identifies with the burden of the chosen trauma. 'Chosen trauma' is the shared mental representation of a massive trauma that the group's ancestors suffered at the hand of an enemy. The transgenerational transmission occurs via projective identification. If the large group regresses, the chosen trauma is reactivated in order to support identity (Volkan, 2001).

Chosen trauma is an echoing trauma, a paradigm that reassures existential threat, and exists in the national memory, an identity marker of the affected large group. Chosen traumas reside in the social unconscious. They bring with them power experiences of loss and feelings of humiliation, vengeance and hatred, triggering a variety of unconscious defense mechanisms that attempt to reverse these experiences and feelings (Weinberg, 2007).

Recent research evidence in mouse models indicates that the transgenerational transmission of behavioral symptoms is prevented by paternal environmental enrichment. Both negative and positive environmental factors influence behavior across generations. Bearing in mind the plasticity of the epigenome across life, we can explore the possibility of inducing a positive effect (Gapp, 2016).

According to Freud, in 'Mourning and Melancholia', '…the libido's attachment to the lost object is met by the verdict of reality that the object no longer exists; and the ego is persuaded…'. 'The unconscious presentation of the object has been abandoned by the libido'. '…when the work of mourning is completed the ego becomes free…' (Freud, 1917[1915]).

Refugees adjust to life as perennial mourners with both regressive and progressive possibilities. They are depressed, feeling the survivor's guilt and unconsciously wishing to destroy the lost object's mental representation. They use linking objects as the expression of their difficulty in mourning. Through the re-libidinalization process of their self-representations, they resolve the sense of helplessness and humiliation, tame aggression, end mourning, test reality and adapt to the new environment (Volkan, 2003).

The compulsion to repeat is a way to remember. Freud describes that humans '…repeat the repressed material as a

contemporary experience instead of…remembering it as something belonging to the past'. There is '… an urge inherent in organic life to restore an earlier state of things which the living entity has been obliged to abandon under the pressure of external disturbing forces' (Freud, 1920).

Explanation and justification of suffering is an important part of the general sense of life. When the suffering is unbearable, the idea of guilt seems to fill the empty place of the meaning. Guilt can be attributed either to the perpetrator or to the victim (decision depended on the subjective reality). Guilt feeling wounds the sane narcissism (personal pride, honesty, fairness and independence), self-acceptance, sane love to oneself. By the process of projective identification, guilt may be transmitted through generations and recycled (Klímová, 2007).

The split-off shame and guilt of parents shape the unconscious of their children through projective identification. The inability to mourn and work through one's own past depletes psychic resources and may hinder growth. Learning alone from experience is probably more difficult than being able to go through the process of working 'through the Other' and meeting the other (Friedman, 2012). People living in traumatized and traumatizing contexts, on the edge of survival, are exposed to essential questions of good and evil. Dark social forces can reach us anywhere, but also enlightening forces (positive social psychic retreats). Trans-generational, un-housed ghosts in the eyes of parents may look very ugly, and the child may rather flee from its own subjectivity. We often experience more than we can bear. Dissociation occurs in order to prevent annihilation. Group flow can take different directions, either to vicious spirals or towards development. The development of our psycho-social identity and the embracing of our un-housed parts are essential for taking our full responsibility for the matrix disrupted around us (Mojović, 2015).

Persons own a social nature. When we look up to our parents we see the universal parental influences in them, and we can distinguish the human beings from what they symbolize. It is essential not to make a split into good and evil. The deeper levels of the social unconscious are useful only when they integrate (Ormay, 2013).

Incohesion and trauma are interrelated. Primary fear of annihilation is a response to the experience of profound helplessness arising from traumatic loss, abandonment and damage. Traumatized people overwhelmed by their fear of annihilation are caught in incessant motion, without the possibility of resolution. Traumatized people are vulnerable to the constraints of roles associated with incohesion. The fourth basic assumption in the unconscious life of

social systems, Incohesion: Aggregation/Massification (I: A/M), manifests in patterns of interaction, normation, communication, in styles of thinking, feeling, leadership and followership. Nevertheless, it is possible to help people make creative use of their own traumatic experience (Hopper, 1997).

Refugees express intrapersonal and interpersonal features. Intrapersonal features: the loss of the ability to symbolize causes the inability to have meaningful thoughts about the past. Interpersonal features: the isolation and the loss of the ability to trust others lead to the inability to have personal meaning in relation to others. The restoration of meaning and the ability to symbolize are needed. The restoration of trust tends to accompany the restoration of the ability to symbolize (Tucker, 2011).

In this historical example, Greek refugees searched for new steps and novel ways. They resonated with regard to their shared narcissistic injury. The acceptance of the loss permitted them to turn their eyes in the present situation and use their skills for integration. Especially the second and third generation realized that life unfolds here and now. They participated in everyday life activities, such as work, school, family, the market place, church, wedding, songs, dance, fairground, festivities, excursions and ceremonies in memory of the past. They utilized history for improving themselves and metabolized past experiences, adapting them as useful lessons.

Home is a safe place to go, like Odysseus' Ithaca. Refugees in flight embark on fearful journeys. Resonance in the current domain is necessary. An image of home enacts relations amongst those who express it in a group. The process dynamics of the group recreate the originating subject – safety or grief. We are all strangers; we have yet to know each other. We seek a way of being at home with ourselves and one another, turning longing into belonging (Schlapobersky, 2015).

Psychic black holes function as a collective defense, controlling our actions as well as our feelings and thoughts related to what has been made unconscious. The exposure of a collective black hole elicits anxiety, aggression, guilt, and shame and exposes the feelings that have been blocked from perception. These feelings attack people who survived such painful events and stayed alive. The feeling of losing the 'safe place' remains with them for the rest of their lives (Doron, 2017).

The menace in the foreigner is about our relationship with the estrangement of our own unconscious. To quote Freud, '…this uncanny is in reality nothing new or alien, but something which is

familiar and old-established in the mind and which has become alienated from it only through the process of repression'. '…the uncanny (*unheimlich)* is what was once familiar'. '…the uncanny is something which is secretly familiar, which has undergone regression and then returned from it…' (Freud, 1919).

As human beings we confront the faces of death. '…the human being reaches the limits of the unknown and of sacredness: freedom of thought and, based on it, freedom to choose our own death' (Koukis, 2017). '…death is the last illusion…a hope to reach a stage before desire, forgetting the consequent abolishment of any ability to enjoy desire…what is really anticipated elsewhere is the final annihilation of every desire and every reason for desire' (Aulagnier, 1975).

Greek refugees constructed their story of life and death and successfully created therapeutic mourning spaces. They chose life versus death. This antinomy determines existence: the positive presupposes the negative. They achieved amelioration of life under new conditions, having worked through unreasonable traumatic loss. They leveraged procedures of a novel interpretation of the past in the here and now, aiming for the disclosure of the experienced truth, the identification of losses and the healing formation of post-disaster narratives. They preserved memories reconstructing past events, affecting and affected by external reality, altering bitter feelings, transforming them into attuned representations of history, thus transfigured into historical memory.

Heraclitus describes the concordance of diversity. *'συνάψιες ὅλα καὶ οὐχ ὅλα, συμφερόμενον διαφερόμενον, συνᾷδον διᾷδον, καὶ ἐκ πάντων ἓν καὶ ἐξ ἑνὸς πάντα'* (Everything is interconnected; total and non-total, converging and diverging, chord and monody. All synthesize one, and from one derive all - Heraclitus). And Foulkes applies it to the group. '…these patients (group members), collectively constitute the very norm, from which, individually, they deviate…each individual is to a large extent a part of the group, to which he belongs' (Foulkes, 1948).

A dream comes true: the inclusion of refugees in Greece was achieved until 1940. Everyday life social groups (e.g. families, workplaces, schools, churches, feasts, market places, etc) functioned as Weinberg's 'leaking containers' (Weinberg, 2016), imagined internalized creations of their members, thus allowing a therapeutic mourning process to actualize and acceptance of loss to take place. Instead of splitting, integration took place, that resulted 'through the Other', via meeting the other, using as a main vehicle the narration of the various social group members.

Narcissistic regression in archaic levels did not occur. It was averted because the Greek nation is historically familiar with the palliative and healing process of mourning and the consequent acceptance of the collective loss. The separation procedure and the ability for differentiation (supported by Greek culture and civilization) were made possible through Lacan's paternal function (Lacan, 1955), ultimately enabling corrective processing in the present. The humanitarian ideology of Greek society and the preservation of the institutional functioning prevented matrix disruption and created therapeutic space.

Concluding Thoughts

The composition of the divergence, according to Heraclitus, was successful. 'τὸ ἀντίξουν συμφέρον καὶ ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν (καὶ πάντα κατ' ἔριν γίγνεσθαι)'. (the opposite converges and harmony [is born] from differences, and everything arises from dispute - Heraclitus).

We are strangers in the same world. Diversity and individuality harmoniously synthesize social groups. The elimination of stigma for those possessing 'different qualities' has become imperative. An apparent analogy exists between refugee inclusion and social integration of people suffering from mental illness. People feel like refugees in society, if deviating from 'accepted norms'. Contemporary alienation and loneliness within crowds prevail in our existence. The necessity of integration strategies is unquestionable.

Making a home, a safe place in the world is a demanding and challenging task. It is required to create an egalitarian value system, to show the interdependence existing between human beings, to build bridges across differences. It is important to accept and promote diversity as a basic element of society and destroy the borders imprisoning our souls. It is our duty to advocate inclusion directions, to embrace human experience, suffering and trauma. It is indispensable to recognize the challenges of existence and ensure a good quality of life for all. Success is accomplished via cooperation and collaboration.

Future Directions

Foulkes wrote in 1975: 'The day will come when whole communities and nations will deal with their affairs in this way' - meaning group analysis (Foulkes, 1975). A glimpse to the future with generally applied group analysis is really promising. '…group interactions in the here-and-now of a situation based mainly on the foundation matrix

and the idea of community as based on a commonly shared, local, counter-international matrix and meaningful personal, interpersonal, and transpersonal communication. By fostering and expanding the idea of a group–analytic symbolically meaningful matrix, group analysis could constitute an antidote to the overwhelming power of a postmodern, globalised, devouring matrix of relationships and, thus, help analysands, as well as society more generally, to transcend this morass and perhaps to rediscover their lost desire' (Koukis 2016).

Epilogue

Our present situation in Greece is our ancestor's future, what they worked hard for. It is now our sacred commitment to make the future happen for us and our descendants; to configure a world, where people suffering from mental illness will not be treated as defenseless, homeless refugees, but as human beings. The novel challenge is to create a universe where all kinds of unprotected refugees can find a safe place in society.

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A Model for Reflective Practice and Structured Supervision Groups
By Howard Edmunds

Contents

1. Context
Statutory Mental Health Services are increasingly expected to deliver more for less: more cost-effective services to increasingly complex clients. This necessitates an increased use of group work in service delivery which is supported by effective group training and supervision. Practitioners have larger case-loads and are expected to provide more psychological and psycho -educational interventions. This in turn requires skills in multi-disciplinary team work;

psychological formulation and psychological mindedness. Group supervision and reflective practice support skill and knowledge development in all of these areas including; awareness of group process; group facilitation skills; ability to present and discuss clinical work in a multi-disciplinary team and the ability to use feedback in a group setting.

2. Aims of the Model

Staff & client containment

The model seeks to create a safe, structured group setting where staff can be open about their work. Increased staff disclosure increases the available information about patients and thereby improves team understanding. This in turn makes joint formulations easier. It also improves morale and reduces staff burn out.

Staff ability to manage their team role: Staff work in multi-disciplinary teams where they are required to translate their approach to colleagues who may not share their key assumptions. They also need to access other approaches and experiences. The model aims to offer practice in these areas; enabling staff to better understand their habitual patterns and preferences in relating to a multi-disciplinary group.

Capacity to formulate complex cases

The model aims to increase the capacity of staff to think from multiple perspectives and keep in mind multiple versions of the 'truth'. It aims to expose staff to their differences and thus increase their tolerance. It seeks to improve formulation through the generation of multiple hypotheses about the causes of patient distress as well as increasing staff empathy. It seeks to capitalize on the wide range of life experience and potential identifications between a staff team and a patient; a staff member who does not empathise with a particular type of patient can hear from someone who does.

Support for recovery model approach

The model aims to create a learning environment for staff which they can access routinely at work. It mirrors the life-long learning emphasis of the recovery model as a pathway envisaged for patients.

Ability to interpret parallel process

The model seeks to capture and understand the impact that more disturbed and complex patients have on staff. Maine (1989) describes

this process where staff are caught up in a dynamic which leads to burn out and fragmentation of the team. Tier 3 teams are required to work with increasing complexity and co-morbidity; combined personality disorders and major psychiatric diagnoses. Such patients evoke strong emotional reactions in staff and the model seeks to provide a tool kit for managing and understanding this. Patients who 'communicate by impact' will often evoke enactments by staff who feel overwhelmed.

3. Theoretical basis
Assumptions
That patients and staff operate on three levels; conscious, covert and unconscious. UnconScious assumptions and drives are more prevalent for more complex and disturbed patients. These will have an impact on staff, affecting their ability to remain open to the patient. Diagram 1. illustrates how thinking and feeling become disengaged from mental processing and can lead to impulsive behaviours or negative assumptions that block patients in their recovery. E. g. a patient with a history of abuse by a parent finds it difficult to open-up in treatment yet is not aware of any negative assumptions about their practitioner.

Diagram 1.

Enactment / Acting-out

feeling

Unconscious or barely conscious impulse.

Acting Out
•aggressions
•regressions
•projections
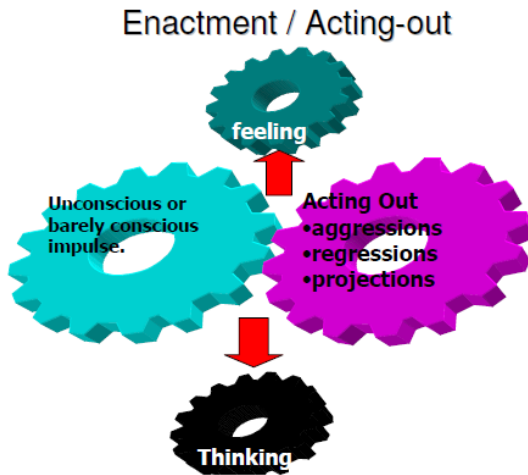
Thinking

The practitioners' role is to facilitate the patient to develop their capacity to think and feel when faced with impulses, life events or flash backs. This enables them to stop self-defeating patterns. Diagram 2. illustrates how thinking and feelings can become integrated, slowing down action and enabling patients to choose more positive outcomes.

Diagram 2.

a. Problem solving: feeling and thinking integrated.

Projective Identification describes a process whereby 'acting out' by patients forces staff to feel things that rightly belong to the patient. Case example: a patient Sheila feels terrified when a new member joins her therapy group. She has told the therapist that she finds it hard meeting new people. When the new patient arrives, she feels that her fears have been ignored. When the new member asks her name, she jumps up and starts to throw chairs and plants into the corner of the room and the group and therapist have to evacuate. The staff and group members were made to feel the anxiety and fear of the patient; the therapist later reports how they also felt humiliated that they had to leave the room and were not able to respond to the behaviour. They felt de-skilled in a similar way that the patient felt. In this case, supervision can help staff to unpick the impact of patients and reduce

the risk of retaliation by a staff member who feels humiliated.

Enactment is when staff are no longer on task or come out of role or behave out of character due to the impact of a patient's disturbance. Supervision aims to reduce this by creating a reflective space. One form of enactment is parallel process; where the practitioners' behaviour, thoughts and feelings in some way mirror those of their patient.

Case example: A staff member working with a very vulnerable child communicates in such a way that her supervisor offers to help her write up her case report. The supervisor becomes over protective in response to the staff member in the same way that the practitioner had felt towards the client.

One to one supervision creates sight lines where staff and supervisor can reflect on the staff-patient relationship. Diagram 3 illustrates sight lines in blue. The pink arrow shows the impact of assumptions directed at the practitioner and supervisor which changes the way that both parties react and behave. In other words, the assumptions get 'under their skin'.

Diagram 3.

Parallel process
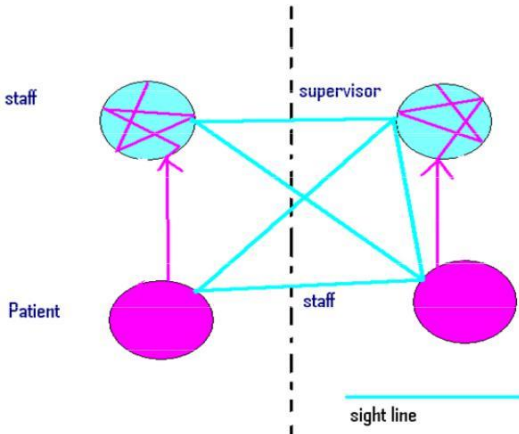
Diagram 4.

Group reflection model: Group as supervisor
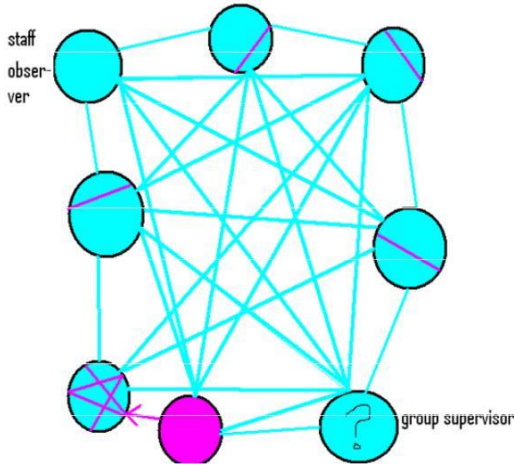
Group supervision creates more sight lines and more opportunity to spot parallel process. Diagram 4 illustrates this with the increased number of sign lines. The impact of the patient–practitioner relationship is shown by the pink arrow. Here, different elements (pink lines) are picked up by different members of the group. By sharing the load, the group is able to put words to this experience in more detail.

4. Summary of Model

Phase 1: Group share dilemmas & choose one experience to work on. Presenter describes material. (10 min)

Phase 2: Practitioner observes group while group discuss the material (15 min)

Phase 3: Practitioner shares their observations with group. (15 min). Supervisor comments on themes or additional reflections. (5 min)

Phase 4: Evaluation of the model

Supervisee's task phase 1: Talk for not more than 10 minutes about a dilemma from your work with patients. Choose a piece of work that others in the group have not been party to. Talk spontaneously without

prior preparation. Start by giving your reason for choosing this particular presentation; "interesting", "worrying", "unusual" etc. You are not expected to give comprehensive summary – can omit information if wish. Include some description of a live interactional interaction. When out of time, take 1 more minute for "what you might regret not having said". Don't interject or respond to questions: allow the group freedom to work on the material. Observe how they work; where do they focus, do they omit something?

Practitioner task phase 3: Tell the group what you noticed and what you learnt from listening to their discussion. Share any parallels between the group interactions and what you recognise in your work with the client. Respond to specific issues that have arisen.

Group's task

Phase 1.

- Listen for facts, thoughts and feelings.
- Only ask questions if these are to clarify facts.

Phase 2.

Explore the material, but not necessarily to 'solve' the problem. Observe the interactions of the supervision group as generating more information about the patient's dynamics. Increase the level of self-disclosure regarding feelings and thoughts that arise in each group member in order to increase available information about the patient. Interpretations can be made about the way that the supervisee has worked with their patient if this is used to then better explain the patient's inner life. Any member of the supervision group can respond to interpretations offered, except the presenter. Observe the way that the group is working; watch for parallel process and link back to the patient's conflicts.

Group Supervisor's role: responding to group going 'off task'.

- Ensure that group stick to the structure and task.
- Redirect comments directed at the supervisee that become too personal: what does this tell us about the patient that colleagues are focussing on the staff member in this way?
- Keep the patient as the focus; not a staff dynamics group.
- Lead from the back; step back from role as specialist; increase participation and reduce dependency on you as having the answers.

- Lead from the front; setting up the structure, keep group on task, sum up at end.

5. Applications

The structure is intended to offer enough containment such that it could also be used for peer supervision groups, larger groups of up to 14 staff, multi-disciplinary teams, reflective practice groups, case discussion groups or training situations. It is not meant to replace clinical supervision groups, which typically work best with smaller numbers of three or four and a group supervisor. However, it could be used as an occasional device for group supervision to offer an alternative perspective or help clarify parallel process where this is interfering with the group's task.

6. Benefits and Limitations

Benefits

The collaborative structure mitigates against some negative group dynamics such as competition and rivalry or dependency on an 'expert' supervisor. It provides a safe environment where dilemmas can be shared without immediate judgements, as all participants are invited to share their relevant thoughts and associations. The facilitator of the group could be the same person, or it could be a nominated member of a peer group, chosen in rotation. This means that where there is a lack of resources to offer an external supervisor, teams could 'get something going' in the meantime. Where a supervisor is new to groups, this structure could serve to enable a safe learning environment for all members of the group.

Limitations

It is not clear how peer supervision groups manage clinical accountability when there are clinical dilemmas which the group cannot resolve.

The model is counter –intuitive; the presented has to sit on their hands once they have described their issue; they may want to cut into the discussion prematurely and the facilitator needs to be confident of their role to stop this.

7. Outcomes

This model has been tried with the Sussex Partnership NHS Foundation Trust Fundamentals in Clinical Supervision Programme in 2009 and 2010. Participants have been generally fed back that they enjoyed using this structure, and this has had a visible effect on levels

of participation and motivation during the training. The following are the comments from the 2010 training day:

Feedback re Group Supervision Model. Fundamentals Course 2010

Strengths:

- creates reflective space with the clear structure acting to reduce anxiety
- could promote team cohesion
- increases transparency in team
- allows shared experience – normalising effect
- creates variety
- reduced risk of burn out
- range of perspectives
- creates options for action
- a good model for peer s/v
- gives a framework for trying something new
- encourages reflective thinking
- lose the pressure to find the answer
- could be used as a vehicle for stability
- encourages reflective process
- containing safe space
- good for reflective practice on wards
- good mix of learning – task focussed
- thinking re feelings
- creative
- good for MDTs
- enlightening

Limitations:

- could be over exposing if not committed to by all the members
- might be difficult to use with fragile teams
- changing culture is difficult
- shortens space for a) presenting problems b) thinking of solutions

- wouldn't be a replacement for 1:1 supervision
- would need to think about governance
- need for a protocol to deal with concerns
- does it have a name – is it the same as reflective practice
- requires degree of cooperation and a leap of faith
- might need to start off on safer topics
- facilitator needs to make process explicit
- would be useful to give opportunity for reflecting on what its like being in the group
- need to consider composition of group
- important to set it up and explain
- may feel unsafe to some people especially at first
- not talking in presenter role difficult for some people
- need to think about optimum size for different purposes
- what would be right mix of prof background – status? Hierarchy?
- how would you motivate and inform people about the group?
- too different?
- some people don't have emotional capacity
- needs CONCENSUS LEADERSHIP & TIME

8. Conclusions

In an organisation under pressure to reduce costs whilst maintaining staff morale, this model provides an opportunity for staff to collaborate and share their expertise and experiences. In my last role as psychotherapist in a medium secure hospital, I was always surprised by how much I could learn about my practice from nurses who were new to mental health or saw things from a completely different cultural or professional point of view. However, the model does not do everything. If the role of group leader is to be rotated, then there will be a need for some group training to support staff facilitator in managing the group dynamics that could de-rail the process.

9. References

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Howard Edmunds
Employed as Principal Adult Psychotherapist & Convenor of Fundamentals of Clinical Supervision by Sussex Partnership NHS Foundation Trust. He has facilitated reflective practice groups in a range of mental health settings, including community, voluntary sector and forensic services. He is a Group Analyst and trained in Group Supervision at the Institute of Group Analysis, London.
howardmpedmunds@gmail.com

Group-ology: A Term Uniting Different Schools of Group Therapy?

By Einar Gudmundsson

Definition: ***Group-ology: The science and study of group behaviour, and individuals within groups, embracing all aspects of conscious and unconscious experience, as well as thought and behaviour, both individual and collective. It is an academic discipline and a social science which seeks to understand groups, and individuals in groups, small or large, by establishing general principles, and researching specific cases.***

The above definition of the term "Groupology", is inspired by the definition of Psychology. (The term "Groupology" is not entirely new, but when googled, it is basically limited to an App).

This term is proposed here because there is an increasing need for a term, that can cover universal truths about human groups, independent of different theoretical schools such as Group Analysis, Psychodrama, Family Therapy, Group Processes, Psychodynamic Group Therapy etc. There is a growing body of knowledge about human groups that all of the theoretical school's share, and "groupology" as a discipline, can hopefully increase this universal knowledge, and thus benefit all the different theoretical schools etc. Also, there are those of us who may choose to approach groups in a scholarly manner, focusing mainly on theory, teaching and research, and they might then be called "Group-ologists", possibly creating a community of researchers, or a community of "groupologists" in different areas and different disciplines. The concept of "Groupology" could therefore benefit all schools of thinking equally, and thus create a common ground, where the different theoretical models will all contribute to the growing body of knowledge, under the term "Groupology". In the current situation, different group therapy schools risk becoming more like religious sects, than an academic discipline. This may then lead to Group Therapy losing ground in competition with other therapy types. My dream is, that Universities in the future will have their own "Departments of Groupology".

A uniting term

As a BOD member of IAGP, I noticed the division and competition between different schools that would sometimes occur. On the other

hand, the vision of the founders of IAGP was that working together would benefit the different schools of thought, and the field of group work in general. Therefor they created IAGP, as an umbrella organization. The term "Group-ology" is proposed here to help find a common ground within the different theoretical schools mentioned above. All the different schools under IAGP can agree on the need to further develop their understanding and knowledge of group phenomena. If IAGP members find this concept useful, IAGP might in the future be very much about groupology, with many "groupologists", as well as group therapists etc. The above definition of Groupology is open for discussion. Possibly all theoretical schools under IAGP may find it useful. The idea, presented here is in its infancy, and hopefully it will inspire more ideas in our rapidly developing discipline.

Einar Gudmundsson
eingud@talnet.is

BOOK CORNER

The Foulkes Collection
By Elizabeth Nokes

Not to be confused with the Foulkes archive, which resides in the Wellcome Collection, and has recently had added to it the Foulkes Photograph Album [see earlier contributions to 'Contexts'] a publication of which does reside in the IGA/GASi Library. The Foulkes Collection is part of the IGA/GASi Library, housed in two locked cupboards in room 5, which is used for therapy etc., and therefore not always accessible. However, material from the Foulkes Collection is available for loan on the same basis as other library material.

It was generally understood that this was not the whole of Foulkes' Library, and that Elizabeth Foulkes had cherry picked items to give to friends and colleagues, the residue being donated to the IGA/GASi Library. I was uncertain of the terms of this bequest – was the material inalienable? Thus, when Sue Stevenson was about to leave, I asked her if she had any knowledge of any conditions attached to the bequest, and she supplied the relevant page of Elizabeth Foulkes' will, which indicated that the collection was not inalienable, but should be treated in the same way as other material in the collection, to be at the disposal of the IGA/GASi jointly.

It was also generally supposed – or so I inherited – that the collection now with us was fully included on the then Library database. Because the original 'Access' databases that comprised the Library catalogue were seriously lacking in detail, I embarked on a process of 'data enhancement' once we had acquired the new Library system, working through the Library content, student papers, both theory and clinical, and the Foulkes Collection. [I should note that at any time any material was borrowed or consulted, its record was enhanced in the process]. However, when I began to work systematically through the Foulkes Collection – which is mostly classified, but shelved in alphabetical order of author, it became clear that this was not the case: none of the foreign language titles had ever been included on the database. Since the collection comprises Foulkes' earlier material, it is unsurprising that a good deal of it is in German. 'Group analysis' in German I can very well do, but for other details of titles – thank you, Google translate! Since many of the authors were classic, it was possible to consult sources such as Wikipedia for some background

information, to assist in compiling abstracts. As I worked my way through the alphabet, it became clear that foreign language titles were not the only items missing – increasingly, English language titles had not been included, sometimes in a quite random way. Everything in the collection is now included. So far, only one title has the dubious distinction of being still 'current at Karnac': 'Our responses to a deadly virus: the group-analytic approach' by Angela Molnos, London, Karnac, 1990. 'Published by Karnac for the IGA and Group Analytic Society. As a group analyst concerned with social and psychological issues, the author brings a unique perspective to bear on the problems raised, both for society and the individual, by the confusion and prejudice surrounding HIV infection and the AIDS epidemic …' Possibly the last word on the subject, and as such still current.

Also of interest are the physical characteristics of the books. Foulkes seems to have been a man to sign his books, and there are often interesting inclusions of his early addresses, while many of the titles contain inscriptions from the author to the recipient.

Fascinating items include a set of the Rorschach 'ink blots' 'Psychodiagnostics: tables' by Hermann Rorschach, undated, Huber, Berne, comprising a set of 10 colour plates of illustrative Rorschach blots in slip case. Also contains envelope [postmarked 1962] containing 'Interpretations of the Rorschach ink blot text by a chronic alcoholic' sent from Roche Products Ltd, London, and annotated [by SHF?] 'file under Rorschach'.

Elizabeth Nokes
IGA/GASi Librarian

Request for Foulkes Letters and Documents for Society Archives

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

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

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

EVENTS

GASi Quarterly Members Group (QMG)

All current members of the Society are eligible and invited to attend. Non-members are welcome to a first meeting.

The dates for sessions in 2018:
Saturday 27th January
Saturday 21st April
Saturday 7th July
Saturday 20th October

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

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

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

The fee for the group is £30 per day or £120 for the year.
You can pay on the day by cash or cheque
or in advance at the GASI office:
1 Daleham Gardens, London, NW3 5BY
+44 20 7435 6611

QMG Organisers: Joan Fogel, Derek Love, Jud Stone

THE GROUP ANALYTIC SOCIETY INTERNATIONAL

SECOND ANNOUNCEMENT

43rd GASi Winter Workshop, Birmingham, UK

Friday 19th and Saturday 20th January 2018

Northfield Revisited

Chairs: Marina Mojović and Linde Wotton

Lecturers: Bob Hinshelwood, Diana Menzies, Dieter Nitzgen and Tom Harrison

Large group conductors: Sue Einhorn and Peter Zelaskowski

Day 1: Friday, 19th 2pm - 6 pm
The Beeches Hotel
Day 2: Saturday, 20th 9.30 am - 6pm
9.30 am - 1pm: The Hollymoor Centre, Former psychiatric hospital, Home of the *"Northfield Experiments"*
2.30pm - 6 pm: The Beeches Hotel

Full programme to follow

DISCOURSE

IN ASSOCIATION WITH

IGA
The Institute of
Group Analysis

THE GROUP
ANALYTIC
SOCIETY
INTERNATIONAL

Conferences that explore the psychoanalytic and group analytic
understanding of social violence

On Terrorism

January 26th and 27th, 2018

(Friday night 6pm to 9.30pm and Saturday 9am to 6pm

Venue: Amnesty International, Shoreditch, London EC2A 3EA

Venue

Amnesty International,
The Human Rights
Action Centre
17-25 New Inn Yard,
London EC2A 3EA
(off Shoreditch High Street)

To register

Email:
discoursebooking@gmail.com
with your name, email, phone
number, place of work after
you have transferred the fee
to: Discourse,
a/c sort code: 30-65-41
a/c no 36737668
Lloyds Bank.

Receipts will be issued
following payment.

Conference Fees:
including lunch:
Early bird £120 until
15th Oct 2017
£150 from 16th Oct 2017

Enquiries

Discourse777@gmail.com

Website
www.discourse-conferences.co.uk

Conference organised by
Pam Kleinot

Speakers

**The Devoted Actor in an Age of Rage and
the Spiritual Dimension of Human Conflict**
Scott Atran

Lessons from an ex-Al Qaeda Soldier
Hanif Qadir

Terror breeds Terrorists
Dr Felicity de Zulueta

The Roots of Terrorism
Morris Nitsun

Thought paralysis: Islam as the new black
Farhad Dalal

Women and Jihad
Anna Motz

ISIS: a story of a 'reversed family'
Shulamit Geller and Eran Shadach

Fundamentalism and male adolescence
Elisabeth Rohr

De-escalating cycles of violence
Bobby Moore

Chairs

David Morgan, psychoanalyst
Sue Einhorn, group analyst
Peter Zelaskowski, UKCP psychotherapist

Large Group Convenor

Earl Hopper, psychoanalyst,
group analyst and organisational
consultant

IGA
The Institute of Group Analysis

Birkbeck
UNIVERSITY OF LONDON

WTC **Women's**
Therapy Centre

"THE OLDER WOMEN THERAPISTS GROUP"

SAVE THE DATE
Sunday 18 March 2018
1:00 AM – 6:00 PM

Institute of Group Analysis
1 Daleham Gardens, London NW3 5BY

Sheila Ernst Memorial Lecture 2018
Do we ever learn from History? - The use we make of Memory

3rd Annual Memorial Lecture
Organised by The Institute of Group Analysis in association with
Women's Therapy Centre –
Birkbeck University of London – The Older Women Therapists Group

Sheila Ernst, who died in February 2015, was a leading group analyst, a feminist and a psychotherapist. Sheila was an inspiring and committed teacher, whose influence was felt widely for several decades, at the Women's Therapy Centre, at the Department of Psychosocial Studies at Birkbeck, and at the Institute of Group Analysis. She co-edited Living with the Sphinx: Papers from the Women's Therapy Centre (1987), and co-authored 'An Introduction to Groupwork' (1999).

Speaker:
Sue Einhorn

Respondent:
To be confirmed

Chair:
To be confirmed

Book Online **www.groupanalysis.org**
Enquiries   020 7431 2693

PROGRAMME

13:00 AM	Registration, Networking and Light Lunch
14:00 AM	Talk – Sue Einhorn
	Respondent – tbc
15:15 PM	Break
15:45 PM	Large Group
17:15 PM	Wine and nibbles (ends 18:00)
18:00 PM	End

FEES

STAFF & MEMBERS from Birkbeck Uni/IGA/Women's Therapy Centre/The Older Women Therapists Group	£25
STUDENTS from Birkbeck Uni/IGA/Women's Therapy Centre/The Older Women Therapists Group	£20
Public	£25

CELEBRATING EGATIN **30** YEARS

EGATIN
European Group Analytic Training
Institutions Network

Vilnius University

LGAD
Lithuanian Group
Analytic Society

EGATIN Study Days & AGM 2018

SMALL GROUP - ENDLESS SPACE

**Personal   Therapy in
Group Analytic   Training**

Artis Centrum Hotel, Vilnius, Lithuania
27-29 April, 2018

According to the EGATIN Standards one of the parts of the tripartite structure of group analytic training is personal therapy in a small group which may take place in a mixed patient/trainee or trainee-only group. Every potential group analyst is going through his or her personal treatment in the group during their studies in the GA course.

The candidate coming to study psychotherapy is already a professional in the mental health field having an experience working with patients or clients individually and/or in groups. The trainees in the therapy groups are all colleagues, meeting at least in the training course and they may also be connected as professionals in the field.

On the other hand, group analyst, conducting a small group can be also involved in other activities connected to the training program (as supervisor, theory teacher, administrative person, etc.). The group analyst at the same time is also a colleague to his group members - as they are not just patients, but fellow professionals.

Different settings for the trainees to have their personal therapy are chosen in different countries and at different times - in the trainee-only group or in the therapist's work place with the patients' group out of the training setting.

EGATIN Study Days in Vilnius invites you to explore specific challenges and advantages created by personal therapy in a small group as part of group analytic training. These and other questions can lead us in our enquiry about roles and boundaries:

- How the therapeutic experience differs in different settings (block therapy, continuous trainee group, inclusion in the patients' group) for both trainee and group analyst?
- How the therapeutic process of the trainee is interconnected with their learning process in the training? In which ways personal therapy in the small group can assist, rival with or impede training?
- How it is to have colleagues as patients and colleagues as fellow group members?
- What are the effects of having several roles in the training program while being a small group conductor?

Registration: https://form.jotformeu.com/73266377698374
Information: eglepauziene@gmail.com

VENUE
Artis Centrum Hotel, Totorių g. 23, Vilnius, LT-01120
http://www.artis.centrumhotels.com/lt/

Hotels close to the venue (up to 20 min walk):	Novotel Vilnius Centre (Gedimino pr.)
	Atrium Hotel (Pilies g.)
	Barbacan Apartments (old town apartments)
	Amberton Hotel (closest one)
Economic choice:	Guest House in Old Town (double 24 eur)
	Stay Express Hotel (double 26 eur)
	Vilnius City Hotel (double 39 eur)

On behalf of LOC *Egle Pauziene*

www.lgad.lt
www.egatin.net

THE GROUP ANALYTIC SOCIETY INTERNATIONAL

FIRST ANNOUNCEMENT

42nd S.H. FOULKES ANNUAL LECTURE

Friday 18th May 2018 at 7:00pm

Beyond Rejection, Glory and the Soldier's Matrix: the Heart of my Group Analysis

Foulkes Lecturer: Robi Friedman

Respondent: David Armstrong

Lecture at 7-8.30pm. Drinks afterwards till 10pm

Please Note **New Venue** for this event

SENATE HOUSE, UNIVERSITY OF LONDON
Malet Street, London WC1E 7HU

(nearest tube stations for both events: Goodge Street, Russell Square, Euston Square)

Study Day to follow on Saturday 19th May 2018
From 9am to 5pm

Respondents: Tove Mathiesen and Holger Brandes
In dialogue with **Robi Friedman and David Armstrong**

Large Group Conductor: Teresa von Sommaruga Howard

Please Note **New Venue** for this event:

UCL INSTITUTE OF EDUCATION
20 Bedford Way, London WC1H 0AL

Full programme to follow

Group Analytic Society	Phone: +44(0)20 7435 6611	Contact:
1 Daleham Gardens	www.groupanalyticsociety.co.uk	Julia Porturas
London NW3 5BY	E-mail: office@groupanalyticsociety.co.uk	Administrator

Free Associative Gifts
Edited by Marcus Price

I expect we can all cite poetic moments from our group analytic and psychotherapy experiences. Perhaps moments of revelation or transformation that will stay with us for life.

Cricket has always been one of my passions. I remember the summer of 2005 when one of the most gripping 'Ashes Series' of our generation was being fought. The Ashes is the silver urn that is the coveted prize for winning cricket matches played between England and Australia once every couple of years. I was working in a private hospital at the time. Thankfully we agreed to abandon our usual meeting room and tiptoed into a side room where I had found a portable TV. Andrew (Freddy)Flintoff, an English all-rounder and eventual hero of the series was in mid flow of a great century, smashing the ball into the stands with some phenomenal hitting. Poetry had entered our supervision.

As much as Flintoff's innings had been a gift to all those privileged to see it, the poems published here are gifts to Contexts' readers.

At a different hospital, for about ten years, I met up with a colleague each Monday for peer supervision. Every autumn we used to escape the consulting room for a local wood. My colleague was a fungi expert so as we discussed work we would pick mushrooms. He left the hospital last year and I wrote this first poem as a gift to him:

Marcus Price

The Golden Mushroom
We gallivanted to the wood
On dreams of fellow women
It was by chance we saw it there
A mushroom made of gold.

So rare a find it staggered us
and trusting to our fate
We left it as a shrine,
To all the days we'd trundled there in fellowship entwined.

Day by day our mushroom grew

Till there among the leaves
It proudly sprouted several more,
so we could gather these.

Our mushrooms took us to the stars,
to heaven and to hell.
Each day we tripped with sodden boots
to look for more among the roots.

We shouted out to passers by
We've found a mushroom rare!
Some did not believe and others did not care
It was only fools that foraged in the wasteland that was there.

And when the time which suited us was left to winter's frost,
We trusted to another year
to find our mushroom rare.
Deep down we knew our chance had gone.

And now alone I wander
where once with friend I walked
And mushrooms come and mushrooms go
But never shall I see again, a mushroom made of gold.

Josephine Canty

<u>Pandora</u>
The net closes.
I leap fish like, onto a rock.
(In search of freedom) or safety.

In the baking heat I am
like an empty drum
Pandora, spewed empty.

she listened to me
watched my moves
saw unheard music from my drum,

and slowly, slowly
within her gaze

unsteadily at first

I walked again.

Di King

<u>Potstam</u>
I see them this morning.
The old man and his son
Young man helps father to the table
He shuffles awkwardly into the seat shaking a bit
He stops
Gives a sharp look round
A snatch of his former self
Then sits back in the seat
He has all the accoutrements of old age
Hearing aid, loss of hair, easy to pull on and wash top
The son sits opposite him
They don't speak
Father and son
Son and father
Cake arrives
The son watches his father's fumbling fingers
Perhaps wondering if he should help
Or respect
The father gives a huge cough
Unpleasant
Sprays cake and spittle over the table and himself
The son gets up
Wipes the table and man's jacket.
He goes to the coffee machine
As he waits for the coffee to percolate
He tucks in his shirt
Underpants now pulled beyond the high waisted trouser
An elderly gesture
portent to the years to come

Susanne Vosmer

Christmas Without

A Christmas that was, a Christmas that'll never be. The Christmas
without you. And without a tree. A Christmas with snow
in exchange for fear.
How we loved the carefree Christmases of the past. But the magic is
long gone, and the nights are cold and without dreams. The night
before Christmas, the holy night, disrupted by a fight
that wasn't meant to be.
The brightness of the moon, the sparkling Christmas lights. A
Christmas
with-out hurt
 not only because of the flickering red lights. The Christmas apart
where we
almost gave in to the fright.
My son, you have gone too soon. But the Christmas spirit left with
you, gently watching over you. No Christmas without you, no eyes
to see, no ears to hear, no heart to touch. No love in the bible
or was it WE?
A Christmas for you, a Christmas for me, a Christmas for all
But without a WE.
The chains of freedom, no Christmas without thee. A Christmas to
remember, a Christmas to be free. A Christmas without honour, a
Christmas without thee. Only the spirit left its traces floating in the
air. A Christmas for all, a Christmas for real, a Christmas where
we all are free and celebrate a forgotten WE.
A Christmas for a day and one for the night, a Christmas so bright
that shows us the way so we are never lost to the fight. A Christmas
with white snow, one with great joy, a Christmas so precious and
dear that brought us together
without any fear.
The Christmas that is, a Christmas not so bright, this Christmas so
sad, the sorrow of the weeping knight. Mourning hearts for the lost
Xmasses all over the world during the holy night.
This Christmas, where we discovered
that what was
never
meant to be
My Son

And Conversation's from the GASI Forum, Elizabeta Marcos and Marcus Price: After a discussion about a world cricket tour to Mars:

Boks, please say why,
in winter,
naked,
trees all shiver and cry,
Black branch, black bird,
thru cold winds fly,
up up up, to silver iron sky...
And all dry leaves humbly fall ...to die.

But if you'd send us 'the centre of the world'?!
Or 'snail-cat'! yes! that one, the one I preferred!...

Would recall the summer light
...away from broken bell...
(back to our hammer! would start to chime - as well!)
and crazy fun as world's bright heart got located by it's spell,
which led us to conclusion we'd never get lost in hell.
And that snail-cat's not mere illusion...
...but ...one sleepy Annabelle!
Elizabeta

After failing to keep my decorum
I fell to the floor on the forum
After someone suggested I bore em
With my runs and how to score em
Marcus

Oh Marcus you raised us to Martian team,
Oh Marcus we were falling like in the dream
of eternal fall...
Not catching one ball!
Not one! at all!
Now you sing your sad sad rhyme
Cricketing-cracketing Martian time.
Oh, you are?
Yes, I'm
E

I've given away my bat
And now it's time for the hat
And whoever can answer one question
You will be awarded that.
M

Yes, Marcus, now you bow your hat...
And what about my pink shoe?
What about that?!
And their fine bow...
which someone stepped on
...incidentally converting it
.... into a stew!
Give up your riddles,
Who did it? You.
E

And for Bojana from Marcus after reading her moving account of life in war:

When I wake up
I hope that pictures will illuminate my face
In dappled light
that emulates the cool drench of gentle fountains
And that pain
Will divide itself among the broken leaves
Idly scattered, where bumblebees and buttercups
nurture the very core of me
And like a tree
I can stretch unfolded
Desired by the many flowers.

Please send your poems for publication in future Contexts'
issues to Marcus Price e-mail: lbwplumb@gmail.com

The Visitors
A Psy-Fi Tale
By Mike Tait

Part VI
'Through talking they explore and discover, staying with the tensions and conflicts that arise, to allow the unexpected to surface. Such a process depends on an attitude of not knowing and a tolerance for uncertainty.' [Frank and von Sommaruga Howard, Design through Dialogue, 2010, Wiley and Sons p.11]

They seemed to relent – but by now many of those present were convinced that, whenever the Visitors modified an existing plan it was likely to lead to another objectionable scenario. They accepted the possibility that there might be a helpful way of communicating outside the tumult of large groups but remained unable to see any value in meeting separately with professional groups who viewed themselves as the location of a form of expertise. They had as little interest in holding negotiations with powers thinking of attacking them – and debates were raging amongst politicians and spiritual leaders as to whether this might become necessary to preserve civilization 'as we know it' - as they had in meeting with potential allies. They seemed intent on remaining puzzled by everyone. Suspicions were not allayed by their offer to meet in smaller groups.

They invited professionals who had previously described themselves as group-analytically inclined to attempt therapy in randomly selected groups. It was explained that this would be impossible as group psychotherapy involved the conductor selecting clientele who did not meet outside the group, considered themselves to be in need of therapy and were carefully assessed with regards to degree of pathology. The Visitors inquired as to whether anyone selected their neighbours. It was explained that streets were not therapy groups, although it had become clear by this time that the Visitors were as interested in the therapeutic possibilities of communities and worlds as they were in what they appeared to consider a more restrictive frame. The Visitors then invited a range of individuals to conduct a large number of these groups, no-one with the necessary training.

In one of these groups was: the nurse who distrusted the government minister and the manager as much as she did the terrorist with the Adidas trainers and murderer – all of whom had been

included, as were the fraudster, the warder who put the lid on things, the group therapist who knew about boundaries and the woman who had given up shrugging - the only person who didn't object to the composition of the group.

The businessman jailed for fraud was not clear why he had been so eager to act as group conductor. Was it just that he couldn't turn down an opportunity? He didn't know what therapy was – except that it involved helping people with problems and a therapist was someone you were supposed to trust. In this group, there was only one person with diagnosed problems and the fraudster imagined that he was the person least worthy of trust. This could hardly be a therapy group.

The woman who had given up shrugging watched intently when the young terrorist began to tell everyone else how corrupt they were, continuing his diatribe as if barely aware of the smaller group. She was flanked by self-righteous expressions on governmental and managerial faces. The therapist sensed that her privately held unflattering diagnoses for each of the group members, justifying her decision not to conduct the group, risked putting her in this alliance of the self-righteous and tried to look as neutral as possible.

The warder sat, with a look of resignation, between the terrorist and the murderer. The nurse sat where she could watch the politician and the manager. The terrorist, who saw all non-believers as fraudulent, had his suspicions confirmed by the choice of a conductor who wondered if he should be pro-active if he was to make the most of this opportunity – if that's what it was.

Confronted with the wall of unyielding rhetoric, several group members found their thoughts drifting to previous occasions when they had been unwilling listeners. The nurse remembered the manager lecturing them on the reconfiguration of the service in accord with government policy. She even remembered the new language that would be used to give a positive spin on the cuts in funding. The warder remembered the politician speaking on television about being tough on crime – which had involved cutting education and rehabilitation programs in the prison – resulting in an increase in violence amongst bored prisoners and making his job a lot harder. The murderer found himself re-visiting the sounds of adult sexual activity, his sense of being serially replaced and wondered about the abiding rage on which anger management sessions seemed to have so little impact. The conductor's thoughts drifted back to the hours he'd spent comforting his mother while his father had been working. The boy had cultivated the art of looking interested in his mother's anxieties long

after he'd switched off. Was that a kind of fraud? No-one had ever explained much about his father's preoccupations – but he was told that they meant he could go to a good school. He remembered the Christmas when his father hadn't come home and he had focused more on the cost of the presents he had received than in playing with the toys. He priced the trainers the terrorist was wearing.

The politician remembered that both his daughter and her mother had accused him of being incapable of listening. Was it true? Why was he thinking this now? He had nothing in common with a terrorist who used rhetoric to justify atrocity – unless he saw himself through the eyes of the nurse or the warder. He tried not to look in those mirrors. Nor did he want to listen to the terrorist. Attempting to block out this unpleasant world, he looked for more comforting memories. He thought about his father's pre-eminence in commerce - a model of strength. He tried to shut out his first wife's view that this disguised an emotional paucity he'd inherited.
Strangely no-one asked to go home.

The terrorist checked whether anyone was still listening. He glowered at the conductor, expecting to elicit a challenge to his monologue. Despite his contempt for the businessman's corruption and his own determination to have nothing in common with such decadence, when the terrorist stopped for breath, the look in the fraudster's eye currently exchanging glances with the politician, stirred an unwanted memory. He tried to ignore it but then found himself thinking about other times he had tried to shut out an image. He'd disappeared into his computer to distract himself from his mother's despair when his father couldn't find work. He looked back towards his female admirer to help steady his focus but, triggered by his shouting, she was submerged in memories of parental conflict and maternal distress, and no longer accessible to the recent object of her affections. He found little reassurance there but, in the pause, the fraudster- conductor spoke, apparently unprompted, about the Christmas his father hadn't come home – which disconcerted everyone - except the politician who seemed oddly in tune. The woman whose voices seemed to become more active when the terrorist became less active, mumbled something in a low voice about possession [or was it possessions?] and the politician, apparently in response, said something about his daughter in a much quieter voice than the one with which he persuaded voters. The terrorist noticed the glances and found it increasingly difficult to return to his message.
Glances brought people to life in an uncomfortably individual way. They made you realize that you had never met anyone completely.

Glances escaped faith… the controlling possibility of formulation… opened the door to uncertainty. Every glance was different; even when it was exchanged with a familiar face. The context changed. The length of gaze was shorter or longer, the lift of the eyebrows, the shadows over the eyes… unless you circumscribed the moment, deadened the spontaneity and yoked it to a past thought. It was a long time since the terrorist had thought about such things in relation to anyone. He noticed that several people were avoiding catching his eye.

The manager tried to elbow herself into a familiar role – restoring order. But only the politician treated her interventions with respect. Everyone else seemed focused elsewhere. She remembered her discomfort working in a clinical role on wards before her ability had been recognized and she had been invited to apply for her current job. One of her first tasks had been to cut back on relationship based therapies which had difficulty evidencing their value. She looked at the therapist who looked vaguely familiar and wondered if she was one of those whose services had been deemed unscientific. The manager had made sure that all the short courses she attended were evidence based. Yet she needed grateful patients to validate her expertise and her current charge seemed somewhat less than accommodating. She tried to shut out the complaint of the service user, which implied that a relationship was more important than a proven method.

The role of protector was elusive – made worse when she caught the nurse's eye. Cutting the service hadn't been the manager's decision. Nor was the salary she earned. She retreated under the glare and reassured herself that her father couldn't have managed without her, particularly during her mother's low periods after the birth of her younger siblings. She had good organizational skills. She did not deserve hostility.

The terrorist remembered the hope he had felt for his father's success, hope which he had seen mirrored in the eyes of the mad woman when she looked in his direction. Even her current worried look seemed reassuringly familiar. Such comparisons were absurd. He remembered the disappointment and rage which had succeeded that hope. His father had been a good man who'd been treated badly. As a loyal son he'd adopted a faith to destroy his father's persecutors…. possessed by righteousness….she was possessed by …….. The sentence dried up in his mind. He focused his hostility on the manager who had looked at him with such suspicion. Was this the same look he had seen directed at his father? Why was he thinking these things?

Why was he letting these people affect him? Family, friends, memories were meaningless in relation to over-riding faith and the knowledge of salvation. But the mood in the group had changed. Introspection gave limited fuel for righteousness. He found himself missing the conflict – a thought shared by the man who had killed his wife now longing for the routine of prison life. Interactions here were too confusing.

The politician assessed his potential audience. Both admiration and suspicion were not unfamiliar on the campaign trail. He tried to prevent a return to his more pensive thoughts – to disconnect himself from an increasing pre-occupation with the woman who heard voices. He was no criminal or terrorist – unless he allowed himself to be influenced by alien distortions of logic. Why had the Visitors invited this ineffective criminal to become conductor rather than himself? Did his daughter see him as a fraudster? Could she not see how busy he was – and how important was the work he did? He remembered the disappointed look when he explained that his schedule meant that her mother would have to attend those family meetings alone.

The therapist felt relieved that she had declined the Visitor's invitation. This would never be a working group. Violence might erupt at any moment. Safety was a bottom line for therapy. And yet - people did seem strangely affected by each other. The monologue, silence, spasmodic outbursts, hesitant glances - absence of conversation - began to resonate with memories she had spoken about in her own therapy. The glimmers that the politician and the businessman had let slip brought back memories of her own father. She asked the politician a question about his daughter. The conductor thought about his mother's look when his father finally came home. He wondered about looks that never found words……. He remained silent. He forgot that he had intended to be active. The terrorist withdrew further into his own thoughts.

The nurse noticed that her hostility towards both the manager and the politician had diminished – along with their moral platitudes. Some of her annoyance had moved towards the woman who had declined to conduct the group? Who did she think she was? No-one consulted the nurse before she was told to work with difficult patients. Did the Visitors know that the therapist would decline the role? They could have guessed by the way that she had previously described group psychotherapy in response to their questions. Perhaps she had no choice in a litigious world. Perhaps her method really did involve a selection procedure that would have excluded most of the people in

the room.

The nurse wondered if anyone saw her as similar to the people she hated most. She knew that she could be angry and self-righteous. But she hadn't sold out to professional elitism or ambition. What she found most difficult about the manager was that this was a successful woman who believed that she was a caring professional – but would never understand responding to people when they needed you – rather than according to a policy. She wondered whether this also applied to the therapist. She sensed that she had more in common with the warder who said so little but had placed himself between the two most dangerous individuals in the room.

The conductor noticed the silence that had descended on the group and wondered whether this was what the Visitors had intended. It was as if nobody had a role into which they could retreat; attempts at frightening, protecting, persuading, controlling, dominating fell on deaf ears until everyone was left with their own thoughts and memories. Was this why the Visitors had declined to meet separately with experts or fellow professionals? In this group there was no-one who confirmed your certainties. Were they all fraudsters? Had the Visitors selected him as the conductor because he knew what he was?

The man who had killed had become the other boy: disembodied eyes watching.

The politician realized that the psychotic woman was the same age as his daughter. He was further disconcerted to realize that her voices seemed to speak with the words of her parents inside her head. If his daughter heard his voice in her head, what would it be saying?

'Are you feeling safe?' The politician started. Who asked that question? Was it a Visitor? The disembodied eyes realized that it was the hospital manager was asking the mad woman the question – but he felt penetrated by it. Of course he didn't...the absence of routine...the tension in his neck and jaw! How could he? The noise and then the silence! So many strangers! Those glares!

'Does anyone?' This time it was the woman who had declined to conduct the group who was asking – or answering - a question. Had she declined because of him? He felt a familiar roar in his ears. The world disappeared and when it returned he was lying on his back in the centre of the circle with a heavy weight on his chest. He heard a woman's voice in his ear which seeped into the pain.

The terrorist had surprised himself. Why had he leapt to the defence of a non-believer he cared nothing about? He had put himself between the man who killed and the woman who declined before those

who protected had realized what was happening. He had no connection with the criminal on whose chest he was sitting. Was it rage they shared? But his rage was against a corrupt civilization of which this man was as much a member as the woman he'd rescued. And the woman annoyed him more. He remembered his father's daily humiliations and the sound of his mother's voice complaining how she had been promised so much by a man who had taken her from her family…..only to leave her alone with children in a hostile world. When Papa eventually returned in the evenings from jobs he would never have considered in his native land he seemed to withdraw from his family. Nothing would humiliate his son like that. It was as if the rage had flowed out of the man below into the man above. The nurse's voice punctuated the rage, even though he knew that she was not speaking to him.

The therapist felt shaken. She wasn't sure whether it was primarily because of the attempted assault or because she had previously diagnosed the man sitting on her would-be assailant's chest so confidently. For a moment her categories felt empty. She found herself re-considering what she'd previously said about both group composition and boundaries. She had been rescued by a man she had considered to be a homicidal psychopath from what she had little doubt was an attempt on her life. Those she had considered less disturbed had remained in their seats. Was this how nations behaved? What point were the Visitors making? What had prompted her to voice her question? Had she wanted to prove that this was an unsafe group and confirm her professional opinion? Was she defending herself against the guilt that she felt at being so quick to exclude people she feared from her groups – whatever her professional rationalizations? Was she any different than her mother – who'd seemed so conditional with regards to the aspects of her daughter that she had time for?

The manager and politician both felt shocked: the former at feeling protected by the incarnation of risk rather than a policy and the latter at being cheated of outrage by the identity of the rescuer. No risk assessment would have contemplated a group of this nature. Had the Visitors scripted this? The politician thought he wouldn't put anything past them – before remembering that this was what his daughter's mother had said about him. The manager had liked what the therapist had said previously about group composition, boundaries and safety. She now remembered making her redundant. Was it guilt that had blurred her memory?

The warder felt shocked that he had been so slow to react - as well as some reluctant admiration towards the terrorist. That was

the trouble with getting close to criminals. When you found yourself liking them you lost your moral compass. He echoed the nurse's envy of professionals who had jobs where they could choose their clientele. He felt annoyed at the carelessness of the manager and the therapist – whoever they were directing their questions at. It was never good to stir things up.

The man who had killed found himself trying not to think about the crushing weight on his chest which he had first thought would be the warder. He tried to distract himself from the nurse's questions: he couldn't distract himself from her tone of voice. What was it the other women had been saying about safety? Had they questioned whether his mother was safe? That's what they did when they took him into Care. He could feel his anger returning although, with the crushing weight on his chest, he didn't feel any sense of power. They knew nothing about his mother; what did 'he' know; what did his mother know about him? With the weight trapping him in immobility and helplessness, his rage found the impotent vent of a forgotten child. He remembered the remains of his teddy bear disappearing down the toilet and he began to cry.

The terrorist felt awkward and confused. Violence had become a familiar form of problem solving. Tears were not included in the life script that had brought him to the desert. He'd learnt to immunize himself firstly to his mother's tears and later to those of the victims who became little more than fuel on the fire of salvation. He felt a wave of hatred towards his mother and to both of the women who had asked questions. But he didn't feel angry at the voice beside him speaking gently to the man who was crying. He wondered if he might exclude her from his jihad – even if she wasn't a believer. Then he noticed the unfamiliar absence of hostility in the eyes of others in the circle. Was he was being disloyal to his father? When he saw the returned admiration in the eyes of the woman who hadn't objected to the composition of the group – disloyalty felt tempered by gratitude and he made a decision to exclude her from his diagnosis of cultural corruption. But how could he justify this sense of connection to two non-believing women, one of whom was mad – let alone shifting his weight so as to lessen the discomfort of a murderer for whom he felt an involuntary affinity?

The man who had killed took a deep breath as he felt the shift of weight away from his lungs. He remembered times he had been restrained in that therapeutic community – the nurse seemed to talk in that same calming way. He remembered throwing his boots at a member of staff on a hillside. He hated – and loved - the man who

made him walk. They'd sat there for ages before he let that man lace up his boots so they could keep walking. Why did that thought make him feel hopeful? Why was he thinking it now? He told the nurse about his memories. He also told her about his despair when he'd been returned to the familiar streets. The politician wondered whether this was the time when he had advocated the closing of such projects. He wasn't to know that many of those children would be too difficult for foster parents to manage and end up in the justice system. Had he contributed to this man being returned to the streets and the violence which followed?

The manager wondered whether the climbing trips had been dangerous. It seemed as if almost inevitably her mind returned to health and safety. But her old ways of thinking seemed more like a refuge than a creative alternative. Who risk assessed the streets or the pubs in which he'd got into fights when the system couldn't 'keep him safe.'? Who risk-assessed the drugs? Was risk assessment primarily about professionals protecting themselves? *Should the state of mind as well as the time spent on risk assessments be risk assessed?* Where were these chaotic thoughts coming from?

'Had the mountain climbing trips been risk assessed?' It seemed an eternity since she had heard herself asking the question. Now it sounded strangely irrelevant. She felt uneasy at her sense of being an outsider to the caring that had become located with the nurse, as if, by her silence – and now by her question - she was contributing to a more punitive form of interaction. It was clear that the nurse viewed her in this light. As soon as she asked the question, the manager had a sense of disquiet. She had an even deeper sense of unease when she heard the murderer, who it now appeared was called Jason, still with the terrorist on his chest, explain that the expeditions had withered when the staff, regardless of previous experience, had to be certificated by private companies and do a lot more paperwork before and after the trip. They could no longer happen as a spontaneous response to his risky behaviour. They could only happen after he'd already hurt someone.

Why was she even listening to a violent criminal with an even more violent criminal on his chest? She knew that, if she said this aloud, that the Visitors might treat it as a metaphor for international relations – before enquiring as to its relevance to her own style of management. Surely she could not be thought culpable for the actions of a murderer because of the way she had been part of a society that prioritized safety, planning and qualifications? She was good at organizing systems. She'd had to be. This was her strength and

competency. How much of her task had become about control? '*When did a child's attempt to step in a gap left by a mother lead to futile attempts to control a changing cast of siblings whilst pushing away loneliness in a manic work routine?*' Was she expected to offer emotional support as well? She herself had been a child. Why had her father left her in that role? '*Had she been left in her managerial role by someone who could have been more thoughtful?*' She thought about the nurse's characterization of the cuts she had implemented as justifying neglect under a group of high-minded policy headings. She wondered about how much of her own work – and life - involved diminishing the risks of liveliness. She doubted that the patient's love for the terrorist would go anywhere but, for a while at least, it was clear that something was bringing her to life. Was she hearing voices? She didn't normally have those kinds of thoughts.

Roles and professional identity seemed to have become defensive enclaves rather than routes towards more helpful forms of interaction. The one who had declined to conduct the group recognized that she had inadvertently provoked risk by her focus on safety. This had been a response to the question of the one whose compulsion to protect had been thwarted by her charge falling in love with a safe-guarding anathema. The therapist noticed that she was thinking of this charge, whose voices seemed to have quietened again, as a woman rather than a patient. Was she losing her clinical focus? Was she being influenced by the nurse speaking quietly on her knees - who seemed to carry professionalism more lightly and inclusively than others in the circle? The manager was still caught up with thoughts from a long time ago.

The nurse and the terrorist helped Jason to his feet and sat him between them in the circle. The warder was bemused. His role had disappeared. He had been ineffective whilst the worst criminal in the room had rescued a woman from an attack by the second worst criminal – if such things were to be measured in terms of recognized atrocities. What would he do now? His admiration for the reflexes and effectiveness of the terrorist disturbed him. But more discomforting was his continuing irritation at the woman who had stirred things up. Why did that bother him so much? Why had he not intervened more quickly? Had his irritation at her question slowed him down? He wondered about his own habit of speaking so infrequently. But then no-one in his family said much. He never saw his parents lose control. But nor had they expressed much affection. Did his mother think about him? He did not remember anyone speaking to him the way that the nurse had done to the man who had cried. He had never spoken in this

way to his own children. He felt in awe of the way the nurse seemed to have taken charge of a situation that in his experience would have led to an emergency team of six warders, a substantial period in isolation for the offender, criminal charges and an extended sentence.

He realised that he was enjoying himself. The group was chaotic and dangerous and yet he felt more optimistic than he remembered throughout his career. In the prison, which could also be dangerous, it often seemed as if only the cell doors moved. Perhaps there was something to be said for stirring things up. Had generations of his family accustomed itself to a kind of habitual depression in which very little moved? He wondered whether the Visitors were trying to instil some kind of hope. He looked towards where he had thought they would be sitting and realized that he had forgotten about them since the beginning of this group.

It was then that the woman who had given up shrugging so long ago sunk down into a foetal position on the floor. The psychotherapist formulated an interpretation regarding her envy of the attention that the murderer had received. Would she have liked the terrorist to sit on 'her' chest? The inner smile that accompanied this thought confused the therapist. Was her question motivated by an unexpected energy which burnt off the dust accumulated by family life and professional milestones? She rarely spoke with her husband about the absence of sex in their lives together. Her current conversations about sex all occurred with her patients.

The warder, with a wry smile, enquired as to whether everyone was going to ground. He decided to stay in his chair. The manager suggested that the service user return to her seat but, not wishing to be seen as cold hearted, sank down onto the floor beside her. This was an unfamiliar position, not a comfortable one: she felt clumsy and ungainly. Her knees refused to bend when she tried to cross her legs. What should she do now? Was physical contact appropriate? Was there a policy on touch? She tried stroking the patient's hand, felt out of her depth and embarrassed by how much she struggled with spontaneity and climbed back into her chair. She couldn't compete with the nurse.

The therapist's heart went out to her. The manager had clearly gone way out of her comfort zone and was now looking rather lost. The therapist, in a gesture of solidarity with another daughter who had been expected to grow up too quickly, moved across the room to sit beside her – not her normal professional practice. The man who had cried, apparently much calmer, slid back onto the floor and sat nearby – but not touching the curled-up woman. The therapist and the

manager, both feeling like awkward elder sisters, sensed that they should do something to protect the woman on the floor but found themselves looking around for more parental figures. The group conductor saw two adults on the ground with common experiences of chaotic parenting trying to find a way into the world and waited. When the two on the floor made eye contact, Jason pointed to the seat he'd just vacated. The woman beamed, uncurled and sat between the nurse and the terrorist who flushed, shook his head and almost smiled for the first time in the group. Thawing was not a blessing: it provoked uncertainty and introduced memories.

Jason walked across the room and sat beside the warder - with the politician on the other side. The nurse grinned and looked with respect at the woman who had was sitting beside her. The politician realized he'd lost track of who was helping who but noticed that he hadn't flinched when the murderer had sat next to him. Was this some kind of psychological musical-chairs.

The therapist returned to her thoughts concerning the manipulative quality of the patient's behaviour. She noticed a pejorative diagnosis gathering shape in her mind before wondering whether there might be another pejorative diagnosis for the speed with which she was looking to categorize. Whilst her categories might have some validity, this was a lonely human being searching for recognition and experimenting tentatively with her sexuality, now sitting next to an individual, traumatized by dislocation and the atrocities which had become part of his life, who had forgotten how to be a child… if he had ever learnt. The woman that the therapist had moved alongside had seemed to be just as lost when she stopped organizing and tried to interact in a more spontaneous fashion. Were they learning together – or re-learning – something about play and inter-play.

The manager, feeling more composed and supported by a woman that she had made redundant, tried to organize her thoughts. What were these themes that the Visitors had kept steering the earlier groups towards? Locating the disturbance between rather than within individuals? Was this what was happening in this group - particularly as roles dissolved? She had been stirred up by a range of interactions. What were the implications of having to grow up quickly? Were policies the refuge of an older sister when chaotic emotions were too difficult to respond to? Meeting and matching the moment of the hope? Was this what the nurse and the terrorist had just done – even the murderer and the therapist by changing their seats - and she with her focus on paper trails and evidence had somehow misunderstood? Was attempted violence really a moment of hope which, when it was met

by understanding, made something else possible? Had the Visitors been serious when they questioned whether risk assessments should be risk assessed in relation to the harm they caused to creative interventions?

Jason puzzled about the feelings that the nurse had eased in him – and those she'd evoked. He didn't remember much of what she said but he knew that she'd listened to him when he talked about home and hope. Both ideas seemed fragile. The prison was his home. He didn't know the prison warder well but better than he did his father. He'd felt looked after when the terrorist had sat on his chest, even though it hurt, and the nurse had spoken to him through his tears. The way that the terrorist had ranted reminded him of his cell mate. The nurse reminded him of a woman in that therapeutic community that they closed. When he sat between them it was like having a home. That feeling had stayed with him when he'd moved in between the warder and the politician – who hadn't rejected him. Was this what some people's homes were like? He didn't have any memories of that kind of home. His memories were about anxiety, fear, rage, excitement, jealousy that was more powerful than the desert sun. The nurse was still watching him, so he asked her. He didn't listen to her reply, but he felt less agitated when he saw his reflection in her eyes. He also had a good feeling at having given something to someone – whose voices no longer seemed so disparaging.

The group conductor wondered about the introduction of a name in the group. It wasn't that he hadn't heard the name of the murderer before, but he had largely avoided him in the prison and the use of a name seemed to risk pushing the group in the direction of intimacy. He was enjoying the title of group conductor, but he wondered whether, if people used his name, he'd feel as if something had been taken away. His mother had used his name in a particular way when she was angry with his father – who had the same name. That had felt like the theft of his name. Was that a kind of fraud? Had that shaped his attitude to property? Was this what the Visitors had meant when they asked about the impact of small events that would never make headlines or lead to prosecution?

The manager wondered whether she was jealous. Did she want to have the kind of relationship with a patient that seemed to come so easily for the nurse? Was she hoping to receive that kind of attention for herself? She was grateful that the therapist had come to sit with her - especially given the fraught nature of their previous professional relationship. The manager couldn't imagine herself in a very intimate relationship - except that - a spark seemed to have been

kindled when the murderer was on the floor with the nurse at his head. No-one had ever spoken to her like that. But then she had never shown anyone how intensely she felt about things. She was no extremist. She felt a moment of envy towards the criminal - quickly suppressed by a stronger feeling of outrage on behalf of his victim. Was it possible to feel empathy for both the hurt and the hurtful? Outrage was losing its edge. Morality and professionalism were leaking. The Visitors had not spoken since the formation of the smaller group but, like the desert wind, which blew sand into eyes, ears and pockets of anyone who went outside to escape the group, there seemed to be no escape from the winds of curiosity.

Part VII will be in the March 2018 issue

CONTEXTS' COLUMNISTS

Quantitative Unease
By Susanne Vosmer

A column dedicated to demystifying psychotherapy research – love it, hate it, or both…at least try to know what it's all about!

Through the oracle's looking glass: the Delphi Method is an ideal research tool for Group Analysis

The Oedipus myth is a reminder that we cannot avert an oracle's prophecy, however hard we try. Perhaps this is due to the vagueness and ambiguity of the response. Oracles like to oracle of Apollo at Delphi often replied symbolically in ambiguous language, leaving the prophecy open to multiple interpretations. Group analytic interpretations can be a bit like this. However, there is an assumption that they will become meaningful over time as the free-floating discussion in the group develops and few would consider this to be a mysterious process. On the contrary, group analysis is a science of interpersonal communication and has concerned itself, for the past 70 years, with exploring how communication works in groups.

The Delphi Method, which takes its name from the Delphi oracle, also concerns itself with group communication. Falsely viewed as 'oracular', an occult, because of its name, its primary concern is to make the best of less than perfect information. Popular in the 1960s and 70s, this method has been used to generate future scenarios about diverse problems. It has proven to be useful for knowledge building, (creative) decision making in times of uncertainty, generation of new ideas, data collection and achieving consensus in public health and social policy.

So why has Group Analysis not become enchanted by the Delphi method? Read the following and you may agree that the match between the Delphi and Group Analysis is destined to be.

From an ontological and epistemological point of view, the Delphi Method, like Group Analysis, does not belong to any specific branch of science. Some of the theoretical and methodological issues arising from the Delphi Method are based on observations of 'successful' problem-solving groups (e.g. convergence of group thinking,

emergence of a synergistic group perspective; groups with a group perspective are more likely to develop a consensus solution).

The Delphi Method is an exercise in group communication among a panel of geographically dispersed 'experts'. It rests on theoretical assumptions that informed group judgments, achieved through its methodological procedures, are more reliable than individual judgment. The method is flexible yet rigorous in its systematic procedure, relying on group techniques and processes. In so doing, it relies on the analysis of the individual participant in the group, by the group (all participants' views are taken into consideration by everybody), including its researcher, who guides the process and brings the multiple perspectives together to co-create a fuller picture.

The Delphi Method is non-dogmatic, based in pluralism and emphasises connectedness, just like Group Analysis. In research exercises, it has shown to have distinct advantages over traditional group discussions, interactive group processes and brainstorming exercises, because it involves a systematic process of querying and aggregating experts' judgments. Group participants ('experts', 'panellists') develop a common understanding of a problem, which forms the foundation of their work together. Through an iterative process a solution to the problem in question is developed. In this way, it allows a group of experts as-a-whole, including its researcher, to deal with complex problems systematically.

How does the Delphi work?

The basic technique is simple. It comprises of a set of questionnaires, which are emailed, posted or sent via computerised systems to a pre-selected group of 'experts'. These questionnaires are designed by the researcher to elicit and develop individual responses to the posed problems and to enable the 'experts' to refine their views as the group's work progresses (in the light of the group's views).

The researcher, just like the group analyst in the small stranger group, must pay attention to the beginning and every layer of the context, in her/his 'dynamic administration'. Every communication is relevant and therefore analysed. The researcher's responsiveness to the individual in the context of the group and the group-as-a-whole is central to the effectiveness of the research process (to avoid drop-out). Over the duration of the Delphi process, individual panellists voice group issues in written form and individual issues reflect issues felt by all in the group.

The 2 Delphi phases

In phase 1, the topic under discussion is explored and additional information is provided in especially designed questionnaires. Hence, some knowledge of questionnaire design is required. Prior to the first questionnaire being sent out to all panellists, it is piloted with a small number of experts (ideally other experts than those used in the study) to ensure reliability and validity. Commonly, 5- or 7-point Likert scales are used (1 is strongly agree; 5 or 7 strongly disagree) in these questionnaires. Panellists tick a box. Additional comments can also be provided to each question. After the pilot, the first questionnaire is sent out to all participants.

In phase 2, the views from phase 1 (first questionnaire) are gathered and assessed by the researcher. Participants' responses form the basis of the second questionnaire. The researcher collates the answers and the newly devised questionnaire is sent out again. In this way, the group's views are put to each panellist. Since it is an anonymous process, it minimises anxiety about expressing one's views.

This phase 2 can extend over several so-called 'rounds'. But the principle remains the same. The researcher collates and analyses the responses, which form the basis of the next questionnaire, and is put to the group members. Ideally, this process finishes when consensus is achieved. From a pragmatic point of view, more than 3 rounds are too time-consuming and drop-out is more likely.

The data analysis of the responses is relatively straight forward. When additional comments are provided by participants, it is a mixed-method. So, it involves both quantitative (e.g. calculating medians from the Likert-scale responses) and qualitative analyses (e.g. identifying themes, sub-themes, units of analysis from the additional comments).

Commonalities between the Delphi Method and Group Analysis

The Delphi exercise is group analysis in action: The researcher pays attention to the individual participant in the group, needs a sophisticated grasp of the nuances of interpersonal communication, pays attention to context, tolerance and value of multiple perspectives and in so doing, uses a flexible yet rigorous approach and is creative in analysing communication. The researcher encourages members to explore all views and gets fully immersed in the group process, the group research matrix, which expands and further develops in each round. S/he monitors group phenomena and feeds these back to the participants, creating a dialogue between everybody. Power dynamics

are minimised as the strangers who come together in the first round develop their network of communication (matrix) over the following rounds. Participants look to the researcher for the 'group rules', its norms and expectations, both at an implicit and explicit level.

Like all methods, the Delphi has pros and cons and before deciding that this is the method of choice, the researcher needs to be clear that this method is the most appropriate. The below can help to make this decision.

Advantage:
1. It is possible to convene a group of people in diverse geographical areas at no extra cost or time.
2. The Delphi process offers panellists the opportunity to think through ideas and write them down before presenting them anonymously to the group, promoting in-depth thinking.
3. The process allows participants to digest the responses.
4. A record is created of participants' thoughts, which can be reviewed if needed.
5. The anonymity ensures that opinions are expressed more freely and openly.
6. The process has proven to be effective for various situations and problems.

Disadvantage:
1. The Delphi takes several weeks or even months and participants can lose motivation and enthusiasm to participate further.
2. The method is simple but not simplistic and requires scientific rigour in questionnaire design, recruitment (e.g. definition of 'experts'), number of rounds, analyses and dissemination. The researcher needs to be enthusiastic and be highly organised.

When to use the Delphi Method?
1. Ascertain what kind of group communication process is desirable to explore the problem (e.g. focus groups or Delphi?).
2. Who are the individuals with expertise on the problem and where are they located? (e.g. lack of common language is problematic - Delphi may not be suitable).
3. What alternative techniques are available and what results can reasonably be expected from their application (e.g. Nominal Group Technique, Cross Impact Analysis or Delphi)?

There are some good books and articles on the Delphi Method, which explain in more detail how to use this method. I hope that this brief column will tempt you to gaze into the Delphi oracle and develop research ideas for Group Analysis.

Merry Christmas & Seasonal Greetings.

Bibliography

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