

## KEYNOTE SESSIONS

### OPENING LECTURE - WEDNESDAY

Goran Marković (Serbia)

#### **The collective experience in dramatic art**

Dramatic arts (theatre and later film) have their roots in ancient Egyptian rituals. The essence of rituals is a collective trance of the participants. This is achieved by means of dance, repetition of certain movements and singing. The common element among these three is rhythm, which is a necessary means for falling into a trance. The idea of the ritual is that participants forget about reality and give in to a new feeling that differs completely from their everyday life. Ancient theatre adopts the rules of the game of rituals, which, just as in the latter, are set and unchangeable. They are characterized by the participation of the protagonist, the conductor and the choir, the strictly defined space in which they move and the way in which they pronounce text and exhibit emotions. However, in drama, as opposed to rituals, each time there is new content. A new story is introduced, which is the key difference. In his work *Poetics*, Aristotle says: "Fear and pity sometimes result from the spectacle and are sometimes aroused by the actual arrangement of the incidents, which is preferable and the mark of a better poet. The plot should be so constructed that even without seeing the play anyone hearing of the incidents happening thrills with fear and pity as a result of what occurs. So would anyone feel who heard the story of Oedipus." By the feeling of fear and pity, he understands the audience's participation in the play, a collective experience, evoked by theatre performances, or in other words, a falling into trance.

### KEYNOTE SESSION - THURSDAY

John Schlapobersky (United Kingdom)

#### **From Toxic Bonds To Healing Relationships A Journey Through Group Analytic Theory And Practice**

This presentation offers navigational principles for therapeutic practice. Three points are required for the work of location in time and place. These three chart the movement of therapy groups. The first is the responsibility to foster a climate that allows each of a group's members to find their own voice. The second is the bearing of witness to the voices of others. And the third is in the dynamics of collective engagement that create a new emergent, the group-as-a-whole, that allows members to come out of the shadows together and find themselves anew. These shadows might represent a traumatic history, painful past or troubled life – any experience blighted by the circumstances of time and place. These three principles – finding a voice, bearing witness and coming out of the shadows – are set in the ordinary language of daily experience to engage with the hurt, the injured, the lost and the displaced. Together they chart a course through the life of small groups to focus especially on identifying and resolving unknown and un-mourned grief – problematics at the heart of transgenerational trauma. The vignettes illustrate process dynamics – what Foulkes and Anthony called 'group specific factors' – in which resonance holds the key to configuration. The presentation calls on the work of more recent authors to explore scenic understanding and enactment in the theatre of group analysis, addressing basic principles of witnessing and positioning and bringing in the work of Galit Atlas, Nick Barwick and Norbert Elias, illustrating the complexity of paradigms on which we draw in group analysis. In the surprising and sometimes disconcerting elaboration of these dynamics, time can be compressed or dilated as experience undergoes condensation. An earlier set of navigational principles was devised to chart progress in the language of the group from monologue through dialogue to discourse. It was followed by another navigational set charting movement in the group between relational, reflective and reparative experience. The principles now introduced embrace the two earlier sets. We call on them together to foster a group's resources through narrative, drama and analysis, moving from the telling of stories to playing with the interactions of the moment and going on to reflection and reparation. 2 These principles can be applied in the consulting room to the practice of therapy and outside the consulting room – 'in the street' – to address the public concerns of our current time. Parallel vignettes are drawn from 'the consulting room' and 'the street', with each of these terms standing for the realm they represent. I open with music and song, describe navigational principles with diagrams and illustrate the journey with paintings by contemporary artists. There is a progression in their artwork from faces of the day in the current domain to faces and feelings of the night in the projective and primordial. Objects of the accessible mind proceed to those of the unconscious, describing the transpersonal in images and collage that can burst into arresting poetry. We conclude with paintings that convey the most potent agency for movement from desolation to resolution – mood texture and spirit.

## ● Response to John's Schlapobersky Lecture

Carla Penna (Brasil)

### **Can different paradigms and Weltanschauungen meet in the “magic circles”?**

Good morning, I am grateful to the Scientific Committee of the 18th Group Analytic Society International Symposium for the invitation to respond to John Schlapobersky's lecture. It is also a pleasure to be back in Serbia, where group analysis has been flourishing through important works. The invitation to responding to Schlapobersky's lecture involves the responsibility of thinking about “Where Divided Worlds Meet” and where is the turning point where divergences between cultures and identities become confluences and meetings. Based on Schlapobersky's insightful lecture, I share ideas about the power of the group analytic project, starting with a critique of Samuel Huntington's post-Cold War geopolitical perspective by contrasting it with Elias's and Foulkes's revolutionary epistemology. Next, I explore the scope of group analysis in promoting encounters with the other, the alien, the neighbour, and the stranger, making use of Schlapobersky's group analytic paradox – “make a home among strangers” – and of his special contributions to the three dynamic principles in group psychotherapy and to different forms of speech and their psychology to highlight the uniqueness of the group analytic potential for dialogue with the different other.

## ● KEYNOTE SESSION - FRIDAY

Olya Khaleelee (United kingdom), Sanja O'Sullivan (Serbia), Shuai Li (China), Caner Bingöl (Turkey), Lev Savinykh (Russia), Nimer Said (Israel)

Conductors: Alice Mulasso (Italy), Marit Joffe Milstein (Israel)

### **Group Keynote: improvisation on diversity and dialogue**

## ● KEYNOTE SESSION - SATURDAY

Jelica Satarić (Serbia), Snežana Kecojević Miljević (Serbia), Danilo Pešić (Serbia)

### **Clinical and Training: Working on the future of Group Analysis**

The world is changing faster than ever before. The changes are so deep that it seems like nothing can remain the same. What about group analysis identity, where does its vitality comes from? Group analysis was born in the confluence of psychoanalysis, sociology, psychological field and system theory, going beyond them all. It continues its confluent flow opening to philosophy, neurobiology, technology and also to politics according to its democratic nature. How can the group analysis embrace various streams, not allowing to be overwhelmed while merging with them? What **are** the power and limitations of group analytic “medicine” offered to those who encourage diversity when both group analysts and clients are under the pressure to split their minds in order to preserve their “tent's canvas.”? We place our trust in the future of group analysis and discuss it through concepts of its vitality, goodness, openness, freedom, democracy, creativity and ethics. By all these reflections we emphasize the great importance of training in which the original spirit of group analysis is transmitted and at the same time opening this space to new ideas and exploration.



## SUB-PLENARY

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IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Marian Cabrejas (Sweden), Giuseppe Daverio

**Multidisciplinary Group treatment for refugee patients with PTSD /CPTSD and psychosomatic comorbidity**

The presentation will describe a multidisciplinary time-limited, therapeutic treatment for patients living in exile, severely traumatized by war and/ or torture, suffering from PTSD /CPTSD (DSM-5/ ICD-10) and psychosomatic comorbidity, at a public out-patients clinic in Gothenburg, Sweden. The group has been ongoing with sessions once a week since February 2022 and is planned to continue until June 2023. It is a heterogeneous close group with seven adult participants of both sexes and from different countries of origin.

The project aims to develop a therapeutic model that integrates two different perspectives on trauma treatment in a group setting. The treatment model is based on a psychodynamic process-oriented group approach and Norwegian psychomotor physiotherapy. Both perspectives lie on a common phenomenological understanding of trauma as a breakdown of symbolic functioning and body perception. The work is characterized by a trauma-informed and culturally sensitive perspective, and it has been approved by the Swedish Ethics Authority. Treatment results and effects on symptom levels, as well as the group process are measured with different psychometrical instruments regularly.

The presentation will specifically try to highlight and reflect on our clinical experience and on the potential of working in a group - setting integrating two different professions, psychologist and physiotherapist, interpellating a dualistic perspective in trauma treatment. Challenges met in working with exposure to trauma material in a group setting and issues concerning boundaries, trust, holding environment, intersubjective communication, symbolization, verbal and somatic manifestations, affect regulation and its implications for therapeutic interventions will be explored. The importance of co-leadership and considerations regarding unconscious dimensions of the therapeutical process will be highlighted.

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IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Nikos Lamnidis (Greece), Peter Pothoff

**Group-Analytic Concepts in the light of Intersubjective Psychoanalysis: Field/Matrix and Communication/Transference**

This presentation will be covered by the 2 presenters chaired by Jasmina Antic.

The concept of field has traveled from physics to the social sciences (Kurt Lewin) on to Foulkes who used it shortly and replaced it by his concept of matrix. Independently of Group Analysis psychoanalysts of diverse persuasions (Interpersonal, Relational, Intersubjective, Barangers, Italian model) have developed their own (partially compatible) field theories over the last 50 years as an outgrowth of the "intersubjective turn" of psychoanalysis.

Although there is some overlap with the idea of the group matrix, these theories present a fresh way of looking at phenomena also in our groups.

Whereas psychoanalytic field theories focus mainly on the narrow field between analyst and analysand, the application of the field model in groups could include multipersonal spheres of mutual influences, the embeddedness of every group into larger groups and a larger historical, political and cultural context. The concept of communication is central for intersubjectivity and for the field theory, based on Freud's concept of unconscious communication.

It is here where the Foulksian conceptualization of communication enters the group field. Communication is central to the theory of matrix and a the primary clinical focus in the group-analytic situation. For Foulkes mental illness is nothing but "disturbance of communication". Additionally, and consequently, "patient and therapist (should) speak the same language, literally as well as metaphorically". And cure is nothing but "the restoration of this disturbed communication".

Communication is additionally another aspect of transference, whereas transferring images, scenes, objects etc. is nothing but unconsciously communicating them.

We live in times of severely charged fields that compete, overlap and tragically try to destroy each other, without being able to secure satisfactory communication and mutual understanding. As group analysts we are especially interested in studying and mentalizing different worlds of experience and different scientific, cultural and political

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IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Helga Felsberger (Austria)

### **Improvised vocality of verbal communication in groups: a contribution to the conceptualization of the tripartite matrix in group analysis**

Invited for the social unconscious sub-plenary

The conceptualization of the tripartite matrix has not yet included concepts of the role of verbal communication to a satisfying extent, although human speech - the voice and vocality - is crucial for fostering contact and the communication of affect. It is the infinite field where on the one hand social exclusion, marginalization and expulsion, are executed, but on the other hand attachment and trust are developed and maintained. Learning to communicate freely and courageously in a group is essential for the development of resilience, and for integrating into the wider community. As a co-creation, the communication process not only allows for the construction of meaning, but also to be in time and in tune with others, and the development of a shared sense of time passing, which is relevant to “now moments” and to “intersubjective time”. We practically gain and experience presence through our voices immersed in the tonal ground of a speaking group, through such an improvised vocality and thereby become part of the joint experience itself. Marginalization for example happens by speaking to one person or group, but not to another, by making some people feel heard and others unheard. Rarely are we fully aware of such dynamics, especially while they are occurring. On a broader scale, this is an aspect of the social unconscious with particular reference to the power structures of any social system. Group-analytically viewed, this can be regarded as an aspect of the tripartite matrix. Hence the concept of improvised vocality of verbal communication in groups complements further conceptualization in group analysis.

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Gila Ofer (Israel)

### **Bisexuality, gender stereotypes, and gender multiplicity in our social unconscious.**

In this panel, I argue that both gender stereotypes and bisexuality are part of our foundation matrix and the social unconscious. I refer here to the term ‘foundation matrix’ as a concept including individuals (persons) and groups as one single, inseparable process, in which biological, social, cultural, and economic factors meet and merge.

The stereotypes of men and women are stereotypes planted in our social unconscious, stemming from the foundation matrix. We continue to relate to them and grow in their light. These stereotypical male and female figures that have existed in our social unconscious from time immemorial have a major impact on the creation of our gendered sense of self. Other factors affecting our gendered self, include language and technology. At the same time that we can say that there are male and female stereotypes in our foundation matrix, we can also point to the existence of bisexuality and the wish for potentiating this bisexuality

I address this issue through direct and indirect aspects. The direct aspect is performed through clinical work in small and large groups. The indirect aspect – by analyzing various elements such as mythology, history, cultural customs and institutions, literature, art, and movies, indirectly reflect, structure, express, and resonate with the various dimensions of the unconscious.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Frances Griffiths (United Kingdom)

**Brexit Unchained**

Great Britain. Either you belong as a 'Brexiteer' and one of us, or not. The traumatic and insidious nature of belonging and/or not belonging was felt in the Large Group as an invisible force in which there was a fear of exposure and being shamed. No-one spoke about how they had voted. No-one knew if they were sitting next to a Leaver or a Remainer. The tension was visceral. The rupture created by Brexit was felt by everyone in the room and as events played out the group began to mirror a tension held within our training organisation and beyond at societal, organisational, dynamic and personal levels.

This led me to think more about an important 'methodological' question: do/should we use the Large Group in order to understand more about the dynamics of the contextual society and its Foundation Matrix, or is it the case that we use what we already know about the society in order to learn more about the Large Group? Of course the answer is that this is always a recursive process and we use our developing knowledge about each entity in order to learn more about the other.

This is hugely complex and engaging and I am grateful to Earl Hopper for his generosity in support of writing this chapter.

**THEORY: COMPLEXITY OF PARADIGMS**

Haim Weinberg (United States)

**The Social Unconscious - Continuing Explorations and Clinical Implications**

In this three-day continuous panel, we will present current explorations and implications of the Social Unconscious. Eight presenters from around the world will summarize their chapters written for the 4th volume of the series of books edited by Earl Hopper and Haim Weinberg about the Social Unconscious. The topics of their presentations are very rich and vary from racial to gender issues, from envy to the inability to mourn. They include topics such as the impact of the pandemic on unconscious social processes, transference and counter-transference in the tripartite matrix, the Social Unconscious of the Serbs and the unconscious processes accompanying the Brexit case in the UK.

Each day 2-3 presenters will participate in the panel, including a discussion with the audience. On the last day, we will have a discussion with the audience about the entire panel. Participants are encouraged to come to all three sessions, but it is not mandatory.

**THEORY: COMPLEXITY OF PARADIGMS**

Haim Weinberg (United States)

**The Social Unconscious – Current developments**

Invited for the social unconscious sub-plenary

The Social Unconscious – Current developments

Haim Weinberg

Presentation for the panel about the SU at the GASi symposium in Belgrade 2023

The social unconscious simply means that people's behaviors, feelings, and attitudes are unconsciously influenced not only by their personal history or by their family background, but also by their culture and historical events in their society. In this introduction to the continuous panel, I will connect the social unconscious idea to relational approaches and reflect on the unconscious impact of current global events, such as the pandemic, online communication, racism, and polarization, on people's minds and behaviors. I will use Hopper's 4th basic assumption (Incoherence: between Massification and Aggregation) to explain some of the difficult social processes

we witness nowadays (e.g. the rise of populism) following massive social traumas and the inability to mourn them. This presentation will open the 3-day continuous panel about the Social Unconscious, in which the other presenters (who have written chapters for the 4th volume of the series of books that Earl Hopper and I co-edit) are going to elaborate on some of the topics above, and beyond.

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IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Marina Mojović (Serbia)

**Tesla and the Social Unconscious of Serbs The Dance of Science with Poetry—the Earthly with the Heavenly**

Invited for the social unconscious sub-plenary.

Aspects of the social unconscious of Serbs are considered through the study of the Serb-American scientist Nikola Tesla with focus on the interplay of the earthly and heavenly dimensions of life, the “dance of science with poetry”. Leaving his Serbian village Smiljan and later Europe towards USA, Tesla had continuously to deal with complexity of paradigms – their clashes not to lead to crashes but to creative confluence – commensally to contain different worlds. For scientific dreams to become true, creative relationships with the faraway cultures/“planets” are often necessary.

The Western denigration of the Serbian identity, creativity as well as of their significance in the European history related to anti-imperialistic and anti-fascistic fighting for freedom, justice and equality with readiness to sacrifice for those values is deeply embedded in the social unconscious of Serbs. Long-term bitterness due to the unfairness is well portrayed in the way that Serbs perceive Tesla’s fate: In spite of his extraordinary scientific gifts to the world, as are alternating current, radio, and endeavoring to enable free electricity for all people, he stayed unrecognized and died in poverty in New York.

In both our clinical and psychosocial work (in Reflective Citizens) we often encounter Tesla-images. Usually it is about people’s transformative journey from unrecognized miserable positions towards reaching states with altruistic meaning and faith into humanity—in spite of injustice. Tesla is linked to the “light” like in the saying: “think only on all the towns in the world that Tesla literally brought lightening

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IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Carla Penna (Brasil)

**Transference, Counter-transference and the Social Unconscious: Clinical figurations in tripartite matrices in the sub-plenary The Social Unconscious - Continuing Explorations and Clinical implications 3-day continuing panel**

Transference, Counter-transference and the Social Unconscious: Clinical figurations in tripartite matrices Psychoanalytic and group analytic theory and technique are shaped by clinical observations, which offer insights into the development of intrapsychic, intersubjective, and trans-subjective processes of persons and persons in interaction. However, in their daily practice, clinicians do not always take into account the way the societal context, especially under traumatic situations, influences, shapes and reshapes theory and technique. This paper aims to explore some of the conscious and socially unconscious group analytic clinical features engendered by the dialectic established between tripartite matrices, which influences, even inadvertently, the group analytical practices. Namely, the goal is to investigate through transference and counter-transference manifestations in group analytic groups, how the figurations of Brazilian tripartite matrices present specific phenomenological features in the clinical work that reveal the social unconscious restraints and constraints. For this, the theory of the social unconscious in group analysis will be associated with the work of the Latin American psychoanalysts and group analysts Pichon-Rivière, José Bleger, Madeleine and Willy Baranger by highlighting theoretical conceptualizations like ‘dialectic spiral’, ‘the analytic situation as a dynamic field’ and ‘bastion/ bulwark’. This connection allows exploring the multidimensionality of tripartite matrices suggesting a field theory in the examination of socially unconscious processes. This new perspective introduces a fourth-dimensional time/space field paradigm that enables researchers to explore the interdependencies of the personal, the interpersonal, the transpersonal, and the transgenerational in tripartite matrices of a particular group analytic group.



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IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Kavita Avula (United States)

**Recognizing Codes of Superiority in Clinical Work: Social Unconscious, Racism, Sexism, and Other Elements of Intersectionality**

Recognizing Codes of Superiority in Clinical Work: Social Unconscious, Racism, Sexism, and Other Elements of Intersectionality

Social systems of oppression are woven into the fabric of society in ways that often go unnoticed. This chapter explores how codes of superiority along race and gender lines unconsciously appear in the clinical encounter between therapist and client, among colleagues, and within training groups. The idea that we may unintentionally harm our clients or colleagues can feel difficult to reconcile with our desire to do good. For that reason, a shift to a new paradigm, one that incorporates social justice and creates space for the therapist to embrace humility and be more active in the face of bias, is proposed. Acknowledging that bias exists in each of us will make it easier to be less defensive and antagonistic when having difficult conversations on the topic. Recognizing racism and sexism as codes of superiority in our social systems will help us adapt current group theories, and models of group leadership. By practicing willingness to be wrong and to more readily feel shame and guilt, to be willing to act to remedy the conditions that cause systems of superiority, we can work to counter the unwritten codes of superiority that underlie our individual and group interactions.

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IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Maria Puschbeck-Raetzell (Germany), Frauke Glöckner

**Giving birth to a co-therapy couple**

Co-therapy in the group analytic world is discussed with various pros and cons depending on the context and situation in which it is applied. Furthermore, the many ways the co-conductors come and work together are important for the group development and bear unique opportunities of growth and understanding within the group. In this presentation, two group analysts in training reflect on the special trajectory of an outpatient group in private practice in the German context where psychotherapy is fully covered by state health insurance: one of the colleagues started this group, got pregnant, and went on parental leave when the other colleague took over. Upon the return of the absent therapist, they started to co-convene and found each other as a clinical couple.

Working with groups in a training situation is associated with unique challenges. Conductors must hold relations and contain tensions between the group of patients and the supervision group. Another layer of complexity is added when two colleagues in training decide to co-convene as their dynamic interacts with the two groups mentioned. The transition from coming together out of necessity to becoming a functioning therapeutic force is the focus of this presentation.

We are part of a GASi Special Interest Group (SIG) on “Co-conducting in Group Analysis” and would like to have a paper presentation together with Inge Hudson, Kenneth Bledin, Joseph Acosta and Katie Griffin, preferably on Friday since we try to facilitate dialogue across different cultural backgrounds with members from the UK, the US and Germany.

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IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Ken Bledin (United Kingdom), Inge Hudson

**In Praise of Co-therapy**

Co-conducting in group analysis has been a relatively neglected topic, seldom discussed in the GASi journal or in group analytic circles generally. A ‘Co-therapy Special Interest Group (SIG) was established in 2021. This is one of

three paper presentations by SIG colleagues on the topic of co-therapy; others are by Maria Puschbeck-Raetzell & Frauke Gloeckner; and Joseph Acosta & Katie Griffin.

Foulkes appeared to be ambivalent about co-conducting in group analysis other than as a method of training. In this paper, we consider the arguments in favour of co-conducting. We propose that co-conducting may facilitate dialogue across divided cultures, languages, ethnicities and other identities. Interpreters often play a significant role in this process, whether acting formally or informally as co-conductors.

Interpreters are increasingly involved in group analytic settings: in training courses and intercultural/multilingual workshops in which trainers and participants do not share a common language, and in providing therapy for growing numbers of often-traumatised migrants and refugees. We present case material relating to each of these settings and conclude that co-therapists and/or interpreters can enable group members from different linguistic or cultural backgrounds to meet and connect across their hitherto divided worlds.

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Joseph Acosta (United States), Katie Griffin

### Bridging Worlds: A Transatlantic Collaboration

A 'Co-therapy SIG' was established in 2021 in response to an invitation by the GASi Management Committee. This is one of three paper presentations by SIG colleagues on the topic of co-therapy; others are by Maria Puschbeck-Raetzell & Frauke Gloeckner; and Inge Hudson & Ken Bledin

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In this presentation, two co-leaders will talk about their clinical relationship through the lens of an online post-qualification training group. The co-leaders will discuss the benefits of having had an established friendship before deciding to work together and how this relationship has deepened the training group process. In addition, some advantages & disadvantages of co-leading groups and some important functions of ongoing training groups will be explored. For this workshop, a training group will be defined as a space for established group leaders to explore countertransference responses from their groups in order to become more emotionally and relationally skilled in group leadership roles.

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REF-64

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Shulamit Geller (Israel)

### Dreamtelling in Social Networks During the COVID-19 Pandemic: A Tower of Babel or Noah's Ark? – A Group-Analytic Perspective

Abstract- General

Dreaming can be considered the elaboration of excessive threatening or exciting emotions. The dream cycle, which is ignited by "collective preoccupations" and culminates in dreamtelling, connects a delegated dreamer with elaboration partners in the group. A transitional "personal" elaboration goes over to a "shared" working-through with other group members. This approach to dreams will be used in the panel to present cases from group-analytic psychotherapy, as well as its use in education, research and developmental groups.

My presentation would portray a qualitative study of 30 dreams shared on social network sites (SNS) during the first COVID-19 lockdown, applying a group-analytic approach. The dream content analysis yielded three meaningful and coherent themes: (1) dominant threats: enemy, danger, and COVID-19; (2) emotional fusion: confusion and despair alongside recovery and hope; and (3) group processes characterized by movement between being alone and being together. The results deepen our understanding of both unique social and psychological group processes and of people's dominant experiences and main psychological coping mechanisms during times of collective trauma and natural disasters. They also demonstrate the transformative potential of the dreamtelling approach on individuals' coping experiences and on enhancing hope through the creative social connections forged within the SNS groups.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Angelo Silvestri (Italy), Alessandra Furin

**Dreamtelling and learning matrix**

Abstract- General

Dreaming can be considered the elaboration of excessive threatening or exciting emotions, The dream cycle, which is ignited by “collective preoccupations” and culminates in dreamtelling, connects a delegated dreamer with elaboration partners in the group. A transitional “personal” elaboration goes over to a “shared” working through with other group members. This approach to dreams will be used in the panel to present cases from group-analytic psychotherapy, as well as its use in education, research and developmental groups.

During the “psychodynamics of groups and institutions” course we taught at the University of Padua, we conducted two parallel Dreamtelling groups of four sessions each, engaging those students willing to share their dreams. Another six students observed both the classroom meetings and the dreamtelling groups.

This device aimed to change the student's attitude towards group dynamics by encouraging them to experience them directly.

Although only some of the course participants took part in the dreamtelling sessions, we found that the climate in the classroom became progressively more relaxed, and there were more interactions, both with the professor and with each other. They sat next to each other in class, smiling at each other, emphasizing the intimacy and understanding that something was slowly building between them.

As time went on, a learning matrix oriented toward confrontation and dialogue was increasingly developed and strengthened, in contrast to before, when silence and more dependent positions were prevalent.

This way, students could experience the groups cognitively through theoretical lectures and experientially in both the median and small groups, thanks to dreamtelling.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Alice Mulasso (Italy)

**“The charm of Social Dreaming and Dreamtelling” – reflections on a SIG**

“The charm of Social Dreaming and Dreamtelling” – reflections on a SIG

Robi Friedman, Marit Joffe-Millstein, Alice Mulasso

Dreaming can be considered the elaboration of excessive threatening or exciting emotions, The dream cycle, which is ignited by “collective preoccupations” and culminates in dreamtelling, connects a delegated dreamer with elaboration partners in the group. A transitional “personal” elaboration goes over to a “shared” working-through with other group members. This approach to dreams will be used in the panel to present cases from group-analytic psychotherapy, as well as its use in education, research and developmental groups.

We will reflect on the experience of hosting a SIG (Special Interest Group) for GASi members during 2021, when the world was still under Covid siege. The SIG focused on working with dreams in small and large groups: “The charm of Social Dreaming and Dreamtelling “

It was articulated in 4 sessions on the work with dreams in small groups through the dreamtelling method by Robi Friedman, which is a group analytic approach to work with dreams shared in groups and 4 sessions on social dreaming. We will share the emergent themes, the process, how dream sharing created a safe enough space, how connections could be generated between personal histories and social context.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Ronnie Levine (USA), Frances Griffiths, Nataliya Rumyantseva

**The National Leader's Response to Social Upheaval- The next Chapter**

The violent social/political turbulence in UK, the USA and Ukraine is affecting the functioning of each of these democracies. How has each leader responded to traumatic currents in the nation and how, can we, as citizens and group analysts, make sense of the social/political chaotic experiences that we are living through?

We will examine the unique social/political turmoil in each nation.

Brexit Undone : Division, Distraction, Disruption

On January 31st 2020 Britain formally withdrew from membership of the European Union. This division from its nearest trading partner is a distraction from something embedded in the psyche of the British people. The pain of 'greatness undone' with loss of identity as an empire has parallels with other nation states currently disrupted by division and disruption. Disruption in the social unconscious of the tripartite matrix of the United Kingdom is explored in this paper.

Frances Griffiths, M.SC., M.Ed. UK

Unhinged:

Perversity, as a group phenomenon, in US politics

Perverse power has always been a feature of US politics since its founding. During the Trump era in the USA and worldwide, we have seen a proliferation - a viral infection- of uncontained perversity: toxic excitement, transgressive, combative power dynamics, employed to achieve domination, fulfillment of restoration fantasies, toxic enjoyment and group cohesion.

An analysis of these perverse trends in the public and political spheres in the US will be explored.

Ronnie Levine, Ph.D., ABBP, AGPA-F

Ukraine is undergoing a major trauma re-enactment of its colonial relationships with Russia. If in the past traumatizing events remained mostly unknown in the West, in the current version they are widely covered by the media. Another major shift for Ukraine is the new type of a political leader that Zelensky represents. His ability to unite the allies.

Nataliya Rumyantseva, PhD

Senior Lecturer

Executive BusinessCentre, University of Greenwich

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Domenico Agresta (Italy)

**A psychosomatic point of view in the groups dynamics and conduction during pandemic. Dreams icons and body.**

In recent decades, digital technologies have had a huge and pervasive impact on our lives on many levels: from our work to what we call e-learning and now – more than in the past – in health and education.

In the group-analytic Setting it is the personal stories (personal matrix) that take on the guise of associative chains that favor the activation of self-objects. The transformation of self-objects into relationship-objects depends on the fact that the group themes come to be connatural as representations of the observation itself: the moment in which the observation sees itself in the act of the observer. The place of observation is the mental field of the group where the property of the images (Persona) is dramatized (Dramatis Persona) which, in the hic et nunc of the group, has taken on the characteristics of object-relationship. In the period of the pandemic, in particular, the conduct of online groups prompted the conductors to reflect and revise some points and, specifically, our attention focused on the work of the dream language and its interpretative value and its intrinsic meaning in relation to the virtual setting, the psychosomatic dimension and its use in the mentalization process, especially with psychosomatic patients.



Our research has led us to consider how the importance of the body and corporality is a fundamental element precisely because in its absence it is therefore specific to the experience of the virtual setting. Especially in psychosomatic disorders, working on the links between symptom and dream, between symbol and group dynamics, is from our point of view a useful practice.

This contribution aims to stimulate reflections to some examples of iconic dreams related to the body (corporeal icons) in the virtual setting as the construction of object-relationships in the absence of a real body during the pandemic period.

SP

REF-89

IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Thor Kristian Island (Norway)

### Online supervision on group analytic therapy - is that possible?

Presentation no.3 of sub-plenary: New perspectives on online group analytic therapy and supervision

Online supervision on group analytic therapy – is that possible?

Thor Kristian Island

Group analytic psychotherapy and supervision have been used for practical reasons for many years. Due to the outbreak of the pandemic, when we could not meet face to face any longer, we were forced to change our group analytic practice and even supervision online. Zoom groups became a familiar concept to many of us. Though online groups open a lot of possibilities, they certainly also have some challenges and even limitations, not least regarding the subtle and important aspects of non-verbal communication.

Group analytic supervision traditionally takes place in supervision groups, where certain group dynamics of importance develop, not least regarding confidence and trust. During the pandemic the supervisees/trainees conducted their group analytic groups online, and in supervision the complexity of the material, the challenges regarding boundary issues, confidentiality, dynamic administration, transference and countertransference dynamics were fully demonstrated. For the group analyst and for the supervisor and supervision group it could be difficult to discern what was technical challenges and what was dynamic aspects. Some challenges of importance tend to go “under the radar” and even be neglected, by the supervisee and even by the supervisor and the supervision group.

In a group analytic training programme, one additional aspect of supervision is the control function. Does the candidate fulfill the requirements and skills to be qualified? Is he/she good enough? These are questions that might be difficult and sensitive to address in online supervision. In this presentation the possibilities, and the challenges and pitfalls of online supervision will be discussed.

SP

REF-102

ONLINE

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Athena Marouda - Chatjoulis (Greece), Angeliki Arvanitopoulou, Gerasimo Makris

### The Therapeutic Group as the Incubator of Tolerance and Dialogue between Different Social Groups and Peoples Athena Marouda-Chatjoulis, A. Arvanitopoulou, G.Makris

Peoples and groups have always had conflicts since primordial times and along a continuum, either about religious matters, or ethnic differences, or about gender, or social class issues. Even if such conflicts may result to open differences or deceptive responses, when people are faced with such situations are very likely to experience issues of intolerance. In this panel, we would like to address that ego splitting within an individual, which is a so common defense mechanism, may play a significant part in the built up of intolerance on a wider scale within societies and communities or within groups. The undesired part of the ego that is split off and repressed, remains unprocessed and unconscious, and may be projected onto others, irrespective of whether they are individuals of a small group, or even of a whole nation. We suggest, however, that the more these undesired parts of ourselves are illuminated and worked within a therapeutic group, the more are likely to be recognized, tolerated and accepted. This in turn increases our tolerance for others both in our immediate societal environment as well as in the larger outer reality.

In this panel we will also refer to the social unconscious of the Greek cultural context, discussing how certain characteristics and stereotypes in the Greek society, irrespective of whether transmitted intergenerationally or developed through time, enhance ego splitting bringing to light issues of intolerance that call for processing and ask for ways of metabolism and transformation.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Alessandra Furin (Italy), Maurizio Frasin, Lorenita Colombani, Enrico Stemco, Ivan Ambrossiano, Ivan Silvestri, Angelo Silvestri

**Dreamtelling: intimacy, fear and shame in the group**

We will describe a particular online group supervision experience using Dreamtelling. It is conducted by Robi Friedman in a hybrid online mode to which is added, about once a year, an intensive in-person meeting lasting two to three days. For the past six years or so, eight psychotherapists interested in groups, belonging to the same Asvegra association and acquainted with each other, to explore this method, have been meeting monthly in the same room in Padua and connecting with the presenter in Haifa. The language spoken was mostly Italian, helping when necessary with English. While at first the dreams told were mostly from patients in the participant-led groups, over time more and more dreams were dreamt by the participants themselves. Similarly, associations draw from both the personal and professional spheres.

Over time the functioning of the group has become consolidated, adapting well to the particular device adopted, proving very useful and formative for both the professional and personal spheres. In particular, the bond between the participants has deepened, which has become increasingly intimate and intense, and a strong bond with the conductor has developed.

Because of Covid we were able to meet again in presence, after 3 years of meeting only online, in December 2022. We worked two days with 4 dreamtelling sessions per day. Only in retrospect, in the next online meeting in January that re-established the "right" distance, did we realize how much the participants felt that those days together had been "too" intimate and intense. Two shared dreams which were processed extensively supported this understanding.

The group, with its characteristics of containment and resonance, allowed the participants to acknowledge the experiences of shame for having exposed themselves, "stripped off," seen "naked" in their most intimate and fragile parts.

**THEORY: COMPLEXITY OF PARADIGMS**

Maria-Jose Blanco (GB)

**Siblings and groups. Groups of siblings?**

In this presentation I am going to look at group dynamics in a group analytic group and how these resemble family dynamics, focusing on sibling relationships. I will look at some of the patients' family histories to see whether there is a connection with the way their own histories are re-enacted in the group. I will also see how my own family/sibling history influenced the place I took in the group. I will start looking at sibling transference and the Transference Level in the group. By opening up to the sibling transference and studying not only the parent/child relationship with the focus on the patient/therapist, group analytic groups could be able to understand more of the reactions that occur in the groups. Sibling rivalry has been studied in relation to groups but there are relatively few studies on sibling relationships in groups. Even though rivalry is, of course, fundamental in the group's life, I feel that the relationship between the different members of the group can present many other characteristics of sibling relationships.

**THEORY: COMPLEXITY OF PARADIGMS**

Robi Friedman (Israel)

**Joseph and his brothers**

In this presentation I am going to look at group dynamics in a group analytic group and how these resemble family dynamics, focusing on sibling relationships. I will look at some of the patients' family histories to see whether there is a connection with the way their own histories are re-enacted in the group. I will also see how my own family/sibling history influenced the place I took in the group. I will start looking at sibling transference and the

Transference Level in the group. By opening up to the sibling transference and studying not only the parent/child relationship with the focus on the patient/therapist, group analytic groups could be able to understand more of the reactions that occur in the groups. Sibling rivalry has been studied in relation to groups but there are relatively few studies on sibling relationships in groups. Even though rivalry is, of course, fundamental in the group's life, I feel that the relationship between the different members of the group can present many other characteristics of sibling relationships.

SP

REF-126

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Joanna Skowronska (Poland)

### “What happens when you cut a worm?” - Group members as Peers.

My chapter in the book was inspired by an intriguing, yet undeveloped, idea by Foulkes (quoted by Luis Ormont in the 1998 movie Personal Encounter with S. H. Foulkes, made by GAS) about a particular kind of regression which can be observed in small analytic groups: a regression caused by the situation between equals, like in peers groups. Looking from this perspective he described the group as an instrument constantly moving forward, freeing participants from the burden of the past through present experiences between equals.

I postulate that group analysis contains „a peer theory” written in invisible ink. Do not we assume that by placing strangers in a group, and inviting them to engage in a free-flowing discussion, non-hierarchical, non-goal-oriented way of communicating, having the conductor take up a participant's position we create a space similar to those between peers and expect that it will pay out its developmental role?

Would it not be interesting to see what sort of space opens when we view the horizontal dimension as powered by peer experiences and to take a closer look at this regression caused by being among peers in a group?

SP

REF-128

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Earl Hopper (United States)

### Scapegoating and Sibling Rivalry in the Context of the Basic Assumption of Incohesion: Aggregation/Massification or (ba) I:A/M

In this presentation I will consider some aspects of scapegoating and sibling rivalry in the context of the fourth basic assumption of Incohesion: Aggregation/Massification in the unconscious life of groups and group-like social systems, especially those which have been traumatised. Massification is supported by scapegoating processes. Sibling rivalry is an entirely neglected aspect of scapegoating. I will illustrate some of these ideas with data from one of my twice weekly clinical groups, the details of which have been changed in order to protect their confidentiality, and with data from a demonstration group at a Conference in 2017 in New York.

SP

REF-129

ONLINE

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Liat Varhaftig-Aran (Israel), Martin Mahler

### Snitches – a rupture in “sibling” relationships

The lecture will address political snitching, that will be defined as a part of hierarchically organized violent acts intended to prevent anti-regime activities.

Snitching is a complex phenomenon: it expresses personalized aggressive and perverted aspects of social relationships. At the same time, it can be viewed as an impersonal attribute of large-scale societal, often (post) traumatic functioning.

Václav Havel who was a leader of dissidents in past Czechoslovakia claimed that totalitarian Communist regimes gained its main power because submitting to a large group identity is more effortless than struggling for individual thought. In these regimes, Snitching was a tool to eradicate seeds of free thought.

We believe that snitching represents not only a symptom of mindless society but also a breach in trust between individuals. We propose that amity between individuals in society fosters the search for free thought and vice versa and could reduce snitching.

SP

REF-130

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Gila Ofer (Israel)

### **“Law of the Mother” – its impact on love and hate between siblings and in society**

The “Law of the Mother” originates as a source of authority that sharply distinguishes between the mother and the toddler; the toddler is not identical to the mother; it cannot give birth to children. This is the vertical axis of the law. It enables a transition to the lateral axis, which is also the social axis that is necessary for the existence of the Law of the Mother. The Law of the Mother organizes sibling trauma and enables the infant to grow into society. The mother forbids the infant to get rid of its sibling (murder) or consider that siblings are identical beings (incest). She threatens the toddler that if her prohibition is disobeyed, she will not love, care for, or protect it. This law is rooted in the motherly attitude of each child being unique and equivalently loved at the same time. I relate the law of the mother to Benjamin’s “identification with a difference”, Winnicott’s concept of the Use of the Object, and the way Ogden deals with similar issues. A couple of vignettes demonstrate the impact of its absence.

SP

REF-131

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Ella Stolper (Israel)

### **“Sibling witnessing” as a therapeutic factor in group therapy**

Sibling witnessing has unique characteristics that distinguish it from witnessing in individual psychoanalytic psychotherapy.

What is this “sibling witnessing” in group therapy? It is publicly expressed witnessing by “group therapy siblings” regarding misdoings that are occurring in “here and now” present of the group that is offered, as a reparation of the patient’s past experiences, against a group member, a subgroup, the facilitator or the group as a whole. Freud suggested the “law of the father” and Juliette Mitchell discussed the “law of the mother”. In both cases, the authority figure is the origin of the law and its bypassing. In this chapter, I would like to propose another law – a horizontal one – that is implemented by siblings based on a different motivation from the laws of the father and mother, which are characterized by a “do not” commandment.

I believe that it is not enough to observe “do not” commandments to be a part of a human society that possesses norms and values. Sibling witnessing is an integral part of creating society with mutual guarantee. I propose to call this horizontally implemented law – the “Law of the Sibling” – And I believe that one of the main conditions for the accomplish this law is Sibling Witnessing.

SP

REF-145

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Avi Berman (Israel)

### **“They Envy Us” – Privilege and Power Relations in the Social Unconscious involving Envy**

In my presentation I intend to deal with envy as an aspect of social unconscious. Envy is an “abject emotion”. The envious others are considered immoral and ill-intentioned. The word “envy” originates in the Latin Invidia, which means looking at another person with the evil eye. Eventually, the condemnation of envy crystallized in its definition as a sin in catholic Christianity. I argue that the definition of envy as a sin is not only a theological statement. It is an attitude made, in the context of a class-based society, by the members of the privileged class, designed to preserve their rights and supremacy. As envy has become so condemned and disowned, the members of the privileged class attribute it to those others who seek to deprive them of their rights. An accusation along the lines of “they envy us” may become part of a victimhood ideology and link itself to myths as part of the national history.



**THEORY: COMPLEXITY OF PARADIGMS**

Thomas Mies (Germany), John Schlapobersky

**The Frankfurt Project: German-Jewish Constellations on the way to group analysis**

One Session Sub Plenary:

The Frankfurt Project German-Jewish Constellations on the way to group analysis

Thomas Mies:

John Schlapobersky

We invite participants to join us exploring connections between the prehistory of group analysis and its theoretical foundations in the intellectual environment in which Foulkes spent his formative years in Frankfurt. The city's Foundation University and its associated scientific institutions developed an interdisciplinary network in the human sciences – the Frankfurt Constellations – that provided Foulkes with a series of formative experiences in his medical studies, as an assistant to Goldstein's clinic for brain injured soldiers and as a staff member of the new Frankfurt Psychoanalytic Institute, lodged beside the Frankfurt Centre for Social Research and the University's Department of Sociology.

Foulkes experience with these Constellations and their protagonists set the background for the central categories of group analysis later developed in the UK including group as a whole; figure-ground; the social unconscious; free-floating discussion and language theory; mirroring, resonance and exchange; location, translation and interpretation.

Most of the Constellation's protagonists were Jewish and anti-Fascist – early targets of the Nazis – and they were torn apart and partially destroyed.

We look to open current and future theory and practice by seeking a differentiated knowledge of its history and the achievements of these Constellations in their day. We have a Workshop in Frankfurt in October 2023, followed by an open, International Conference there in May 2024, under the auspices of D3G, supported by GASI, EGATIN, IIGA.

Thomas Mies, Director, Inst. Therap. and Appl. Group Analysis Münster; Training group analyst D3G.

John Schlapobersky, Training group analyst IGA(UK) and author. He is in private practice at the Bloomsbury Psychotherapy Practice and teaches internationally. Founder member EGATIN and Freedom from Torture.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Gracee Luo (China)

**Healing Women's Trauma in Group through Dreamtelling**

In China, the study of dreams dates back to as early as three thousand years ago, which mainly focus on the interpretation of dreams, prognostication and the relation between dreams and physical health. In traditional Chinese culture, people were curious and reverent about dreams, and were cautious about sharing and talking about them. Therefore, in all the groups I have participated in or conducted, the work with dreams has not been easy. This talk(lecture?) explores the questions of how, working with a group analytic approach, gender differences could be explored in the context of Chinese history and modern political culture. Through the observation of dreams dreamt by female and male participants in different groups, their personal and relational development can be followed.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Konstantin Liolios (Greece)

**ONLINE GROUP ANALYTIC GROUPS: PRACTICAL AND THEORETICAL CONSIDERATIONS**

During the pandemic, too many issues that were taken for granted, have been called into question. Apart from the pandemic, another necessity that has arisen the recent years is the major changes both in the individual, as well as in the social and collective experience of reality due to the electronic era. After all, human nature is characterized by this extraordinary ability to adapt whenever there are major rearrangements in the status quo. A typical example of the adaptation to new conditions is the very genesis of group analysis with the famous Northfield experiment, where the prevailing conditions at the time led to the development of the dynamics of group analysis. Accordingly, nowadays, with the existing prevalence of the electronic era in the overall functionality of the new generation, but also in the adoption of electronic era's dynamics by the older generations, the contribution of technology to psychotherapy in general and to group analysis more specifically emerges.

Apart from the Group Analytic groups that existed before Covid and had to continue online during the lockdowns, mainly via platforms such as zoom, skype, whats app etc, (things unimaginable a few years ago), now, the need has been born to create de facto- from the beginning- online groups, with many technical and theoretical considerations, regarding the basic structural characteristics of group analysis, such as boundary issues, resistances, transference and counter transference constellations and the principles of conduct as well.

The extensive use of technology in so many different aspects of human activity, such as education, work, personal relationships etc, inevitably, has been introduced in group analytic psychotherapy as well. Aim of this workshop is to provoke discussions and exchange of thoughts, ideas and experiences upon this terra incognita (the common ground between group analysis and technology) that needs further exploration and elaboration.

## PAPER PRESENTATIONS

PP

REF-6

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Domenico Agresta (Italy)

**The Anthropopoiesis of dreams in the psychosomatic group analytic experience**

Over the years I have conceived a dream work and a psychosomatic view that I call the "anthropopoiesis of dreams".

The studies started from the experiences of Gordon Lawrence's social dreaming matrix and Group Analytic practice; dream icons from Raffaele Menarini; Anthropology and religions rites related to the use of the body in social contexts and rituals. For this reason dreams can be used in three levels: dreams as a system; dreams as a process; dreams as an icon. The group becomes the context in which the body of the dreamer can be represented and symbolized. In the practice of group analysis it is very significant to work on the links between levels: soma, symbol / analogies / metaphors, dream - ghosts (and vice versa). If in the dream there is an indistinction between the symbol and its object, a useful and necessary technical-therapeutic procedure that gives the possibility of recovering this "diversity" in the communion of the psychic process is the group. Especially in psychosomatic disorders, working on the links between symptom and dream, between symbol and group dynamics is a useful practice. In group practice the levels of "integration" create the modality to observe what I call "anthropopoiesis of dreams". I mean the "anthropopoiesis of the dream", a psychic and corporal process in which the symbolized body becomes the narrative and building of thought. The group is this process and the dreams the interconnection. The analytical work proceeds from an eziological imaginary (saturated matrix) towards a symbolopoietic imaginary (unsaturated matrix): in this way the dream becomes a semiophore, a carrier of meaning. The semiophoric characteristic is related to group dynamics in a process of metallization. Thus the body is not only sensation or function but also relationship and meaning. The group is the scenery of this.

PP

REF-9

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Daniel Anderson (England)

**The body of the group: Sexuality and gender in group analysis**

This paper contributes to a generative dialogue between group analysis and feminist and queer understandings of sexuality. More specifically, it starts from a concern about the relative absence of attention to questions of homosexuality in the theory, as well as the training materials, of group analytic practice. Using historical, theoretical, clinical and educational materials as sources, this paper combines close readings with Foucaultian discourse analysis in order to challenge the ways in which psychoanalytic thinking has historically conceptualised homosexuality through pathologising and heteronormative frameworks. Elaborating the problematic assumptions underpinning these frameworks, it is claimed here that group analytic theory and practice has yet to move fully beyond them. In particular, the paper

draws on poststructuralist conceptualisations of sexuality and gender from feminist and queer studies in order to explore the potential for a fundamental

transformation of the treatment of questions of homosexuality in group analysis. However, the paper also demonstrates how group analytic theory - and much of the psychoanalytic theory upon which it draws - is already sufficiently flexible and complex to allow for a productive engagement with approaches to sexuality and gender in feminist and queer studies that could prove mutually beneficial. Concepts from the history and current practices of group analysis (such as the 'group matrix' and the 'social unconscious') become the focus for an in-depth consideration of how groups can therapeutically generate an openness to others and to difference that has considerable potential for a more radical understanding of sexuality in general, and of homosexuality in particular.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Farhad Dalal (United Kingdom)

**De Beauvoir, The Great Chain of Being & The Caste System, The psycho-politics of psychotherapy trainings**

The Medieval Christian notion of the Great Chain of Being that arose in the 'West', and the Hindu Caste system that arose in the 'East', are both rationales that legitimate specific worldly hierarchies as expressions of the Natural Divine Order. I will argue that the culture and conventions of psychotherapy training institutions embody these sorts of hierarchies and ways of thinking to a greater or lesser degree. More specifically, I will argue that the values integral to the Great Chain of Being are embodied in the relations between trainer/trainee and therapist/client; and that the conventions and structures of the psychotherapy profession as a whole echo those of the Caste system. In contrast, I propose that the values found in Simone de Beauvoir's Ethics of Ambiguity is that which we should aspire to.

**THEORY: COMPLEXITY OF PARADIGMS**

Martin Luedemann (Germany)

**Group analysis and organizational consultancy.... ..... how group analysis could benefit from additional concepts....**

As a consultant for organisations and a group analyst I would like to reflect how group analysis can be applied in consultancy work with organisations and if a combination with other approaches makes sense.

Group analysis is a unique way of working with groups. There is room for everybody to speak up, room for all kinds of thoughts and feelings. This freedom to voice is very rare in today's organisations and helps participants to move into a reflective stance. The group leader has both the individual and the group in mind and serves the group by keeping the communication going without intervening too much. They know about the matrix of the group, where history and context play a role and understand unconscious group phenomena.

The focus of group analysis is the group and not the organisation. The approach provides only a few ideas about how to work with organisations and I have positive experiences of combining group analysis with the systems-psychodynamic (Tavistock) approach. There are some differences between the two and sometimes tensions cannot be denied. Nevertheless, the Tavistock approach is a good addition because the unconscious plays an important role, the group is seen as an entity and it should also be mentioned how close the roots of both approaches are. Many concepts which help to understand organisations are provided: the sociotechnical perspective, the systems perspective of organisations, defence mechanisms, ideas about leadership and containment, the concept of the primary task and some others.

From my point of view the two approaches are complementary. Group analysis is working with groups and the systems-psychodynamic approach helps us to understand the organisation. A combination of these approaches supports organisational consultancy.

Some cases from my work will be presented to illustrate how these two approaches can be successfully combined.

**THEORY: COMPLEXITY OF PARADIGMS**

Mário David (Portugal)

**Is Our Mind Simultaneous Personal, Transpersonal, and Interpersonal?**

As group analytic therapists, we try to understand and conceive how therapeutic or non-therapeutic groups generate, create and express their different levels of communication and relationship either at the interpersonal level (relationship), either at the transpersonal level (group field) which are deeply influenced and interdependent from the different matrices (personal and group) that emerge at the individual level in the mind of each group member and also from the different group phenomena, such as ego training in action, emotional resonance,



individual and group transferences and countertransference, group field effect, and the different levels of communication (single, collective, associative, manifold, commutative, etc.) and also at interplay level (relationship). The author considers that one of the most significant aspects is the group processes supported by interpersonal interactions and transpersonal events within this space (group field) occupied by different levels of communications within the group and their influence on the individual mind throughout intuitions, deductions and gauging that each group members process based on verbal and non-verbal communications articulated with their abilities to feel, empathize, react and recognize (transference). Thus the author will share with you some of his reflections on the neuroscientific and neuro-psychoanalytic updates on the human mind's functioning which contributions are highly pertinent towards a better understanding of how group processes impact the individual minds and interaction styles of group members, relying on the proposals and contributions from various authors in Group Analysis, Psychoanalysis as well as, from Affective Neurosciences.

PP | REF-16

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Cosmin Chita (Switzerland)

### Resonance - concept, metaphor or longing?

The metaphorical use of the word „Resonance“ in group analysis and below will be examined.

Starting from Foulkes' conception of resonance, comparisons to similar concepts (by Freud, Weiss, Anzieu, Buchholz and Gödde) are made. The metaphorical use of resonance describe different phenomena, processes and capabilities at different levels (intrapsychic, interpersonal and groups). The examination reveal the collective repressed in the „resonance“ as some kind of communicational longing induced by the unavailability of resonance (Hartmut Rosa). This can be seductive in group processes („group illusion“) and could trigger negative dynamics.

PP | REF-22

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Shulamit Geller (Israel), Eran Shadach

### "Lost in translation": Jewish violent groups and the foundation matrix.

In order to understand the conduct of civilian violent groups and entities (e.g., dissenters; insurgents) it is essential to draw upon the work of psychoanalysis, sociology, and the study of group dynamics both theoretically and clinically. Thus, our work is situated in Group Analysis. Although the coloration and expression of such violent groups is always local, the data suggests that all violent groups have certain features in common.

In this paper using the conceptualization of a “dynamic terror matrix,” we will describe a malevolent dynamic matrix which represents defiant non-state violence. Specifically, we will discuss incidents of Israeli civilian groups (e.g. “Price Tag”) which we view as a reaction to deep feelings of powerlessness and ineptness. We argue that these groups reflect inadequate translation of Jewish foundation matrix that is bound to destabilize social structure and governability. We turn to myths of Jewish tradition to demonstrate how flawed translation processes yielded the phenomenon of Jewish violent groups in Israel.

PP | REF-33

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Marina Brinchi (Italy)

### The war and its trauma. Its trasmission in the transgenerational

The traumas caused by wars cross generations, leaving their marks on the body and psyche even of those who have not experienced them directly, psychotherapists not excluded. Then it will be analyzed how this can happen with particular reference to the role of the mythical dimensions and the concept of loyalty in the transgenerational. The focus would be on the similitudes/differences between generations of psychotherapists that met wars in their leaves and the new ones. The vision of different theoretical approaches will be considered although group psychotherapy is the one most used in cases aimed at overcoming the consequences of the risk of secondary trauma in the therapist who takes care of people affected by the trauma of war.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Aisling McMahon (Ireland)

**Clinical supervision theory and practice: What has group analysis to contribute?**

In this paper, the results of a systematic narrative literature review of group analytic writings on clinical supervision will be presented. Four core themes were identified in this review, indicating what group analysts have considered to be the key functions of clinical supervision – one primary theme: Providing critical holding and containment, and three other themes radiating out from this primary concern: Supporting capacity to bear and process emotionally, Sustaining ability to think deeply and widely, and Counteracting isolation and enabling creative exchange. These themes will be elaborated in some detail, followed by a critical consideration of the group analytic voice within the wider clinical supervision field. Suggestions for developing the group analytic contribution to supervision practice, theory and research will be offered.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Dick Blackwell (United Kingdom)

**The Politics of Trauma**

The study of 'trauma' came to the fore in therapeutic work with survivors of two world wars, and developed further in work with US veterans from the war in Vietnam. But the development of trauma studies in the Northern hemisphere particularly in the UK has been increasingly depoliticised. This medicalisation of trauma, homogenising it conceptually is a political manoeuvre to decontextualise the 'trauma', particularly its specificity and its political dimensionality. Frequently the 'traumatic stress' is located inside the individual and not recognised as a social process. The therapist can then be depicted as a healer, transcending ideology and politics practicing a scientific discipline to promote psychological health: an implicitly virtuous and uncontentious enterprise. But this position is itself permeated by ideology. The attempt to depoliticise is in itself a political act. An act that asserts the hegemony of a white, Western, liberal, middle-class, professional discourse that advances the interests of the therapists often at the expense of the interests of those patients/clients labelled as 'traumatised', and often rendered relatively passive as recipients of 'therapy'; therapy lead by the professionals. Moreover implicit assumptions about what constitutes 'mental health' or normality generally pass unchallenged and interrogated. Thus therapy becomes a technology of social control fostering conformity and the voices of survivors are diagnosed as symptoms rather than heard and heeded as part of what Kundera called, 'man's struggle against power'. Work in two contexts, first, with survivors of torture and political violence and, second, with the Grenfell community in the aftermath of the 'fire' demonstrates the centrality of the political dimension in both understanding the 'trauma' and finding a meaningful therapeutic response. A response lead by the voices of the oppressed rather than the ideology of various therapeutic discourses.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Rita Lobo (Portugal)

**Alive poets' society**

This paper is a response to a need and a desire: to expand theoretical concepts and technical skills to help patients with profound difficulties in recognizing and being in touch with deep psychic pain. The aim is to discuss a distinct approach initiated by a sequence of intensely charged moments in one of the groups in our clinical practice. The group members, and I, faced very vivid and disturbed emotions and following these, without any instructions, we wrote poetic texts. In the sessions we explored the texts and the emergence of a creative act, poetic writing, to contain the experience of violent psychic pain was perceptible. We could also observe intense existential anxieties at the core of this deep pain. When language, or the symbolic representations of fantasies and feelings, which help regulate the self, is suspended, and replaced by seemingly absurd behavior, we are faced with

unbearable states, derived from schizoid elements. In these states unrepresentability blocks communication and relationship with the patient's mind. In a moment like this the group and the analyst can fall into the trap of fixing a point of view that names the event as madness. The proposal of the present paper is to change this static point of view and explore the concept of schizoid conditions. For this exploration it will be described what happened in the sessions and investigate conceptualizations such as language games, epistemic styles, and translation function in a new exploratory point of view. This different point of view may offer more possibilities to activate the relational communication between the isolated patient, in the psychotic state, and the synchronization with the analyst and the group.

**PP** | REF-38

**IN-PERSON**

## **SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Rhea Gandhi (United Kingdom)

### **A decolonial reimagination of the purpose of group analysis and psychotherapy**

In this presentation, I will speak about the experience of a group I conducted in 2020 in Delhi, India during the peak of the anti-CAA (Citizenship Amendment Act) protests in India: 'Across the dinner table – a group to process feelings about political friction with family'. The purpose of this group was to find a way to dialogue with the nuances of how our socio-political locations, histories and lived experiences impact our day to day relationships.

I will argue that we need to reimagine the purpose of therapy to include working through socio-political oppression, domination and subjugation (not only our intrapsychic and interpersonal vulnerabilities), and place this psychosocial, relational work at the centre of the therapeutic endeavour - not on the sidelines. I argue for therapy as a quest for mutual humanization (Freire, 1974) placed within violent histories of ongoing dehumanization.

**PP** | REF-39

**ONLINE**

## **CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Rita Lobo (Portugal)

### **Relational group analysis: 4 years of experience with portuguese groups**

This paper is a reflection about the a new psychoanalytic epistemological framework based on intersubjectivity, which deconstructs the analyst's authoritative position of objective truth about minds, applied in a relational approach to group analysis. The intersubjective viewpoint, or second-person perspective, can be very promising as a framework in analytic psychotherapy because it coherently articulates the concept of a multidimensional self in search of cohesion, useful in questions about psychopathology, gender, and various social roles, as well as the "G" disposition, or group willingness, based on attachment and meaning needs. The impact of this paradigm shift on group analytic practice can be analysed by the effects of the following modifications: the dual position of the group analyst, as an observing agent of the group and as a nodal point in the matrix, the reduction of interpretations and the increase of dialectical communication, the reactivation, resonance and mirroring used as revelation of dissociated parts of the self and their integration, and the self-disclosure, or sharing of the inner world of the group analyst, activated thoughtfully in situations where the emotional state of one or more elements of the group is experienced as disintegrating or "a dead end. "

It will be shared a clinical application of the mentioned paradigm, a contribute to the evolution of group analysis with patients dealing with the emerging psychic problems of contemporaneity, such as: emptiness, loneliness, unstable identities, acceleration of time and distortions of space, relationships and virtual worlds.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Francesca Giuseppina Bascialla (Greece), Andromachie Giannakopoulou, Vasiliki Karagianni, Efthimios Markezinis

**E.U. Psych.E.In. Erasmus+ project: the Ghost Matrix of Covid-19 pandemic.**

Psychological Early Intervention (Psych.E.In.) is a European Union Erasmus+ project, concerning an online clinical training in the field of Emergency intervention and Mass Crisis, free of charge and open to countries worldwide. The 7 consortium partners are: Jan Kochanowski University of Kielce (Poland), Associazione E.M.D.R. Italia (Italy), Asociace klinických psychologů Ceske republiky z.s. (Czech Republic), Institut Alfred Adler de Paris (France), University Presov (Slovakia), Institute of Group Analysis Athens-IGAA (Greece), and Pixel Associazione Culturale (Italy).

In March 2020, when the proposal was accepted by E.U., scientific representatives of each consortium partner met online for the first time. The pandemic had just started, consequently we worked together for 3 years online. Due to new wave of the pandemic, only 10 of us met in person in Athens for the first time (November, 2021), the rest participated via Zoom. In spring 2022, it was supposed to meet all together in Kielce, but the invasion of Ukraine was already becoming a war. The Polish colleagues were involved in the first psychological aid for Ukrainian refugees.

In this paper, the experience of meeting online during a traumatic long-lasting period will be described. What wasn't expected, and never crossed our minds, was a pandemic and a war in Europe, simultaneously. Group dynamics during this international experience will be described, focusing also on how different theoretical therapeutic approaches can be intertwined, giving a real multi-approach methodology that was also reflected in our working group. Furthermore, as European citizens during a period of grief, fear of death and uncertainty, the intersection of our Foundation Matrices were the linkage between us. The dynamic matrix of an online working group, the context, the creativity of learning by experience, the relations in a peer group are some of the factors which allowed the achievement of this project.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Ilaria Locati (Italy), Alice Mulasso

**THE SEED AND THE SPORES. BIRTH AND SPREAD OF REFLECTIVE CITIZENS IN ITALY**

In this paper we describe the birth and spread of Reflective Citizens (RC) in Italy. To date in our country, RC counts four branches and a group of about 20 activists. Using the Italian experience from 2019 to the present, we aim to identify the ways in which RC "spores" spread and the training process of hosts.

The Italian RC was born in Chieri, imported in 2019 from Belgrade thanks to Alice Mulasso and Lorenzo La Scala, who after having participated in some foreign experiences, decided to plant the seed also in our country under the stimulus of an increasingly strong need for welcome and dialogue.

The key ingredients for the activation of a new branch of RC are imagination, relationship and enthusiasm. Local activists involve friends and colleagues in the organizing committee and, through the contagious enthusiasm that is released, mobilize energy and people into the project. RC's spores soon reach Padua, Rivoli, and Palermo. From here a group of colleagues becomes active and gets in touch with hosts in Chieri to participate in the RC: the spore-activists begin to travel and look for a suitable habitat where they can grow and learn.

We believe that the process of new territories' raising awareness to welcome RC and hosts' training are paths that develop in going through some steps: the welcome and willingness of experienced hosts to share and make available their knowledge and skills are the fertilizer that fosters and nurtures the motivation and growth of new activists; to establish a new RC branch, new hosts should have an experiential training by participating in at least two CR hosted by experienced activists; it is useful for new branches to be founded by local hosts supported by the participation of experienced hosts.



**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Safwa Abdul Latheef (India)

**Not Yet a Voice – but a Signpost : Reflections on Islam and Psychotherapy**

Not yet a Voice – but a Signpost:

Reflections on Islam and Group Analytic Psychotherapy

From the perspective of a Muslim Psychotherapist who subscribes to the values of both, those of psychotherapy as well as my faith, I will speak to parallels between the Foulkesian principle of 'therapy in the group, by the group', and the philosophy of agency for 'all' in the Quran.

I will challenge the commonly held viewpoint that one's religious identity ought to be disconnected from the work in psychotherapy, else it would hinder it.

I will show how my learnings from both my faith and my psychotherapeutic work has in fact allowed these identities to enrich one another. To this end, I will draw on experiences of 'with-ness' (Dalal, 2023) in therapy.

I will also draw on my lived experiences in India as woman who is a member of a minority that has been designated as "other backward class" by the Indian legislature.

I propose that the therapeutic group is a space that can foster the possibility of dialogue in ways that do not deny the complexities of the human condition (secular, spiritual, religious).

I believe that the freedom to think and to own one's thoughts is fundamental to the therapeutic relationship. It is important that this freedom is not transgressed against, nor trampled upon even with the noble aim of 'educating' the other; otherwise, there can be no dialogue, only a pretense of it.

**THEORY: COMPLEXITY OF PARADIGMS**

Clare Gerada (United Kingdom)

**Wounded Leader**

The pandemic exposed the fault lines of our leaders - be they health, social care, political or others. Each had to deal with the same crisis, but the ways they did varied, as did the results achieved. COVID is also changing our perception of leadership and leaders. It is emerging as their ultimate test. Sadly, the consequences of bad leadership are starkly evident in the daily tally of death rates and social disruption. Good leaders include those around them.

There is a natural tendency for people to crave for an authoritative leader – an omnipotent one – especially in times of distress and crisis, expecting this individual to solve all their problems and to lead them out of danger to the promised land. But heroic leadership can be disempowering and creates a dependency culture.

My training as a group analyst taught me that, with this sort of leader, the group's behaviour is governed by one question: who or what will save us? Group members wait to be rescued – and if a leader doesn't perform sufficiently well (which is nearly always the case), that leader will be attacked, replaced and blamed. Only by dispersing the functions of leadership and allowing others to have authority and influence can dependency be avoided, and the best results achieved. During this talk i will share my experience of leadership and use group analytical theory to discuss the conflicts (and paradoxes) which play out as the leader becomes overwhelmed with the task in hand.

**THEORY: COMPLEXITY OF PARADIGMS**

Anastasios Koukis (Greece)

**THE ART OF USING SPEECH IN THE GROUP. GROUP ANALYSIS AS DIALECTIC AND AS RHETORIC.**

Dialectic, as either argumentative dialogue (Socrates) or dialectic reasoning (Aristotle), aims to extract truth on the metaphysical/ontological level. Rhetoric endeavors to explore the ways in which words (λέξεις) and voice (φωνή) should be exercised by the orator to persuade his audience (Aristotle). Psychoanalytically, rhetoric and dialectic can help subjects find the truth touching their own desire by using the signifier (λέξις) on the metaphorical/paradigmatic/symbolic axis of language, which mainly functions as a paternal metaphor of the signified (meaning), rather than the signified as based on the metonymic/syntagmatic/imaginary axis of language (metonymy) and as representing the mother's desire as that of the big Other (Lacan). The use of dialectic and rhetoric is of high importance in group analysis. By applying words appropriately on the paradigmatic axis as signifiers, rather than as an expression of meaning/signified, the conductor symbolizes the "signifier par excellence" (Name-of-the-Father), and operates as a metaphor of the group/mother's desire/signified (Lacan). Thus, he/she facilitates the members in transcending their dependency on the desire of the Other, which is a psychotic-like state, leading them to further develop the neurotic aspect of their personality.

**THEORY: COMPLEXITY OF PARADIGMS**

Anastasios Koukis (Greece)

**THE "WALL OF LANGUAGE" AND THE GROUP. GROUP ANALYSIS AS SPEECH AND AS LANGUAGE**

The concept of the "wall of language" has been emblematic in Lacan's thought. The subject tries to find his/her own language/desire, liberated from the language/desire of the Other (as represented by the mother), by using language mainly in the sense of signified on the imaginary/syntagmatic/metonymic axis (speech) or little other (a). But language on the imaginary level is a barrier ("wall") that hinders the subject from deciphering and transcending his/her dependency on the desire of the Other. This can be achieved only by handling language in its symbolic perspective, i.e. language conceived as the symbolic/paradigmatic/ metaphoric axis or signifier, which represents the pre-established symbolic order or big Other (A), through which inter-subjectivity is born. Can group analysis—a field of a strong dialectic between the imaginary and the symbolic— exploit language in its symbolic dimension leading the members to their own desire, as differentiated from that of the mother group? We will show that convenient management of the signifier, as expressed by the conductor, who substantiates the "signifier par excellence", i.e. the Name-of-the-Father (Lacan) and acts as a metaphor of the mother's/group's desire, constitutes the optimum means through which the group-analytic group can surpass the "wall of language".

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Wendy Schaffer (Australia)

**Working To Keep The Group Together**

How does one withstand & contain the tensions caused by both mental processes & conflict that become & largely remain internal events, without breaking down & without resorting to externalization, such as , acting-out, projection, confusion , denial & depersonalization. The purpose of this paper is an attempt to bridge the divide between emotional echoes in ongoing efforts in group therapy to create & recreate meaning. And that to act in accordance with the meaning, is one of the basic human needs – even in the hopeless situations. The context of the group is in supporting the mental health of people in primary health care, which is typically the first port of call visited by people with a health concern. The method defining the general purpose of the group was to meet on a regular basis over a long period of time to support the process of sharing with each other as a way of generating meaningful thoughts and experiences that resonate in their private worlds & find voice to get in touch again with their own resources. The method is grounded in key concepts in group analysis, in Bion's notion of reverie, Balints '

learning to listen with close attention', Foulkes concept of the matrix, & Winnicott's shared reality. Some consequences for the practical contents of the work will be presented to illustrate some aspects of the demands on the therapist.

PP | REF-57

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Marija Jevtić (Serbia), Ivana Flašar

### Storytelling about inspirational dialogues in cultural spaces (Reflective citizens in Novi Sad)

The 'Reflective Citizens project in Novi Sad (RC NS) was launched as activity of the Psycho-Social Section of the Group Analysis Society Belgrade. Starting in 2014, 16 RC workshops have been organized by now using different cultural spaces with the desire to inspire a lot of associations that encourage cultural dialogue and civic awareness for the time we live in. RC NS had a role in the initiative for new bridges among us (citizens), and our thoughts were very linked with curiosity regarding the children's voice and wishes. RC NS migrate through cultural spaces twice a year and they have become not only small and strong citizen's tradition, but also some cultural shelter space where sharing is safe with a lot of trust, and acceptance of diversity with a lot of respect.

The integral part of RC NS are Social Dreaming (SD) sessions. Dreams, including children's dreams, brought us a wide diversity of content. SD matrix gave us unbelievable stories about fears, war, death, hope, trust and sense of life in these nine years. Dreams have shown capacity to feel a premonition of social reality. Unexpectedly motivated, we painted a common picture during the 10th workshop, inspired by heritage, hope, a lot of colors and "greening" needs.

Hope often fights with sadness and difficult feelings, but at the end it wins. Many citizens return to the workshop, perhaps indeed because they get hope that hope exists. Only patience and time transform mulberry's leaves into silk. Likewise, patience, dedication and perseverance build a beautiful matrix of dialogue, respect and multiculturalism. RC NS is a unique opportunity to gather citizens, strengthen dialogue and overcome uncertainty in these unknown global circumstances. RC NS is the example of experiential space where divided Worlds can Meet in Confluences of Identity, Culture, Continuity and Change.

PP | REF-59

IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Ioannis Nikolis (Greece)

### Online Group Analytic Psychotherapy

Group Analysis as a psychotherapeutic practice faced significant challenges during the covid-19 pandemic. f2f Group sessions were impossible to take place and switching to online sessions became a necessity.

However, this innovation provided to us the possibility and the trigger to address people who wanted psychotherapy and lived far from the places of residence of the therapists. The requests for treatment were enough to attempt the creation of Online Groups. We refer to 6 Analytic Groups which were designed from the beginning to function as purely open-ended Online Groups.

The differences we observed in relation to the f2f Groups consist of issues of "Connectivity", the significance of the absence of Physical Contact, the abolition of the time of transition and withdrawal from the treatment, the entry of the Group into the personal space of the members, the exchange of experiences from different cultures, the rather quick "liberation" of participants from social influences and the different ways of drop outs and goodbyes. There are also differences in terms of the group phenomena that mainly appear.

The effectiveness in relation to therapeutic requests seems to be particularly high and therefore the expectations of therapists, from one point and onwards, have been also high.

In conclusion, Online Analytic Groups seem to be an adaptation of Group Analysis into the interconnected global village we live in. They seem to contain and provide a great wealth of experiences to members and to be an expression of human's adaptability. It still seems to be the first steps for Online Groups whose members will be from different nationalities and as well as from different cultural and linguistic backgrounds.

Based on our own observations, cyber Analytic Groups are something that will concern us many times in the future.

**THEORY: COMPLEXITY OF PARADIGMS**

Márta Takácsy (Hungary)

**Can divided worlds meet in hybrid groups? Theoretical reflections on attachment and relations in hybrid group matrices**

During the pandemic, many of us tried out different ways to conduct our groups - at first, out of necessity, to see how they could work. Although I have participated in hybrid groups before - mainly workshops, I have also been exposed to the hybrid form as a therapeutic tool over the last three years. This led me to explore the theoretical background to the specific phenomena of this way of conducting a group. In a hybrid group, two modalities can be manifested at the same time: the specificities of face-to-face and online relationships. On the one hand, fear, visceral rejection, difficulty - on the other hand, curiosity and the experience of a new challenge are most often associated with this form. Why is this, what mechanisms led to these feelings? In my lecture I will try to think through many aspects of this extremely complex situation: what mechanisms are activated in individuals, how perception, connection, mirroring develop. The frequent necessary shifts between connecting with people in person and connecting with people online activate different patterns of connection in the attachment system of individuals. How does the switch happen? My hypothesis is that those with severely damaged attachment - trust systems try to avoid this challenge with specific defence mechanisms such as splitting, that can dominate the group. Can this situation, which necessarily calls for primitive defences, be worked through in the group process? Can the two modalities be truly integrated? If so, deep trust and intimacy can be created in the work together, which can have a formative effect on attachment patterns. In my presentation, I will explore the relational aspects of integrating the present and online mode of working, the role of the group facilitator in this, and what this can bring to group analytic healing.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Monica Spiro (South Africa)

**South Africa - A Rainbow Nation? Can Group Analysis Assist?**

In 1994, South Africa transitioned to a democratic government, ending the apartheid era. In the early days of democracy, the term "rainbow nation" was coined to describe a vision of society that embraces diversity and mutual tolerance. However, almost 30 years on, with continued socio-economic inequalities and high levels of societal violence, it is contended that the past cannot simply be erased from the national psyche and that the tolerance espoused in the early days may obscure the real healing that remains incomplete. It is argued that socially constructed experiences, when they remain unexamined and often unconscious, maintain lines of privilege and racial polarisation that perpetuate inequality and trauma. Critical race theory and identity politics provides insight into the unconscious dynamics and positioning that perpetuates racism, however, little has been written on the process of unraveling these biases. In this paper, I propose analytic groups, conducted by group analysts who have worked on their racialised selves, as a framework to manage unconscious inheritances. A vignette will be offered to demonstrate how group analysis can be used to uncover and process personal and collective trauma. This has implications for other societies that perpetuate psychosocial power relations in their diversity.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Reshmi Sahadevan (India)

**Coming Home to the Body and Reclaiming the Wisdom in Community through the Lens of Caste in India**

Sensations in the body are key to our understanding of the experiences we have. Group therapy's dependency on language in the context of India creates many problems. The first being that the language spoken in the group is English which is the language of the colonizer and must make it very difficult to talk about the atrocities perpetuated by the oppressor in the language of the oppressor itself. However, it is also true that the language in



which patriarchy and casteism has perpetuated in India is possibly through every language spoken in India. Where does that leave us if we stick to traditional methods of working with systemic failures that did not even reach the realm of language until much later. The practices of pollution within caste and gender as well the consequences for not following them has its first affects in the body before even reaching sophisticated processing in the form of language. On the other hand, as much as the body is the site of oppression, it is also the holder of collective wisdom. Therefore, the ancestral knowledge that we hold in the body cannot be an optional addition or afterthought if we want to work with systemic oppression. The knowledge of the body helps in recognizing the role it may play in the group allowing for a deeper expression of the self and the collective. The absence of the body and excessive intellectualization in understanding of gender/caste-based violence can lead to disconnection of our own internalized misogyny and casteism and how we perpetuate it ourselves. The body in the group must be acknowledged for there to be dialogue. Do we dare to give our bodies space and freedom in the group?

PP | REF-65

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Zoran Mladenović (Serbia)

### **The dynamic matrix of the small group as a place of meeting and interaction of the matrix of the hospital, the therapeutic community and the small group**

The term matrix, as defined by Foulkes, as a hypothetical network of communication and relationships in a given group and a common basis that determines the meaning and significance of all events in the group, is actually a creation based on various external influences. All these influences participate in the formation of the constantly moving and constantly developing dynamic matrix of the group. The dynamic matrix of the group I am taking as an example is the meeting place of various influences, where the hospital as an institution and the therapeutic community with their matrices as concentric circles surround, encircle and pressurize the group. The therapeutic community is the system by which the treatment in the department of addiction works. In this paper, I will briefly describe how the therapeutic community functions and the position of the group in relation to the therapeutic community and the hospital in general. In the further course of this paper, I will describe the specifics of the group that arise from the fact that it takes place in a therapeutic community. The aim of this paper is to highlight the healing power of group-analytic work in a small group and in the circumstances of a therapeutic community, in which the group not only "endures" and adapts to the therapeutic community, but accepts and abundantly uses the therapeutic community as a resource for healing. Also, I will try to show the relationship between three different, hierarchically placed systems, the hospital, the therapeutic community and the small group. The dynamic matrix of the group appears here as a scene of conflict, contradiction and a kind of dialogue between these three systems, and despite their differences, they manage to find a common denominator and derive benefits from mutual interaction.

PP | REF-67

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Shaifila Ladhani (India)

### **Lonely but seen: Group Analytic Process as an intervention for Loneliness**

When I joined a group, the fantasy of being seen was the first response. But as the multicultural group became more and more a part of my life, I realised that there was so much more that the group stood for. The group made me feel seen but they couldn't pronounce my name. I realised that more than my reality, the group lived in my fantasy.

This paper explores my personal journey in a group along with my journey as a conductor. The aim is to explore both these processes together and how my response and understanding of loneliness changed with time. To feel lonely in the understanding of the world allows one to also respond to loneliness by clinging to isolation and individualisation. The initial expression of a group divides the space into "haves" and "have nots," into "talkers" and "listeners." But it is only when one starts taking up space in a group setting that our relationship with loneliness changes.

In loneliness one's inner scream becomes deafening, deadening, severing any thread of connection to other lives. In a world that boasts about connectedness with technology, feeling lonely is especially alienating, it is shameful.

So we don't confess to it. The fact is, we are all bound to feeling lonely at some point in our lives, but the group can allow us to explore our own identification with these feelings. What do I need to feel seen, heard, held, contained by the group.

The relationship between the self, the community and the feeling of loneliness can be bridged by groups. Is it something I do? Or am I unable to communicate my needs. Maybe loneliness can be a flourishing experience too. Changing the way we perceive groups is what my paper explores.

PP | REF-68

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Shaifila Ladhani (India)

### Power and Privilege: The insidious ways in which groups still alienate

For the longest time, groupthink was regarded as a social evil. When Foulkes spoke about his experience with baby ducks, the first word that comes to mind is "herd mentality." Foulkes recalled how he had a bunch of ducklings in a nearby park, how he would play with them and they would soon trust him; till one day the mother duck saw the ducklings playing with him and the ducklings responded by getting scared too. This led him to understand the importance and the presence of groups in everyday life.

But when it comes to human beings, maybe our trans generational traumas and fears that follow us, don't disappear in groups. As an Indian trainee, every time in any group setting I witness conversations around race: they are followed by either defence or offence. In any group, however homogenous, power cannot be escaped.

The future of group analysis has to include working WITH the sociopolitical differences and having more nuanced inclusion instead of just tokenism.

This paper explores the structure of the group that listens and understands power and privilege. These conversations within the groups and trainings don't have to be just factual, they can be the application of this understanding instead of just data driven feelings of guilt. The importance of the conductor as a leader comes alive when the group is a space of conflict, love and flourishing individual self in a group context. The idea of groups has to be one of liberation and not of conformity or fear based jargon.

This paper is experiential and qualitative in this exploration.

PP | REF-69

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Kedar Krishna Rao (India)

### Group Therapy - A Theatre Play

This paper aims to understand group therapy by juxtaposing it with theatre play. The paper connects the similarities between the group therapy's & theatre play's: creation, process/dynamics, roles & membership, play and the role of the unconscious. To make the juxtaposition, the paper uses Group Analytic concepts of Mirroring (Foulkes, 1964), Resonance (Foulkes, 1977), Transference (Konig, 1987).

The paper spends some time in understanding the creation of both group therapy and a theatre play. This would be done by looking at the process of dynamic administration and the various hats the therapist wears in comparison to the creative team for a play.

The similarities in the dynamics and processes in the group & play are explored using concepts of mirroring, resonance, and transference. This involves looking at the whole play and group therapy from a meta level, and understanding the intricacies of the web of its matrix (who are the actors, who is the audience, who connects with whom, on what level and why, etc).

It touches upon the element of play(fulness) that both have, i.e. knowing that at the end of the 1.5 hours, we will go back to our lives, which therefore gives room to express with an awareness that it's reel-like. The group and a play, therefore becomes a protected sphere, in which members act 'as if' and experiment with alternatives (Foulkes, and Anthony, 1957: 57-8).

While doing the above, I will interlace my experiences of being in various groups, as a member and as a therapist.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Igor Amrožič (Slovenia), Mojca Lubanjsek Pehant, Simona Lobnik Ambrožič

**Dialogue among Slovenian and Serbian tripartite matrices**

In the 19th century, the most important Slovenian poet France Prešeren wrote the ballad 'Povodni mož', very popular even today. In it, a handsome young man who comes from the country 'where the clear Sava River flows into the Danube' seduces a presumptuous, picky Slovenian girl. During a wild dance, they finally disappear among the waves. This can be understood as a centuries-old archetype, that the nation from the confluence of the Sava and Danube, with its sweet-talking and determination, can represent doom for vanity and innocence of Slovenian nation. During the period of disintegration of the former common state Yugoslavia, the destinies of Serbia and Slovenia were very different - from the tragedy of war to the fortunate circumstances that some parts of the country avoided bloody conflicts.

Six years ago reached Slovenia the information about the study program of 'Systemic Psychodynamic Organizational Consulting - applied group analytical consulting' reached Slovenia, which is led in Belgrade by dr. Marina Mojović. Students from Slovenia felt sincerely welcome and accepted in Serbia. We felt the desire to pass on rich knowledge. From time to time, some tension arose which we overcame with a desire to understand differences. The excellent convening of the dialogue made a substantial contribution.

Three Slovenians coaches, who completed schooling in Belgrade, started last year to provide this kind of knowledge in Slovenia as well. We are still filled with a pleasant feeling of constant cooperation with the head of the study dr. Mojovičeva. In our educational program in Slovenia we try to regularly include other international experts. At the same time, we also invite other educators from Slovenia who are completing their studies in Belgrade to participate.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Luisa Brunori (Italy), Hicham Jabrane

**Looking at an Hopefull and Happy Future****LOOKING AT AN HAPPIER FUTURE WITH HOPE**

According to the very well-known dialectic between individuals and society described by Norbert Elias we would like to deepen how group analytic thinking and practice could help in the diffusion of a human habitat psychologically safe.

Traditionally group analysts take into consideration in their clinical practice the good health of individuals as members of a family to correct the bad functioning of the relational system.

We do believe that group analytic thinking could help in the creation of a better coexistence giving support to "polis" seen as the family of humanity Instead of correcting bad political choices.

It could be interesting to be part in the political process to give our advice and contribution. No more only economists should be the counselor for the projects for our world but at least a multi-disciplinary group of experts taking care of human beings in their different factettes and needs.

With this thinking We would like to propose a good exchange of thoughts dedicated to how group analysts can contribute in the research of the best possible coexistence in the Polis as citizens.

European economic support in terms of calls for research proposals could be an opportunity to develop this knowledge, collaboration and contribution for our humanity.

We are witnessing, in these times, material and relational damages created by those who have governed till now according to a voracious economical thinking and practice.

We propose to make efforts for the creation of a "win-win" togetherness to share hope, responsibility and commitment no more having as our duty only the reparation of the damages created by the political and economic system only focused on the voracity of the individuals fighting each other for the first place of the winner against all the others.

**THEORY: COMPLEXITY OF PARADIGMS**

Marina Mojović (Serbia), Alice Mulasso

**Reflective Citizens Training**

The methodology of the Reflective Citizens Koinonia (RC) is nowadays well recognized in our professional as well as the wider psycho-social fields - spread around many cities and countries. Initiated during the Belgrade Peace Protests of the “Horrible Nineties”, with its initial RC-workshops in Belgrade after the NATO Bombing, dr.Marina Mojović and dr.Jelica Satarić had kept its development throughout the following years. They co-created the method carefully adapting to turbulences of tripartite matrices together with citizen-participants, co-hosts, trainees-participants, senior and peer colleagues-participants: during small, median and large RC-events, local and international, in lively learning-through-experience towards more and more fine attunements searching for best practice.

Training for RC-hosts as both RC-organizers and RC-conveners is a crucial integral part of the RC-Koinonia development. The Italian RC-branch is conceived in IAGP Rovinj, and born in Chieri 2019 with Alice, Lorenzo, Marina, Zaven and Sanja. Continuous RC-Training was ever since part of the journey, learning together, now RC Italy having with Serbia the most developed dissemination. In the paper we will focus on the aspects of the RC-Training which we find most significant, such as: learning from experience, ongoing exchange with support and supervision by senior RC-activists, understanding of the methodology, especially the Learning Community aspects, Koinona as a method and a Community of Communities, the rationale, briefing and debriefing RC-workshops, last but not least motivation and enthusiasm. Like in the RC-workshops and the RC-Conferences, so in the RC-Training all involved continuously need to learn to stay open in the face of the complexity of paradigms of our divided worlds - as much as possible lively dialoguing with our internal and external citizenship - “zajedničarenje”.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Dimitris Livas (Greece), Natasa Karapostoli, Athanasia Kakouri-Basea, Ioannis Tsegos

**A Successful Meeting of Group Analysis and Therapeutic Community: The Open Psychotherapy Center**

The psychotherapeutic practice of the Open Psychotherapy Centre (OPC) is based on the principles of group psychotherapy, and more specifically on Group Analysis, the Therapeutic Community and Psychodrama. This particular choice resulted from the strongly held belief that the treatment of mental disorders, especially severe ones requires, on the one hand a multifaceted therapeutic intervention, while on the other, the active participation of non-professionals, notably the patients themselves.

The Group-analytic Psychotherapeutic Community is an original model, which is part of the multifactorial approach of the OPC Therapeutic Sector. We consider that Group Analysis and the Therapeutic Community do not constitute different and separate approaches, but complementary therapeutic methods; the 43 years that have passed since the establishment of the OPC (1980) have exemplified that in practice. From the start we decided not to copy any pre-existing communal model, but follow the interaction with the wider social context and keep our clinical common sense.

The combination of Communalism and Group Analysis became an advancing and creative factor, both for the Group Analysis and for the TC. We could now say that, “such a Therapeutic Community constitutes a protective factor for Group Analysis, so that it does not slip towards the “scientific” fields of linear rationalism and the Manicheistic nature of psychoanalysis; conversely, Group Analysis constitutes a levee factor for the Therapeutic Community, so that it does not drift towards a Messianic course, or suffocation in the unproductive areas of collectivism” (Tsegos, 2002, p.43).

We will therefore reflect on certain theoretical, but also practical answers, which we have given over the years, and which characterise the blending of group-analytic and therapeutic-communal principles.



**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Dragana Gogic (Greece), Ioanna Katsouri, Stela Karanika

**The Dream: Individual AND Social; The Utilization of the Dream in Group Analytic Oneirodrama**

There always existed a need for the understanding of dreams . A magical, religious approach prevailed from antiquity until the time of the appearance and development of science. Different theories evolved over time, and now the dream has been recognized and adopted as a phenomenon of great importance by almost every therapeutic approach, as well as within the context of the psychotherapeutic group.

In the group analytic approach, dreams occurring in the group are considered useful for the therapist, in order to understand not only the dreamer but also the group as a whole (Foulkes, 1964), as dreams do not only reflect the inner world of the individual who sees them. A dream that refers to the group is treated like any other communicative material (Restek-Petrovic et al, 2013) that is discussed by group members, while interpretations of dreams are usually seen as resistance to understanding these communicative dimensions (Karterud, 1992; Mullan, 1956; Zanas, 1996).

In the present paper an attempt is made to investigate the way in which the dream is used in a Group Analytic Therapy framework. More specifically, the aim of the paper is to highlight the importance of the dream in the development of group dynamics in the Oneirodrama Group, in the light of Group Analytic Theory, the principles of Group Analytic Psychodrama and the socio-therapeutic orientation of the group, which operates within the context of a Psychotherapeutic Community.

Through the clinical examples presented, an attempt is made to explore the way in which the specific and exclusive activity, i.e. dreams, their composition and their scenic representation, all contribute to the development of group dynamics.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Andromachie Giannakopoulou (Greece), Efthymios Markeznis, Ioannis Tsegos

**Research Study of Analytic Groups' Characteristics: Different Settings-Similar Outcomes in Conducting Group Analysis**

**Objectives:** The present research firstly aims to statistically explore and secondly to comparatively study the characteristics of analytic groups and their patients treated in two different therapeutic contexts: 1) in a Day Care Organization, the Open Psychotherapy Centre (O.P.C.) and 2) in Private Practice.

**Methods:** The sample comprises a total of 144 patients and 16 analytic groups, and is divided into two sub-samples: 1) that of Adult Therapy Department of O.P.C. (69 patients, 8 groups) and 2) that of Private Practice Settings (75 patients, 8 groups). The study concerns a period of five years (June 2007 - May 2012). Analytic groups with lifetime-operation period of at least 10 years were selected. The conductors of all analytic groups are all trained Group Analysts at the Institute of Group Analysis of Athens. Therefore, they subject to a common educational and therapeutic philosophy.

**Results:** We observe that patients of both therapeutic contexts alike in epidemiological and psychiatric characteristics, their participation in the Diagnostic Stage, the increased interest towards informal activities and in the multilevel changes achieved. Patients at O.P.C. present images of earlier and longer illness, have a better level of functionality before entering in Analytic Groups and follow mostly concurrent therapy, mainly by participating in groups regimens. Patients at private practice have higher rates both in proper completion of group therapy and in general clinical improvement. Also, a comparison between groups of the two therapeutic contexts indicates mainly structural and organizational differences (number and switching of conductors and number of members).

Conclusions: Despite the different structural elements and characteristics of each therapeutic setting (Divided Worlds of a Day-Care Unit and Private Practice), there seems that the common therapeutic philosophy (Meet), that of Group Analysis, provides such capabilities in a therapeutic setting that influence the process and outcome of therapy significantly.

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**IN-PERSON**

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Marina Mojović (Serbia)

### **Struggles for Large Groups on/as the Confluences of Identity, Culture, Continuity and Change Belgrade Training for Large Group Conductors**

My initial encounter with a large group-analytic group (LG) was during the traumatic Nineties of Yugoslav-Wars, when two colleagues from GAS-London, Jeff Roberts and Malcolm Pines, came to Belgrade gifting us a fascinating workshop: unforgettable endless silence in the LGs as if all of us being pulled into a scary black-whole, shame, guilt, fear, death, annihilation - with the conductors intervention near-the-end of the session experiencing transformation – felt miraculous.

This set up a decades-long journey of continuous search for ways of exploration of LGs and learning within our tripartite matrices: three-times-weekly LG in Therapeutic Community of Psychiatric Clinique, international and local LGs, Foulkes Lecture Days, GASi-Symposia and GASi-Winter Workshops, IAGP-conferences, AGPA, EGATIN, EFPP, OPUS, ISPSO, PCCA and group-relation conferences, Reflective-Citizens-Koinonia, Belgrade International Conferences, ....participating, conducting and co-conducting...Turbulence of feelings: mixtures of ambivalence, anger, falling-in-love and hating, being swollen into abysses of the unimaginable, remerging anew in struggle to think.....jointly “Keeping the Group-Analytic Flame Burning” as was in our in London and Berlin Symposia or Northfield Re-visited learning together in gratitude with so many colleagues from our GASi international and internationalization communities about the destructive and transformative potentials of our LGs.

After eight years of co-conducting with dr.Jelica Satarić our median group with difficult patients, finding enthusiasm-enough to start a new joint journey of our on-going LG in private practice: With its in-person, online and, now, hybrid phases became a special experience indeed of Confluences of Identity, Culture, Continuity and Change, with participants from local areas and from far-a-way towns and villages. It's now in the sixth year of “traveling”. Two of us decided it could become a pillar for Training of conductors of LGs within the GAS-Belgrade-Psychosocial-Section in cooperation with GAS-Belgrade Section-for-Large-and-Median Groups, as well as with experienced colleagues from the divided and group-analytically integrating worlds-of-ours as

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## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Vasiliki Karagianni (Greece)

### **Taking care of the caregivers: a group-analytic approach**

The diagnosis of a chronic medical condition is an important factor of crisis and stress, both for the patient and for his/her family. Diseases such as Type I Diabetes, Multiple Sclerosis, cerebral strokes, Dementia, Parkinson's disease, Renal Failure etc., with an unclear and long-term time horizon, create significant consequences, as they make daily life harder, depriving sufferers of their full and functional capacity and creating the necessity of care from someone else. Caregivers are faced, on the one hand, with practical issues, the social and psychological burden of the condition as it progresses, and on the other hand, most of the cases, the inevitable loss of their loved one. At the same time, caring for a person with a chronic disease has a major impact on the caregiver and brings about significant changes in the functioning and dynamics of the family.

In our presentation we will refer to the functioning of a caregiver support group, based on the group analytical approach. The group aims both at psychoeducation and support, training of the caregivers as concerns self-care, in order to prevent burnout and trauma, with a view to maintaining the quality of life of both the patient and the caregiver, as well as the whole family.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Ilaria Locati (Italy)

**WORKING ON THE BORDER AMONG BODY, GROUP AND DISABILITY**

The work we are presenting originates in a research group that has been active for some years at ASVEGRA (the Venetian Association for Group and Institutional Analysis). Pandemic closure induced us to focus on the dimension of the body in relation to group, choosing the topic "The body among contacts, contagions and contaminations."

We wondered whether the group analytic setting could be adopted in the context of severe congenital and acquired disability, where expressive and relational possibilities are very limited.

We consider that the tangibility of the verbal, motor and cognitive limitations of the disabled body (aphasia, hemiplegia, intellectual disability, head injury) needs an area of play and creative exploration to develop new potentials for expression and relationship.

Even though it is not the elective nosographic context for group analysis, our hypothesis is that adopting a group analytical paradigm when working with severe disability empowers mental health interventions and enables opportunities for full participation, promoting self-determination and self-representation.

Clinical experiences (the integration of a person in a day hospital center, the verbal group in a residential institution and a theater laboratory) are presented in order to observe how the group analytic approach can support the mobilization of body and thought, by exploring new possibilities of communication and relationship.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Amparo Jimenez (Canada)

**Singing, Listening, Dialogue: open mic practice to ease the pain of collective trauma**

This ethnographic essay describes my experience as a member of the A La Escucha Choir when we gathered to communicate the findings of the Truth Commission's report on Colombian exile in the province of Quebec. With this event we wanted to thank the group of exiles from the armed conflict for their testimonies to the Truth Commission and to inform about the findings in Canada as well as to raise awareness among different audiences about the importance for Colombia and the world of the delivery of the Truth Commission's final report (second generation youth who lived indirectly the consequences of the conflict, Colombian entrepreneurs, friends of Colombia, academic community). The Voices and Songs event became an in-between listening space that allowed the transformation of suffering into creativity to build a dialogue between different groups of Colombians and friends of Colombia living in Montreal.

We will describe in detail the improvisation dynamic called the open microphone, which consists of an acoustic space that facilitates "listening" and the sharing of personal narratives related to the experience of having given testimony from exile and distance. It documents the exploration of one's own identity through the experience of singing, appropriating one's own voice to express the emotions of singing songs from one's country of origin in front of an international audience. It will also describe the process of singing in a group as a form of emotional self-expression that develops individual and collective meaning. We will talk about singing as a form of dialogue beyond words that builds confidence in one's own voice, to initiate authentic exchanges aimed at community-building tasks.

We share some reflections on clues to what could become the basis of a method that could optimise listening practices in contexts of reconstruction of historical memory.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Christine Thornton (England)

**Using group analysis to work on the 'Balkan Question'**

Between 1999 and 2001 I was invited by an international non-governmental organisation (NGO) to work with a cross-national group in SE Europe. Members were from Macedonia, Albania, Serbia, Croatia, Kosovo, Bulgaria and Romania. The group members all worked to give financial support to local projects whose work was focused on ethnic integration, in each of their countries. In other words, they were all working on the 'Balkan Question'. The purpose was to enable sharing of good practice.

The group embodied difference across many vectors: ethnic, linguistic, cultural, religious. War in the region was very recent and in fact current in at least one area. The sessions were conducted in English, of which I was the only native speaker. The dynamics were highly complex between members, between members and the international NGO and its local consultant, and between all and me.

I designed a methodology around storytelling and a group analytic median group, to which members responded powerfully and many new links were formed. There was a constant tension between the NGO's wish to 'tell' and the members' desire to interact/ self-determine.

I took extensive notes of the experience, which I intended to write up. However, I never did so, partly because although I observed a great deal of complex interaction, I was sharply aware of how much I must have missed.

I would love now to bring some extracts from those experiences to a panel presentation with colleagues interested in/ based in the region, to hear their work and to hear the reactions of others to my stories. Perhaps this might allow this work finally to be prepared for publication.

I am seeking an in-the-room experience, so would be willing to have a blended group but would not wish to present online only.

**THEORY: COMPLEXITY OF PARADIGMS**

Jasmina Knežević-Tasić (Serbia)

**What does the addict get from the analytic group, and what do other members get from him?**

In the last few decades, along with the flourishing of neurobiological research on addiction and new knowledge, with far-reaching implications, addictions have returned to the focus not only of medicine and psychiatry, but also of psychodynamic directions. In this paper, we advocate the view that these, seemingly divergent approaches, are not mutually exclusive and that their combination and contemporary application best correlate with the complex nature of addiction and treatment needs. Comparative analysis and resulting methods of treatment have a strong synergistic effect.

Addiction treatment is a dynamic process that goes through multiple stages. It is crucial that forms of therapeutic work are timely and adapted to the needs at a given stage. Compulsive drug abuse will rarely suffice just one type of treatment. We strive for an integrative model of treatment where models and theories are combined.

The psychoanalytic approach has long been thought to be unsuitable for the risky behaviors of addicts and their emotional immaturity. However, new trends in psychoanalytic practice, including the emphasis on action and enactment, as a way to express and communicate non-symbolized experiences, have made the psychoanalytic approach appropriate and effective in working with these patients.

The aim of this paper is to consider: Can psychodynamic psychotherapy, and especially group analysis, be incorporated into a comprehensive integrative model of addiction treatment, how and when? What does the addict get from the analytic group, and what do other members get from him?



For illustrations of basic ideas, I will use vignettes from my analytical group. Among the members of this group were addicts in perennial abstinence. The ratio between addicts and other group members have greatly influenced the group dynamics.

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IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Ana Živanović (Serbia), Dragana Dragojević Gajić

### **Confluence of different identity as a germ of creation inside the homogenic female analytic group**

Can homogenous groups of women in two small towns with female leader in each group, through transgeneration trauma, migration and transcultural identity, be a point of confluence or dividing that leads to change?

How does the dynamics and culture of a group process preserve integrity and maintain continuity through revealing identities of group members? The ubiquitous traumatising of divided worlds is reflected in search for a split male principle as a need for a balance and a complete identity within the group matrix.

Perhaps the decision of presence of woman who are immersed in the meanders of the group matrix, is actually a path of finding secret, germ of creation, causes that in our apparent will find an instrument for realization of merging and searching for meaning.

By revealing the group's capacity to contain different identities, cultures and changes, are we actually eager to find clear insights into the possibility of survival of group analysis techniques in applied psychodynamic groups as well.

It seems that even the maturing of the group conductor herself, through the change of identity and continual presence of group matrix, isn't less appealing than overcoming the fear of splitting up and make germ of creation of dividing worlds outside the homogenic group and the group itself.

Or there is a place where separate worlds merge into a confluence of identity, new culture and capacity for change?

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IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Teresa Mason (Ireland)

### **Contemporary modes of pilgrimage, medieval ruins, museums and galleries as sacred spaces.**

This presentation will outline the findings from my experience of undertaking a psychosocial research project in the setting of an art college. As an auto ethnographer and pilgrim, I was concerned with understanding the resurgence of the symbol of Sheela-na-gig in Irish visual culture. These medieval stone carvings of a female figure in an act of vulval display or anasyrma have a complex symbology. The fact that these images are integrated into the fabric of church and castle settings makes them attractive to artists who I argue are expressing something for the collective. A number of high-profile Irish artists made or exhibited work that used the symbol over the course of the research from 2019 to 2023. This is the period of time directly after the country voted to repeal an amendment to the constitution, allowing for abortion in the jurisdiction. It marked a further separation of the Catholic church from state affairs, which had characterized much of Irish life since the establishment of the free state a century ago. My theoretical frame at the outset was Jungian with its unique perspectives on symbols and archetypes. The confluence of the post-Jungian idea of the cultural complex and my understanding of the social unconscious as a group analyst subsequently informed the work. This presentation will make use of visual imagery, that of the carvings in their settings as well as examples of contemporary art that appropriates the symbol. I will describe my understanding of this cultural group analysis. I hope to communicate my reflections on the healing power of images. Though the focus is on the Irish context, themes such as projection, scapegoating, and women's struggles for bodily autonomy and emancipation will resonate as universal concerns.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Joan Fogel (United Kingdom)

**The Working Group for Educators**

Seven years ago, we formed a group to provide a place for reflection for those supporting teachers. Soon teachers themselves joined and others in tertiary and psychotherapy training. We called it the Working Group (WG). The group met three times a year – termly – alternating between London and Dublin. Each session was group analytic reflection sandwiching a Balint case. We noticed parallels between a child's educational pathways and the group's progression.

As the mailing list grew, we became increasingly aware of the WG as an organisation. With the pandemic, people worldwide joined online. In May 2022 the group met in Dublin, as a hybrid group. The covid increase in the Autumn and lack of take-up for the next meeting in London, resulted in it being postponed until Spring 2023. We emailed that we would review "...when the Winter is over and the sap rises again". Despite heartening responses, writing this abstract in January 2023, who knows how things will pan out? By the time of the Belgrade Symposium, we may have a better idea.

The WG is in its latency (6 - 11) when, according to Erikson, the psychosocial emerges, social institutions other than family coming to play a central role, and the child plays and learns by rules. How can we understand the impact on the WG of the external world whose "rules" have now been massively disrupted? Has the crisis of professionalism, first identified in the 1950s, exhausted itself?

Whether the group continues, this presentation and discussion is an opportunity to review the themes that have arisen concerning the condition, philosophies and institutions of education – those "Confluences of identity, culture, continuity and change".

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Dragoslav Stefanović (Serbia), Marija Kamatović

**Group-Psychic-Retreats Rowing at the Confluence of the Destructive and Creative forces**

In this paper we explore the effects of closing the small group-analytic group in which a „group-psychic-retreat“ is manifested as pseudo-cohesion. „Psychic-retreats“ are linked to traumatic experiences: In the face of overwhelming anxieties specific defensive phenomena often occur related to retreating/fleeing into as-if safe internal spaces described by psychoanalyst Steiner (1993). Similar defensive maneuvers may be co-created in groups and societies – conceptualized by Mojović as “social-psychic-retreats” (2007, 2011), here occurring in a form of a “group-psychic-retreat”.

This group lasted six years, regularly supervised four years within the Belgrade clinical training. Characteristically, most members had various sorts of personal psychic-retreats, within the dynamic matrix co-creating a group-psychic-retreat with a strong resistance for change. Interestingly, it was oscillating between its specific male and female parts of the group-psychic-retreat.

With covid-19pandemics, turning the group online, the male group-psychic retreat increased with new layers originating from social matrix. Like confluence, the group might be seen as the place where “rivers” of personal matrices meet, of male and female principles, and other identity aspects, exchanging of the divided worlds. However, through the existence of personal psychic-retreats, between these rivers seemed to be co-creating a “river island” (group-psychic-retreat) as if providing feelings of security and containing anxieties, but at the same time actually obstructing the water flow.

Understanding the formation of this „island“ lead to the consequent closure of the group. Meaningful was to experience how the working-through of separation processes had helped constructive powers in the matrix to erode the island of destructivity (negative psychic-retreats, both personal and group) taking that static „mass“ downstream (the mass of the island moved) creating space for lively exchanges.

Keywords: social-psychic-retreats, pseudo-group-cohesion, group ending

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Anna Maratos (United Kingdom)

**How Flexible-edged Group Analysis Helped an Organisation to Press Pause**

The pandemic and its effect on staff morale, recruitment and retention has woken up managers to the need for interventions to promote wellbeing amongst health professionals. This has mostly taken the form of individual support but CNWL Foundation NHS Trust in central London, UK wanted to help its 250 teams have a regular space to check in with each other, and put words to the psychological impact of the work together, as a team. However there was not enough money to hire independent facilitators for all teams: therefore, as one of three Group Analysts in an organisation of 7000 staff, Anna was tasked to figure out a way of growing an internal team reflective practice facilitation function. She contacted Christine Thornton who set up the IGA's RPiO course, and together they created the Pressing Pause Reflective Practice Facilitation Training

The Pressing Pause programme is on its fourth cohort, well on its way to training 100 reflective practice facilitators by teaching Group Analytic principles to psychologists, nurses, doctors and even non-clinical staff. It is taught entirely online but practitioners work in person with their identified 'placement' teams. Supervision is ongoing

It is an example of how we have needed to share our skills and become 'flexible-edged' as a profession in this current era of scant resources. The effect is that previously rivalrous, protectionist professions have come together, without feeling threatened or jealous. We wanted to share how we did this, sensitively and diplomatically managing threats to the programme from psychology and the medical professions, with an emphasis on enabling our trainees to develop their own style, through the incorporation of group analytic skills.

We also wanted to share how effective a way this has been to raise the profile of Group Analysis, and the positive impact on us, our trainees and the organisation.

**THEORY: COMPLEXITY OF PARADIGMS**

Stefan Cerovina (Serbia), Marija Kamatović

**“Cultural Shelter Art” Complexity of Paradigms in Psychosocial Dialogue with People from our Surroundings Emerging from Cultural Shelter „Bes (i) Misao” in Kosovo and Metohija& RC-Belgrade**

The group-analytic field in Serbia was conceived during social trauma (Mojović, Despotović and Satarić, 2014) impacting richness of applied work with various citizen-groups, students, refugees, school systems and children, charities, formal and informal communities and organisations. The work we wish to present has early roots ever since the conception of the Reflective Citizens Koinonia (RC) and the Psycho-social Section of GAS Belgrade. Reflections on the concept “social-psychic-retreats” (Mojović, 2007,2011, 2014, 2023) was of certain value for understanding the figurations within the tripartite matrices of our formal and informal groups, organizations and wider communities, and the “Cultural Shelter”.

Life and work in the Serbian Province of Kosovo and Metohija was especially traumatizing and challenging. Group of friends as students of the University Priština in Kosovska Mitrovica found an old cottage and began applied group-analytic work cultivating variety of regular group activities (cinema-evenings, dialogue on psycho-social themes, art-work with discussions, history evenings...). “Cultural Shelter”, conceived as a learning-through-experience and self-reflective community, grew into place for social creativity ( Montuori & Purser, 1996, 1997, 2011), continuously having to deal with complexity of paradigms (Morin, 1992) of and with people in our surroundings, endeavoring dialogues with fragmented inner and outer worlds - carefully closed after five years of everyday work-activities. New “sibling” is recently born using previous experience and knowledge. We aim not only to describe this process, but also the improvements and changes. The challenges of our times are putting the task of integrating various knowledge, starting with group-analysis and adapting it to our work with closer and wider surrounding circles.

Keywords: Cultural Shelter, social creativity, complexity of paradigms, self-reflective organization, dialogue with fragmented matrices

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Howard Edmunds (United Kingdom)

**Perturbations, Glitches and Glimpses : revealing the group unconscious.**

When participants meet in the setting of a group, splits or dissociations in their internal worlds are reflected as perturbations in the group as a whole. Unconscious conflicts in a group result in distortions in the flow of communication. These take the form of perturbations, glitches and glimpses. These phenomena are markers that can be used by the group to guide them to what has been hidden : the group unconscious. Working in the here and now, they can then enable the group to reveal and work through their blocks and blind spots. Group therapists are faced with confusing information ; process and content. They must choose what to focus on and what to ignore. Astronomers looking up at billions stars must also decide where to point their telescope. One clue to guide them are 'perturbations' or distortions in planetary orbits which indicate the location of hidden celestial bodies. A subtle aberration in the otherwise circular orbit of a planet or moon, shows the presence of an undetected mass in the vicinity. Perturbations in group therapy or group supervision take the form of black holes or omissions ; a lack of responsiveness or dissociation. They likewise indicate a hidden mass or rather hidden emotions and forces. A method is proposed that seeks to provide an over- arching theory and practice of group analysis. Work in the here and now, enables group members to understand how their internal conflicts cause perturbations in the group. These perturbations in the group relationships can in turn can be used to explain and clarify what ails them.

**THEORY: COMPLEXITY OF PARADIGMS**

Royit Dahan (Israel)

**On the Subject of group analysis Husserl, Freud and Foulkes: The philosophical and Psychoanalysis foundations of group analysis**

Foulkes developed a theory and a practice to investigate the individual and his or her relations with others based on a broad interdisciplinary foundation. In this sense, he belonged with other theoretical scholars of his time.

In my lecture, I will argue that it is possible to establish a coherent concept of the subject of group analysis based on phenomenological conceptualizations derived from the philosophy of Edmund Husserl and Freudian psychoanalysis. I will show that phenomenology, which investigates the subjective and inter-subjective experience while suspending judgment (Epoché), offers another language for understanding and conceptualizing the normal and the abnormal, the transpersonal process, as well as the overall processes occurring in group analysis. By suspending judgment, one's primordial elements are exposed. The individual extracts himself from everyday life by abandoning previous beliefs, thus creating new meanings and ideas.

This process occurs through verbal and non-verbal communication in the group and by the group, and gives rise to a new psyche structure. It may have implications for understanding dissociation as disconnection of consciousness from body at the primordial level, and for using group-analysis not only to treat cases such as sexual abuse, incest and terminal illness, but also for educational processes.

**THEORY: COMPLEXITY OF PARADIGMS**

Dóra Lőrík (Hungary)

**From the Couch to the Group - Intersubjectivity as Gateway between Psychoanalysis and Group Analysis**

Intersubjectivity is a thought provoking paradigm shift in modern psychoanalysis. It can be considered as a gateway from two person psychology to group approach hence it puts emphasis on the co-creation of the analytic situation by patient and analyst instead of just the analyst analysing the patient. Analyst and patient create a third subject together - called the „analytic third” by Ogden or „corporate personality” by Symington - in which both parties are responsible for all affections arising.



The borders of the unconscious are dynamically formed by missing validation in childhood – and so it is in the analytic situation. The patient reads the analyst's mind, thus whatever can get to the surface from the depth is determined by what the analyst is able to recognise – what he can not hear about remains silent.

The group also creates an intersubjective space in which the foreground and the background alternate: what emerges and gets acknowledged is depending on the actual state of the matrix. The matrix continuously forms the borders of the members' unconscious.

The analyst should broaden his capacity to embrace the intersubjective space between the subjective worlds of both parties like the group-analyst should let the matrix grow and develop.

As a psychoanalyst training in group analysis I attempt to show some milestones and stumbling blocks of my professional path from the analytic dyad to the group. I will also present some case vignettes to illustrate how the group perspective fertilises my thinking in the psychoanalytic setting.

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**IN-PERSON**

## **THEORY: COMPLEXITY OF PARADIGMS**

Vasiliki Karagianni (Greece), Marianthi Ioannou, Athanasia Kakouri-Basea

### **Attachment Theory and Group Analysis - Relations and Convergencies**

The present paper aims to review, in brief, the literature concerning both Attachment Theory and Group Analysis and to identify possible points of convergence between them. Especially, the presentation seeks to highlight those points in which Attachment Theory can reflect on principles and concepts of Group Analysis. It also raises concerns and questions that lead to debate about whether the concepts of Attachment Theory could be utilized by the theory of Group Analysis and, above all, to assist and enrich the application of group-analytic therapy.

Both Group Analysis and Attachment Theory, in response to other more interpretative approaches, emphasize the contribution of external environment, relating, direct experience and reality, and mainly utilize Secure Base and proximity as their basic principles. The study of the developmental dimension of relations brings to the focus the family framework out of which both human social nature and the interpersonal and transpersonal level of communication emerge.

In conclusion, knowledge and familiarity with Attachment Theory principles could, on one hand, facilitate further understanding of the concept and properties of the Matrix and, on the other hand, enrich the Coordinator's experience. They could, in the end, help to strengthen the group-analytic process and, therefore, its therapeutic outcome.

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**ONLINE**

## **SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Alfonso D'Auria (Italy)

### **Group Analysis and Business. Creating an Enterprise by a Group Analytic Perspective**

The paper will deal with a business project, organized with a group-analytic point of view, for the creation of a national network (in Italy) of Psychologists and Psychotherapists, who offer a private service of basic psychology, psychotherapy and group workshops of personal growth (prevention and psychological well-being).

The project was already presented at the last GASi Summer School 2022 in Dublin, showing its development after six months from its start and focusing on the concept of responsibility (individual, group and institutional), as a fundamental element for the realization and development of the project.

This time, I analyze the structural development of the organization after one year and a half from its start, focusing on the institutional dynamic matrix and the "interventions" (creating new groups for the participants like Social Dreaming and Large Group) through the withdrawing of the CEO (like a Group Analysts does with his/her group) that promotes the horizontal communications between the participants. This process would have to increase trust in colleagues and in the institution and improve the awareness of the Mission and the feeling of belonging to the project and to the Brand Identity.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Branka Bakić (Serbia)

**The scapegoat of an entire continent - the case of Novak Djokovic's deportation from Australia in 2022**

This paper attempts to use applied group analytic thinking to illustrate the fourth basic assumption of Incohesion: Aggregation / Massification (or (ba) I:A/M), developed by Earl Hopper, on the example of the global event of deportation of Novak Djokovic, the tennis player, from Australia in January 2022. The paper will try to answer the question what limits our tolerance of ideas that contradict our own.

To this end, the paper will describe how the symbolic figure of Djokovic, representing individualism, stirred up unconscious fantasies of traumatized continent offering the stage for life-theatre drama depicting the (ba) I:A/M. The following elements will be presented in detail:

(a) Unprecedented social trauma, fear of annihilation / profound helplessness and failed dependency (pandemic and rigid Australian government rules, especially in Melbourne, the host town of the Grand Slam Tournament - that was in lockdown for 262 days),

(b) oscillation between aggregation (imposed and self-imposed isolation) and massification (mainly through media and social media),

(c) unconscious need to tell the story of traumatic experience and communication styles (e.g. massification through slogans 'rules are rules', 'no jab – no entry'),

(d) emergent roles / their personification: the scapegoated whistle-blower (N. Djokovic), the role of jester (N. Kyrgios), the role of stable cleaner (R. Nadal), the role of peacemaker (C. Tiley, Tennis Australia CEO),

(e) aggressive feelings of both crustacean and amoeboid type, e.g. through maintenance of massification processes through media character 'assassination' of Djokovic (global broadcasting of Djokovic's trial) culminating in the process of scapegoating and the Incohesion: Aggregation / Massification enacted through Djokovic's deportation.

Finally, the paper will show how the traumatized Australian society had an unconscious need of 'we-ness' to indicate the existence of social system, through underlining the continent's boundary as the clear signal of who should be in or out, thus protecting themselves from unparalleled anxieties.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Francesca Giuseppina Bascialla (Greece), Alexandra Nikolara, Charalambos Sidiropoulos, Paris Papageorgio

**Interdisciplinarity in the context of a community-based psychosocial intervention with refugees.**

This intervention started in the context of the humanitarian emergency in 2016, in a city of about 85,851 population in Greece. Perichoresis' NGO mission is the alleviation of human hardship. Its vision is to embrace every fellow human being and encompass all people, both native and foreign, providing protection, accommodation, medical/ pharmaceutical care, legal support, social support, educational projects, various activity and integration projects, food/hygiene distribution, cooked meals. With the invasion of Ukraine in 2022, refugees from this country were accepted in the already existing program for refugees from different cultural and religious background. The core of the intervention is multidisciplinary; humanitarian, educational and mental health professionals working in collaboration. The psychological intervention is based on the approach of group analysis and therapeutic community. All the refugees involved are victims type I or II. Support group for children, adolescents, parents, mothers/women are integrated in a program with recreational activities at different levels. Working with refugees it is a first level of the intervention. The second level involves others professionals and others activities. Refugees need to be involved in the regular life of the city of resettlement, and this is a third level. The professionals have to make and maintain contact with the neighborhood where the refugees live, with the school, with the workplace and whatever other structure may be a person attend, e.g., basketball team. This is the more community-based intervention: organizing activities and refugees-lead activities in the community, but also by the community. The coordination of all this intervention, is obtain through regular reflective practice meetings of all the personnel involved and a peer group supervision. It is an example of interdisciplinarity that allow to endure the emotional burden of working with trauma and reinforce the capability to take care of all emergencies that may happen within an emergency

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Bojana Trivunčić (Serbia)

**No time to bond**

Refugees, asylum seekers and migrants that are coming to Serbia since 2015 until today are people on the move. They are coming from different countries where they survived extreme traumas like torture in imprisonment, rape, severe beatings, war trauma, etc. They generally stay for a while in our country, and usually leave without “saying good bye”. They go on “game”, their own term for attempts to cross the border, where a person goes back and forth between borders, evading border police as in playing a game. During that attempts they survive even more traumas (beatings by the police, dog bites, stealing, humiliation, trafficking, etc.). Unfortunately “game” is the only way of travelling for them.

Why do they go?

Psychotherapy with these people is unique because the “therapeutic space” is painted with all kind of diversities and opposites, different religions, ethnic backgrounds, languages, traditions and values, upbringings, cultures, gender, age, etc. How these diversities influence on understanding or misunderstanding in our therapeutic encounter? Usually, dialogue between therapist and client is mediated by interpreter, who translates what is said, but also mediate between “different” cultures. He/she is third in the dialog, someone who is, at the same time in and alongside the therapeutic process. Does “He/she” help in understanding or misunderstanding?

Challenge within therapeutic process with these people are also their experiences that are full of pain, horror, violence, harm, evil that they survive from other people and that is constantly present in their life. Can therapist survive that “evil” like clients did?

And all this may happened in one session, or in 3, 5 or 6 months of therapy, with the “suitcase” in the “therapeutic space”.

Is it possible for these “worlds” to meet, understand, contain, hold and humanize? We believe it is.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Marion Neffgen (United Kingdom)

**Climate justice conversations – The Social Unconscious and the Unbearable: how the global climate, ecological and social justice crises link us with our ancestral histories.**

The social unconscious connects us as social beings, with representations of shared anxieties, defences, internalised power structures and social traumas. All of these seem to become activated by the intersecting environmental and social justice crises – by threatening our very survival, confronting us with our own destructiveness and unimaginable losses, triggering annihilatory anxieties, and feelings of guilt and shame. Thus, starting a conversation about the climate crisis often leads to silence in most situations.

This paper aims to start a climate justice conversation, by exploring the roots of guilt and shame in our social unconscious, and the role these feelings play in triggering powerful defensive processes that may lead to silence, denial, disavowal, numbing and feelings of helplessness.

There is growing recognition that our exploitative, globalised economic system is not only fuelling the climate emergency, but is also continuing the racist and exploitative power relations that drove industrialisation: slavery, colonialism, domination and exploitation of both peoples and planet. This, we suggest, is the “unbearable” – recognising, consciously, that we are beneficiaries of past and current injustices, and that we are turning a blind eye to the suffering it causes to others.

Furthermore, we suggest that confrontation with these unbearable thoughts and feelings activates strong collective defences that protect against triggering of unprocessed transgenerational trauma representations from our violent ancestral histories, as victims and perpetrators. Unable to process these, we are left feeling forever guilty as individuals, prey to being manipulated by those with power and vested interests, and unable to move forward as a society towards more just social relations.

We will consider psychoanalytic and group analytic literature to explore these thoughts and to examine ways to connect with our unbearable feelings and ancestral histories, to allow the regenerative transformation the world so desperately needs.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Elke Horn (Germany), Regine Scholz

**The "Third Reich" as family history: Experiences with dialogue in the post-generations**

The fact that the consequences of genocide last beyond an individual life span and affect generations to come presents a particular challenge. The Study Group on Intergenerational Consequences of the Holocaust (PAKH e.V.) deals with this by offering different group settings, where descendents of survivors and perpetrators/bystanders of the Holocaust can exchange their family histories. However, such dialogue can reach critical points, when group dynamics unfold and lead to explosive or submissive atmospheres. Small and seemingly insignificant incidents or ordinary conflicts suddenly may receive special attention and emotional power by being linked to the past. In such moments aspects of large group identity can be activated and unfold destructive dynamics. The group may serve as a "catalyst" or "amplifier" to bring latent psychic representations of its members to the fore, but also may become a transitional space that enables transformation. The authors describe entanglements in "post-generation" dialogue and ask for the conditions for success or failure of transformation in the group. The underlying themes of the groupdynamics are reflected on as aspects of the foundation matrix of the surrounding German society. Finally the authors would like to discuss with the audience whether their findings can be transferred to other post-genocidal societies.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Marcela Lopez Levy (United Kingdom)

**Can we root the way we think of the foundation matrix in 'how nature works'?**

'the major problems in the world are the result of the difference between how nature works and the way people think.'

Gregory Bateson, Steps to an Ecology of Mind

How can we root the foundation matrix in 'how nature works'? The matrix is one of the central metaphors in group analysis and the foundation matrix is understood as the social and historical context of groups. The notion of the matrix recognises the unconscious links that connect members of large groups, as what is shared by a group of minds. And if we ask how this compares to how nature works, a startling omission becomes visible: where are the bodies that hold these minds? What does it mean to arbitrarily divide physical and psychic reality? Where in our group analytic notions of 'foundation' is the natural environment that we need to survive and thrive? And that these needs are provided for by a web of life that we depend on? That we have emotional ties to the land and to nature that ground us in living?

The writing on the foundation matrix of group analysis draws on a 'western' understanding of culture that leaves implicit the assumptions made about the physical and global positionality of that context: that it was urban, European (and descendants), educated, middle-class and white, to name the most salient. It is a specific context that privileges rationality over embodied experience, thinking over emotion or belief, where knowledge is organised in binaries, and structured as hierarchies of power.

It may be that our founding metaphor is so 'rootless' because of Foulkes' history of forced migration, chosen assimilation, and losses. His experiences resonate with me and raise the question of how we might apply our understanding of acknowledging feelings of rootlessness and not belonging in groups to the foundation matrix.



**THEORY: COMPLEXITY OF PARADIGMS**

Milica Nešić (Sebia)

**Schizophrenia, the scapegoat of mankind: radical Foulkes in the light of evolutionary neuroscience**

Foulkes proposes that the group is older than the individual and that even there might be no such thing as an individual mind. Although these aspects of his theory are labeled as “radical”, recent studies in evolutionary neuroscience take a similar approach to exploring the development of the human brain. Here I take schizophrenia as a primer. Namely, new information from biological research – comparative genomics, paleontology and molecular biology suggest that schizophrenia emerged during the evolution of modern humans. For instance, parts of the genome that differ between chimpanzees and humans are overlap with those that harbor risk variants for schizophrenia. The development of a brain capable of complex features such as abstract thinking, social cognition, and language, came at a cost of increased vulnerability for psychosis. Indeed, core deficits in schizophrenia are the one related to sophisticated social functions. Therefore, schizophrenia can be viewed as a price of becoming human, and the cost is paid by only a few.

Unfortunately, throughout history individuals with schizophrenia have been stigmatized, shun away from society, and placed at the receiving end of group projections of madness, hostility, and otherness. Theoretical viewpoint of radical Foulkes supported by accumulating evidence from evolutionary neuroscience, may help to reconceptualize the position of individuals with this disorder as the ones who are sacrificed for the sake of our uniquely human capacities. This may erase the division of the two worlds (normal and insane) and help place these individuals inside the group.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Iryna Ratzke Rybak (Germany)

**On the border and measure of the human when**

Throughout the history of our lives, we prepare for what is happening in our lives. But the new experience gained leads to confusion (confusion) precisely because of its novelty. All the more extreme, transcendent experience of experiencing war, epidemics, abrupt technological and social changes that simultaneously captured large masses of people.

Is it possible to study effectively in such conditions? Continue to study? Or vice versa, learning is carried out even more accelerated in the real time of a real life event. Because decision-making comes and takes place when it is impossible not to make them.

We would like to present our practical experience gained in the process of experiencing the war, which shows how you can increase resilience and speed up a number of processes at once on a spectrum of levels: the individual, a small society (small group), organizations, , association of various organizations and societies.

How can we, in the process of interaction or rejection of it, feel and understand our new boundaries of belonging, humanity, if we are faced with something that previously seemed impossible or long gone? How to recognize and accept the experience of the mutual influence of the "different other" (Winnicott) and the experience of joint deliberation. Preservation of this ability in space and atmosphere suitable for the functioning and vital activity of the collective consciousness.

We will show how the acquired power can become a helping and supporting part of the personality and / or hindering adaptation in new conditions, preventing interaction with the new, with the other.

Aggravation and the meaning and role of time in the ongoing changes. Subjective time that flows differently in another mind.

Thus, in a joint experience, living, organizing life processes, we create a living dimension of mental space - time for "subjective reality" (Winnicott), in which communications are possible.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Diogene Karangwa (Rwanda)

**The colours of silence in the post genocide communities in Rwanda**

In my paper I have explored why silence remains paradoxical and complex dynamic in groups. The paper discussed the linguistic meaning and socio-cultural construction of silence and perceptions, of a community divided by violence, on silence, a case study of Rwandan. The Rwandan culture encourages people not to speak out their suffering. Being able to keep it inside is a sign of heroism and wisdom.

“Imfura ishinjagira ishira”, that is one of the Rwandan proverbs that encourages people to remain silent. It is very difficult to find a word that can explain the word “Imfura” in other languages. An “Imfura” is a person of strong and positive values. The proverb says that the Imfura should contain his/her pain, should not show the suffering, in a clear sense, should be able to silence (not expressing) the feelings of suffering or emotions.

However, the silence is another form of nonverbal communication that communicates the nature of interrelation between inner and social self, which may determine the communities and group dynamics. It is always important to understand the purpose or reason and the source of silences in the group. Silence, whether as a response to deeply painful memories or as a deliberate ‘holding back’ to avoid provocation and conflict appears as a rational way in which people navigate a new and uncertain social terrain. It is very important to understand the specific history and culture of the community for group conductors to create an enabling environment and conditions that reconstruct safety and trust for people to be able to effectively deal with their silence. Group conductors should avoid dead times (very long collective silences) and encourage people to share feelings instead of absorbing emotions of other group members.

**THEORY: COMPLEXITY OF PARADIGMS**

Aleksandra Dimitrijević (Serbia), Ognjen Stanković

**Discovering the transpersonal through various psychoanalysis concepts**

A historical overview of some theoretical paradigms in group analysis, which are still part of this time: from Joseph Pratt, Freudian view on the group to the complex relationships between creators/founders of the new group disciplines in Nortfield, Sigmund Fuchs and Wilfred Bion are good illustrators of those new group approaches as well as many other contemporary analysts who engaged or are engaged in the analysis of small groups in various parts of the world. Very common discourse is about the question should there be one or many other group psychoanalyses? As if transpersonal dimension was there from the very beginning of our field, changing its form.

Second goal of this research paper will be to show the change in the therapy process that refers to the terms that were created over time. As scholars, we notice how the processes of creating theoretical assumptions are present in our group-analytic matrices. Understanding the theory that developed from paradigms leads us to recognize it in the group and individual setting too. Insight that occurs through free associations in a group leads to better understanding of emotional states, socialization, healing of traumas, learning processes, working group strives to initiate mental activities including encounters with trans-personal within us and among us.

Last goal is to present mental processes that are involved in psychotherapeutic process. Every change that occurs within individua and in the group happens through creative mental processes of our groups and communities who create new common creative ideas.

Although those theoretical paradigms are contradictory, it seems that today various theoretical paradigms aspire towards dialogue and we encounter with this as scholars of the clinical group-analysis approach that encompasses our matrices. Experience will enable us new insights that relate to the significance of transpersonal dimension and learning.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Vida Rakić Glišić (Serbia), Marina Mojović, Uri Levin

### **Ukraine(s) in our Nightmares, Dreams and . Lived Experience Mirrored in the EFPP Large Group “In Times of War, Fear and Hope”**

In March 2022, facing the dramatic events of the war in Ukraine, the EFPP (European Federation for Psychoanalytic Psychotherapy) initiated a weekly online large group for the EFPP community to share their thoughts, feelings, and experiences. After two months, the first conductor, Uri Levin, invited Marina Mojović and Vida Rakić Glišić, to continue conducting the large group, which they did throughout May and June 2022. After two months, the group decided to continue with three co-conductors chosen from the group itself. The group ended in October 2022.

We will share some of our experiences as (co)conductors regarding the setting and particular aspects of the tripartite matrix. Annihilation anxieties, craters of destruction and fragmentation of the social, as well as war matrices, were manifested in specific forms of the 4th basic assumption I: M/A (Hopper 2003b).

Extremely challenging aspects characterized the group: real-life unimaginable horror of the participants from Ukraine, nightmares experienced by many others, haunting ghostly horrors from the earlier European wars, trauma repetition, struggles with feelings of guilt, silence and confusion of the participants from Russia, all in the midst of our main concern and necessity - to protect and support those directly affected by the life-threatening situation, especially when, as expected, difficult to discern a colleague from an enemy. The togetherness in the group's endeavor to stay present, coupled with the pain and helplessness to cope, was touching. As if we were facing “various Ukraine(s)” within and among us from various parts of the world, mirroring the global confusion while sleepwalking through the unstable, unpredictable inner and outer “nuclear landscapes”, which on occasions paralyzed the group's thinking capacity, including that of conductors. Nevertheless, with the assistance of professionals and human resources available during that period, this challenging large group assumed a certain meaning voiced by many.

**THEORY: COMPLEXITY OF PARADIGMS**

Ana Lina Vodušek (Slovenia)

### **The Process of Drawing as Transitional Space Enabling Unconscious Feelings and Thoughts Easier to Emerge in the Group Matrix**

Morris Nitsun: “I believe that creativity brings a sense of play, active imagination and productivity which strengthen wellbeing, which can be seen in the Covid Lockdowns. Much of people's feelings of fear and helplessness have been offset by people outpouring creativity.”

During COVID-epidemics I started to express my feelings in my paintings. This helped me to get in touch with new layers in the unconscious of my personal matrix, as well as the wider social and dynamic matrices.

In that period, in addition to my group-analytic training in Ljubljana, Slovenia (Introductory course), I began a new journey with Belgrade Training for Applying Psychoanalytic and Group-Analytic Approach to Understanding the Psychodynamics of Institutions, Organisations and Society - initially online (later in-person/hybrid) and attended various online groups. A special experience, among others, of making possible to draw while listening: I discovered a whole new dimension of what drawing can contribute to experiencing groups.

I found out that drawing can function either as a positive shelter (group-psychic retreat), listening, staying present or as a transitional space where hard feelings and free associations emerge more freely. The person who is drawing, like a dream-catcher within the unconscious of the tripartite matrices, then sharing the drawing with others, may enable significant confluence of visual and verbal channels of symbolization in groups. I realize that so many unmetabolized contents from my role of oncologist in Covid19, and from the ward-groups, could thereby also be touched.

I think that drawing as a nonverbal tool of communication, touching deep primordial levels with annihilation anxieties can be important contribution to group thinking processes, especially in times of crisis, where creating safe spaces for sharing our differences and similarities is of utmost importance. Legacy of Morris Nitsun is with us in our professional matrices for further discoveries and creative developments.

PP

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Maja Lyon (Serbia)

### **Serbo-Croatian language – a significant line of connection and separation among various groups in the Balkans**

Serbo-Croatian is linguistically defined as a standardized polycentric language, a language from several national 'centers' that builds different standard variants. The term "Serbo-Croatian" was coined in the first half of the 19th century prior to the period of the formation of the two Yugoslavias. This paper examines how this linguistic construct still remains and builds distinctive lines that connect and separate different national and ethnic groups throughout the Balkans.

In modern societies the connection between the state, language and national group is not a precondition for defining the national group identity, contrary to the ideas of some linguists, historical and political circles in the South Slavic region.

Sosir makes distinctions between the language we know that exists before the individual (linguae) and the one we use (parole), and it can be entirely unconnected with our self – declaration about our identity and consequently about the sense of national or ethnic group belonging. But, as Elias said, in order to define belonging to one group, one of the mechanisms is establishing the other as the opposite of oneself. Establishing oneself as an antithesis to another is establishing oneself as an autonomous group. In order to establish the difference between one group and another that speaks the same language, there is a need to differentiate one language from another. Bosnian, Croatian, Montenegrin and Serbian, languages are not only languages in and of themselves, but also an image of what the other is not and a reminder of what he himself is.

PP

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IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Aleksandra Džambić (Serbia)

### **"An alien in need is a friend indeed" (The experience of working with a group of children and adolescents hospitalized during the COVID-19 pandemic)**

The COVID-19 pandemic was an especially difficult time for children and adolescents, whose developmental needs were not met due to specific pandemic-related circumstances (social isolation). This paper will provide insight into the process of working with a group of young patients (children and adolescents) age 7 to 17, who were admitted to the pediatric hospital KBC "Dr Dragiša Mišović-Dedinje" Serbia due to COVID-19 infection. During this time, a psychologist monitored these mentioned patients with the aim of understanding their needs and providing support by offering them comfort and empathy. The format of therapy consisted of two face-to-face sessions each week. Over the course of 2021 and 2022, the sessions were held in patients' rooms, which were isolated areas. They lasted 90 minutes and offered psychoeducation and support. Furthermore I shall describe the way this process was organized, how groups developed, and particulars concerning subjects of the sessions, such as external intra-hospital circumstances, but also patients internal psychic processes and dealing with this traumatic experience. It is important to note and discuss internal auto-reflexive processes of the psychologist/group leader. Because of the need to keep going and to "survive", some flexibility and creativity was developed. The psychologist who provided help was initially perceived as an alien, until she was integrated as a visible and assisting object. The groups were highly valued by patients for offering support during times of unprecedented stress, while also providing a place to learn and to make creative use of the challenges.



**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Lev Savinykh (Russia), Darina Ilyanina

**Integrating the split: on the path from traditional to a hybrid group analytic group**

The authors chose this topic because of the increased need for a hybrid analytical group format in Russia. This is due to the military operation in Ukraine and Russia.

When events outside the group become massive and unavoidable, group members and we, as its conductors, are faced with the choice of adapting or using the paranoid-schizoid position's defences.

The first phase of external influence on the group process in our, heterogeneous 5-year-old group occurred on 24 February 2022, when the Russian authorities launched a "special military operation" in Ukraine. Anxiety and fear gripped the participants. Most members of the group were opposed to the decision of the authorities, and the group faced a feeling of shame. The second phase of the impact on the group process was experienced in September 2022, when partial mobilization was announced in Russia. In this situation, one of the group members faced the threat of being mobilized and made an urgent decision to relocate to another country. Along with his decision, we as co-therapists decided that our group would become a hybrid group. While the mobilization lasted, the group was in a constant oscillation between paranoid-schizoid and possibly undifferentiated positions and attempted to cope with them, so that processes of splitting and helplessness were frequent. When the mobilization stopped, the group seemed to grasp the depth of the setting changes. The clinical vignettes will demonstrate group dynamics from the early period, when participants' online attendances were sporadic and sudden, to the middle period, when the pandemic began and the group switched to an online format. We will finish with the latter period, when some participants went online permanently due to the mobilization in Russia and the group was challenged to accommodate the changes and rebuild a sense of a coherent "group-as-a-whole" space.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Ole Karkov Østergård (Denmark)

**Psychological Mindedness, Personality Structure and Outcomes in Focused Short-Term Group Analytic Psychotherapy**

This paper will present the treatment guidelines and results from a study investigating treatment predictors and outcomes in focused short-term group analytic psychotherapy. The short-term format makes the assessment and selection of clients critical, as they are expected to work on their treatment foci from the first session.

One group- analyst treated 66 student counselling clients in nine groups over five years. The interview-based Operationalized Psychodynamic Diagnosis (OPD) was used to assess psychological mindedness and personality structure before group treatment and to formulate individual treatment foci for each client.

The results showed large improvements in symptoms, interpersonal and social functioning at post-treatment and 1-year follow-up. Moreover, pre-treatment psychological mindedness predicted improvements in symptoms and interpersonal functioning, and the level of personality structure predicted symptom improvement. We conclude that short-term group analytic psychotherapy is most likely an effective treatment for highly distressed student clients and that psychological mindedness and personality structure might help select suitable clients for these groups. In the presentation, the treatment principles and the results will be illustrated with two clinical cases.

This presentation is based on the paper Psychological Mindedness, Personality Structure, and Outcomes in Short-Term Group Analytic Psychotherapy, published in International Journal of Group Psychotherapy, which received the 2023 Alonso Award for Excellence in Psychodynamic Group Psychotherapy.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Jasmina Stojković Pavlović (Serbia)

**Anti-container hole in the service of survival and growth**

In the following lines of this paper, I will try to portray the interplay of constructive and destructive forces within my first small analytical group, as well as the survival of the group after a big break. The break in the group lasted for a long 18 months, and during that time the term Hole, and Group with a Hole, was mentioned in the group; the term somehow penetrated the culture of the group in time, describing an empty space, without accurate knowledge of its depth, which stood in the group like an obstacle and sucked in all the non-mentalized, unprocessed content, as well as frightening content that should not have been thought about.

My line of thought was that the Hole, which sucks in everything, in time turns into some kind of space for content, becomes a kind of container and repository for many projections, fragmented parts that get lost, and create chaos, if they are not contained. Thus, a black Hole that sucks everything in, a Hole where everything disappears, could also develop into a container Hole in which thinking potential, communication capacity, and frustration tolerance could be developed. Can something constructive be born from the destructive? Or rather, if I am not looking at it from the point of view of dialectics, is it possible to create a space for both; can the Hole as an originally consuming, threatening object, contain and store fragmented, non-thinking, non-communicative content, and in this way allow the working group to take the stage and play their game?

Thinking about the Hole, the black hole, led me to astronomy. Black holes used to be stars, which when they ran out of fuel or food eventually became black holes that suck everything in.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Marina Mojović (Serbia)

**Reparative Grand-mothering in the Group-Analytic Landscapes. Dealing with Evil while Knitting and Patching Trauma Black Holes in Tripartite Matrices**

As a sister-paper to the one presented at the GASi Symposium in Berlin, continues to develop the theme.

Transgenerational transmissions of trauma have many manifestations in personal, dynamic and foundation matrices. Landscapes of ruptures from the past social/war atrocities with deep unhealed wounding, strange scars, loss of trust into humanity and collapse into meaninglessness, shapes of evil, more or less visible, or hidden in the cracks or black holes, in dismantled social fabric, need to be better worked through, if the human kind wants to learn how to transform ongoing vicious circles of tragedies and mourn.

Wisdom of healing and survival was throughout history in many cultures owned by women, particularly located in the roles of grandmothers, personally or symbolically, with ability of bringing significant knowledge and skills from social unconscious, through stories, imagination, empathy and dreaming space - transforming layers of painful wounds, without denial of evil features. On the contrary, accepting the reality of evil, if necessary looking into the eyes, paradoxically not making it thinkable, but keeping hold on the human.

The paper focuses on the search for ways of dealing with contagiousness and seduction of evil, of dehumanizing and annihilating the other human subject – (“othernization”, Taylor, 2009) particularly within group-analytic groups (small and large, including clinical and training groups), as “homes for the other” with their reparative grand-mothering capacities.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Elvir Bećirović (Bosnia and Herzegovina)

**NONVERBAL IN A GROUP ANALYTICAL CONTEXT**

The process of communication is of central importance and has a key position in the dynamics of therapeutic groups. The pressure of symptoms and suffering creates a need for communication, for relationships with others, which is inherent in human beings.

Psychoanalysis began as a method of free association and mainly relied on verbal communication. Importance of non-verbal communication was very neglected. But much in psychotherapy is nonverbal. Foulkes, who was first a psychoanalyst, courageous transition to become a group analyst who sits in a circle with his patients is a crucial transition, not sufficiently appreciated in group analysis. This change enabled the return of the body and nonverbal to psychotherapy. Was it just a coincidence that Foulkes made this move only in 1940, the year after Freud's death?

Since couch was abandoned, non-verbal communication is gaining more and more importance in psychotherapy. The circle was taken as a form in which all members of the group could see others equally and be exposed to others' views to the same extent. In group patients sit in a circle, facing each other, watching other members and their reactions, exposed to the views of others.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Jasmina Knežević-Tasić (Serbia)

**Group analysis in the treatment of drug addicts - whether, when and how? Why are group analysts reluctant to work with addicts?**

It is unlikely that an addict will achieve abstinence only through group analysis. But when abstinence is established and stabilized in any way, the defects of the self, which preceded the emergence of addiction, are left behind. Group analysis provides a condensed emotional experience that significantly contributes to gaining maturity.

Among group analysts and other analytically oriented psychotherapists there is resistance in relation to the treatment of addicts. This resistance comes from several sources. It is part of the general tendency to deny addictive tendencies and behavior in oneself and in others, which extends from the individual to ever wider groups, family, school class, school, work organization, society as a whole.... This resistance is caused by the fact that addicts are "difficult patients", their personality is often organized at the borderline level, and the basis of addiction is often fixation and regression to pathological narcissism. The close association with trauma leads to a tendency towards acting out and dissociation. With them, it is difficult to establish and maintain a setting that is the backbone of analytical approaches in therapy. Psychoanalysis uses verbalizations and symbolization, which is not possible with addicts, who are often alexithymic. All this requires patience, meandering and modifications in the therapeutic approach from the therapist.

Because of the tendency to relapse, which is inherent in the nature of this disorder, therapists often become discouraged and demoralized. Also, in the early stages of treatment, the establishment of abstinence leads to the revival of heavy, unbearable and overwhelming feelings, which the addict had previously anesthetized by taking substances.

In this paper, I give examples of how these difficulties are manifested and overcome in group analytical work. Besides abstinence for at least 18 months, what are the other prerequisites for an addict to be in a small analytical group?

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Milica Spasić (Serbia)

### **Confluence of Identity – Journey from Engineer through Organizational Consultant and Psychologist to Becoming a Group Analyst**

In this paper, I will tell about the complex journey of becoming a group analyst through various aspects of identity and endeavors to connect and integrate.

12 years ago I became a food technology engineer. At the same time, when I graduated, I experienced a personal trauma, that led me on an multilayered adventure, continuing to this day. Working through of the trauma, although deeply painful opened for me new dimensions of existence learning about aspects of my identity and of the world around me, in struggles, conflicts and learning to cooperate.

Going through the theory and practice of systems psychodynamic organizational consultancy, guided by waves of curiosity, as well as intuition, I enrolled in a psychology with the ultimate goal of education in the group-analytic psychotherapy.

Now, it seems to me, that the personal matrix as well as in matrices of groups I was part of, as if on an embroidery tambour, I embroidered threads, which carry understanding, questioning, communication. Especially meaningful along this way of mine are the connection between Serbia and Croatia, Belgrade and Rijeka, in which i lived, worked and was trained in group analysis..... The group-analytical sea opened up the possibility of communication between the separated parts, like personal, dynamic and foundation matrices, that expand in cyclical circles and continue on their way freely.

**THEORY: COMPLEXITY OF PARADIGMS**

Tanja Štrbac (Serbia), Milica Mirković

### **„Dealing with Complexity and Changes in Psycho-social Lives of People during the Covid19pandemics“**

In this paper we wish to present our applied group-analytic group work, taking place online during 2020 - two of us as convenors. Both are trained in the GAS Belgrade Section for Applying Psychoanalytic and Group-analytic Approach to Understanding and Working with Organisations, Institutions and Society becoming systems-psychodynamic organisational consultants. One of us continues learning within the branch of this training for convening systems-psychodynamic groups.

The group sessions of our group have lasted for 90 min, once weekly, for 10 weeks, as was planned. It was without charge. This group was regularly supervised in an in-person setting with our supervisor, training group analyst. The theme of our group was related to the complexity and differences how people are coping with life and business challenges and with the changes in their social environment during the Covid19 pandemic. We were dealing with the impact how the environmental changes both similar and different affect the group members, trying to keep their jobs for living, take care of their health and relationships and provide holding for other people during the Covid 19 pandemic trauma. We have observed wide complexity in immediate social environments of members through the group dynamics.

Also, we had the impact of Covid19 trauma matrix on our group, at the stage of group forming process, which was strongly enacted at the first group session, threatened to destroy the group.

We survive as a group, lasted 10 sessions and provide holding for members, as was intended.

During the process, among the others, we encountered differences and similarities in our own leadership rolls and styles between two of us as convenors of the group, and we could reflect on our similarities and differences as leaders, struggling with life and business of our own. This brought us additional enrichment.



**THEORY: COMPLEXITY OF PARADIGMS**

Maja Brkić (Bosnia and Herzegovina)

**Gender Identity within Group Analytic Process Then and Nowadays**

The issue of gender is not a new issue at all, taking into account the fact that it has been theoretically discussed since the 1960s, as well as the fact that the first sex change operation was performed in 1912. This issue, or rather the topic, has actually been actualized or rather released in accordance with current social changes, very similar to the time when Freud began his teachings by presenting some controversial attitudes at the time and created the conditions to speak freely about sex.

The fact that there are 68 definitions and terms related to gender identity, necessary to know, points out how complex the issue of gender identity is.

Taking in consideration all above mentioned, including fast social changes, maybe faster then ever before, this paper will discuss theory related to gender identity within group analytic process, in the past, as well as nowadays, taking into the account current social context.

**THEORY: COMPLEXITY OF PARADIGMS**

Marija Kamatović (Serbia)

**Integrative Trans-disciplinarity: Group-analytic Paradigm in Children's Groups**

Four authors, one pediatrician in public health, and three trained in group-analysis as well as in systems-psychodynamic consultancy (with background in civil engineering, food engineering, and psychology) initiated collaboration related to their current ongoing work with various children's groups in different organizational systems (groups for dance as is "Magic dance" in kindergartens, program "Holly kids", groups for play, sports, education, or "Children's Reflective Citizens").

The "Holly Kids" program is an original educational health program by Dr. Mirjana Mićović and a team of experts. It is designed to provoke interesting cognitive processes and raise childrens creative potential to higher levels through original, holistic, workshop work with children aged 4 to 10 years. By developing an awareness of themselves, nature, animals and people around them, children learn how to develop empathy, assertiveness and build their personality. Results of analyses based on monitoring the psychosomatic and emotional reactions of children who were involved in the Holi Kids program from 2019 to 2021 showed progress in increasing cognitive abilities, emotional stability, better communication with peers and adults.

All four authors are interested in transdisciplinary integration (grounded in systems and complexity thinking, emphasizing necessity of crossing/dialoguing between disciplines for reaching higher levels of "social creativity" - Montuori, 2022), whereby the group-analytic paradigm is of special significance. Careful applying aspects of group-analytic practice is part of most of the mentioned groups. Exchanging their experiences among the authors is a work in progress, opening new perspectives, which will be shared within the workshop with participants interested in the area.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Slavoljub Milojević (Serbia)

**DOES SCIENCE AND HISTORY TEACH US - HOW FAR HAVE WE COME**

How powerful are we as psychotherapists? I think we are very powerful and can help a client who asks us for help a lot. However, what about the customers who didn't ask us for help? These clients include all nations which we study as group analysts. We deal with cultural, sociological and political events. We deal with wars, we study the dynamics of large groups, the relationship of defender-attacker, victim-persecutor, relations between groups, unconscious social processes, group dreams. We have an authentic desire to help, explore and learn a lot. But, learning about the "narcissism of small differences" and the numbers of those killed and disabled in wars, material, economic and long-term mental consequences, I don't know how much it helped a nation. Many patients do, but compared to the nation, they are few. That's why I wonder how far we've come. The level of awareness about conflicts has certainly increased, technology has helped the rapid and precise transmission of information, today surgeons can operate remotely using robots. However with the help of technology, warfare is more precise and murderous, and then we can boast of good surgeons who take care of our wounded. And, so it seems, the ingenious insight about the narcissism of small differences hardly works yet. Every cured patient who participated in the psychotherapy process gives us a motive not to lose faith that we are helpful. But history slaps us with the numbers of the dead and suffering, testing our faith that a healthy personality can survive and develop. We defined projective processes, splitting, "filling" leaders with group omnipotent projections, identification with destruction, resistance. The question is, who, or more precisely, how many of us learn from history to be more humane, and how many of us just repeat a more perfect model of aggression.

**THEORY: COMPLEXITY OF PARADIGMS**

Dragoslav Stefanović (Serbia)

**Peer Group as Space for Exploration of Large Systems Psychodynamics**

Peer groups have been studied in various care and treatment education modalities. However, this paper aims to contribute to a better understanding of its capacities in the process of studying complex systems. The aim of this paper emerged from group members' learning-from-experience while they observed and attempted to understand complex dynamics within and between large organizations. We hypothesized that a peer group could be a source of creative potential for reflection, understanding and prodding the complex system that has been stuck.

The peer group formed spontaneously, as a voluntary non-hierarchical group with a common goal to explore psychodynamics of complex systems. It was comprised of members connected by mutual trust, respect and desire.

The experience of observing from different orbits, reflecting together and observing one's feelings, created a new entity, which enabled better understanding of the culture of the system. This culture resembles 'fractal' dynamics within and between systems, representing existence and repetition of similar patterns of behaviours in something that is seemingly chaotic. Mirroring of these patterns between the systems shed the light on sources of resistance and gave rise to ideas on how to prod the system from being stuck.

This paper applies Ralph Stacey's model for approaching complex situations and his hypothesis that traditional approaches are not effective in complexity zones, but that they offer ample space for high-level creativity and innovativeness. It also applies Robert Hinshelwood's method of observing organisations. Both are part of GAS-Belgrade's Training for Applying Psychoanalytic and Group-analytic Approach to Understanding the Psychodynamics of Institutions, Organisations and Society. We conclude that understanding complex systems is better if the exploration is multidimensional, which the matrix of the peer group working at the edge-of-chaos enabled.

## WORKSHOPS

WS | REF-3

IN-PERSON

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Ronen Kowalsky (Israel)

**"Hall of Mirrors" Revisited: Psychotherapeutic Playback Theatre as Group analytic Drama Therapy**

Psychotherapeutic Playback Theatre is a new form of drama therapy based on group analytic ideas, in which group members tell stories from their lives and watch them enacted. During sessions of Psychotherapeutic Playback Theater group members switch continuously between "playing the other", experiencing and practicing the ability to observe the situation from his/her perspective, and "allowing the other to play me", thus expanding the perspective of looking at different self-states using the perspective of the other. A language of theatrical images is being created gradually through this process. This provides the group with continuous practice in empathy, strengthens cohesion, and confronts alienation, and exclusion. It gives a central stage to marginal and excluded voices in the group and society and an embodied meaningful encounter with these experiences to the group members. In this workshop, we will present this new field, and examine the theatrical enactment as a creative working through the tripartite matrix using mirroring, resonance, exchange, and condenser phenomena.

WS | REF-7

IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Yafi Shpirer (Israel)

**Meetings on the lines**

When sociodrama, sociometry and group analysis meet in a group, it is possible to investigate attitudes and paradigms, which overtly and covertly affect the interpersonal relationships of the group members. The meeting also allows for a combination of group languages alongside individual and group observation.

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IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Yafi Shpirer (Israel)

**On both sides of the wall**

The sociodrama technique is one of the group tools that allows the investigation of conscious and unconscious processes in society in general and in each group in particular. When Moreno developed psychodrama and sociodrama and of course also sociometry, he was mainly motivated by the desire to provide an inclusive response to marginalized groups.

In this workshop we will explore together our personal positions and submissions on what we think are the positions of the "others" in the group and in society.

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IN-PERSON

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Joseph Acosta (United States), Joan Coll

**Bridging Differences: Progressive Emotional Communication in Groups**

The need for discourse in the current polarized world climate has intensified, yet the obstacles to broader discourse seem to strengthen even more. In this workshop, we will focus on deepening the emotional interaction among group participants. We will work with the technique of bridging as a tool to facilitate emotional communication in groups.

This experiential workshop will have three components: a didactic overview of key terms, a group process in which attendees can choose to participate and a reflective process about the workshop experience. Attendees will be invited to reflect on themes inclusion/exclusion, intersectional identities and power dynamics.

WS

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IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Rachel Gibbons (United Kingdom)

### **Fear of a successful clinical practice? Lessons we have learnt from setting up Therapygroupsonline.co.uk**

In this workshop we will discuss what we have learned from setting up:

- 1: The currently well functioning therapygroupsonline.co.uk, a website and network of group analysts with groups online,
- 2: From running monthly group analytic private practice development sessions.

We will consider the blockers that obstruct setting up a well remunerated private practice. We will ask the question - Do group analysts have unconscious anxiety about being successful and having a good income, that impacts negatively on the profession as whole?

WS

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Vivienne Harte (United Kingdom), Farideh Dizadji, Julia Borossa, Sally Skaife, Jud Stone, Angelika Golz, Marcela Lopez Levy

### **Can We Talk About Palestine?**

“Do not weep, sister. In your home, a tree shall grow, and others in your city, and many more throughout your country. And the wind shall carry the message from tree to tree and the tree shall ask the wind.

“Did you see the dawn on your way?”

(Daneshvar. 1969; p.305)

In our experience, the question of how the Palestinian people have their voices heard and their substantive autonomy supported, is one which has often been shunned or avoided by GASi. For many of us, the silence around this question is deafening.

We propose three workshops that will provide a space to explore this question. We intend to use multiple media – film, poetry, social dreaming, and dialogue to help us think and speak about the issues that surround this silence and silencing. The purpose of these workshops is to create a safe space for the question to be considered.

Nelson Mandela urged in his speech to the United Nations in 1997, “our freedom is incomplete without the freedom of the Palestinians.” (Mandela, 1997).

We know that people tend to separate off the painful and the hard to hear, thus creating divided minds. Can we bring our thinking together and consciously hold the anguish of talking about this painful and divisive issue? In doing so we can begin to understand more the impact of oppression not only on Palestinians but on many different groups across the world: women; Iran; Northern Ireland; systemic racism; class among others.

We believe that dualistic, dichotomous, or binary thinking significantly over-simplifies our understanding of the world. We invite you to co-create the space with us so we can have the dialogue about the possibility of an alternative world, no longer Global North or South, but a ‘Third Global World’ without borders.



**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Markus Schirpke (Germany)

**Dispute between Co-conductors after the Session**

Foulkes conducted his first group in 1939 with Eve Lewis. Later he conducted his groups only by himself. Co-conducting is a possibility to improve the space of mentalization and triangulation in the group. Co-conducting is practised in Germany today a lot in hospitals, in some training institutes and in few private psychotherapy practices.

I have been conducting groups with colleagues for many years, with one colleague continuously since 2004. In the dialog after the group there is a more or less common understanding of the group process. My colleague and I have different ways of intervening in the group process, with the group as a whole and with the single participants. During the years we became more patient with our differences and now even discuss our different thoughts in front of the group. We experience our difference more and more as a resource and not as a problem as in the beginning of our joint work.

A couple of years ago we had a dispute after the group and we were both irritated about the stance of the other. In the workshop we will explore the conflict and share our experience and ideas of dealing with the relationship between co-conductors in front of the group and before and after the group sessions. We will also do some small experiments to explore the communicative behaviours between the co-leaders in front of the group.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Ronnie Levine (USA)

**Becoming Comfortable with Uncomfortable Feelings**

Issues concerning identity, cultural diversity and trauma can arouse difficult feelings.

In order to be effective with working with feelings generated in the group, we group leaders need to be comfortable with feelings: our own and our group members'. The group leader needs to be sufficiently comfortable with his/her feelings in order to be emotionally available for addressing the group members' feelings of love, hate, shame and vulnerability and all that surrounds them.

And provide what is therapeutically necessary:

Curiosity,

Exploration,

Holding/containing,

Surviving/ withstanding - without destructive retaliation, and

Being a maturational agent

This workshop is designed to help therapists understand and work more comfortably with uncomfortable feelings. We will explore how love, hate, fear and shame can be difficult for the group member and the therapist. The workshop will study how we as a group can become more effective in working with these feelings. We will begin with the leader's and the group member's reluctance to have these feelings, examining what the obstacles communicate from various perspectives.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Clare Gerada (United Kingdom)

**Using groups to help the traumatised health service post pandemic**

I am the National Director for NHS Physician Health Service ([www.php.nhs.uk](http://www.php.nhs.uk)) which is the largest physician health programme in the world - caring for doctors, dentists and other health care staff with mental illness or addiction. The pandemic changed the way we (as well as all others) worked - moving most of our care into the on line space as well as increasing the suite of treatment and other services we provided to address the massive increase in

mental health burden on staff. Groups became a life saver. Groups helped reduced the isolation of health care staff who were shielding, working at home or just wanted to meet and gain support from like minded colleagues. Over the course of the pandemic my service ran; drop in groups, therapeutic groups, leaderless groups, bespoke groups for those in special need (shielding, overseas doctors stranded in UK, national leaders, staff from black and minority communities, nurses). For many group members the transitional space helped them process thoughts of betrayal, guilt, anger, hate and despair which in the main transformed into those of loss, love and achievement. Group analysis are vital into helping those who we have tasked with containing our collective fear of death. Post pandemic they are even more important. I will present and share my ideas, experiences and knowledge and host a discussion.

WS

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Maria Puschbeck-Raetzell (Germany), Sue Einhorn, Mia Stenersen, Irena Beqja Shtraza

### Looking into the mirror is hard so let's challenge internalized misogyny together! – A women only group workshop

Critical thinking about sexism, patriarchy, and misogyny is not new but Sue Einhorn's Foulkes Lecture in 2021 made it clear that group analysts and therapists need to reflect upon social structures and pressures undermining women's ability to thrive and their sense of selves. 'We are all co-participants in patriarchy and misogyny. It is the air we breathe', stated Ronnie Levine in her response to the lecture. In this workshop, we would like to openly invite women from different cultural backgrounds to think further, in order

- to explore everyday experiences of internalized misogyny,
- to get in touch with our own internalized misogyny and the hindering conscious and unconscious processes undermining non-stereotypical thinking,
- to understand how internalized misogyny effects relationships between women,
- to explore and better understand the cultural dimensions of patriarchy.

We initiated a GASi Special Interest Group (SIG) on "Challenging internalized misogyny" that started in April 2022. The last of ten online workshops will take place in June 2023. This Symposium workshop arose from our experiences of this SIG which we would like to continue since we think internalized misogyny is a topic that is often neglected and easily avoided. It is hard work to look into the mirror but it gets easier when we do it together, come join us!

Proposed format: Short opening of the co-presenters (max. 15 min) with the invitation to share and discuss day-to-day-phenomena as well as personal and professional experiences where internalized misogyny might play a role.

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Sarah Tyerman (United Kingdom), Claire Barnes

### Queer(in)g the Group

In recent years we have witnessed, in many parts of the world, significant social and legal shifts validating those identifying as queer, particularly in the LGB communities.

Despite this changing climate only a handful of group analytic writers have focussed on gender and sexuality in a way that offers a critique of hetero/cis-normativity in groups ( e.g. Burman 2005, Nitsun 2006, Wiegman 2007, Anderson, 2016, 2022, Stevenson 2022).

It is striking and disheartening for many of us that, despite its self-image as a more radical approach than other analytic trainings and models, Group Analysis still appears to lag behind important and progressive social and theoretical changes in this area. (Nitsun 2022).

In this workshop, which is open to all, we are concerned with an exploration of the clinical and personal experiences and opportunities we all face, whether working as queer practitioners and/or working with queer group members, in a theoretical and therapeutic culture that is yet to truly challenge its own normative assumptions about gender and sexuality.

To this end, we will be inviting a discussion of -

- The meaning, experience, and impact of a queer group analyst
- The meaning, experience, and impact of queer group members
- what it means for, and how can, conductors adopt a queer position in the group

\*Queer is used here to describe those whose primary identity takes them outside heterosexual and gender norms and/or to adopt a stance that counters these norms.

In tackling these questions, we expect our exploration to include: the queer group conductor (including; positionality, and dilemmas around disclosure/or being 'outed'); the queer group member; the heteronormative and gender-normative matrix; the 'location of disturbance' in relation to gender and sexuality; a 'queer position' and how, when or whether this is taken up by the conductor.

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Marija Jevtić (Serbia), Ivana Flašar

### Reflection on Reflection of youngest citizens in Novi Sad – Exhibition Experience of Confluences Identity, Culture, Continuity and Change

This workshop will present an example of developing bridges among different divided worlds/groups and confluences of Identity, Culture, Continuity and Change. Since 2014, Novi Sad has been a shelter for 'Reflective Citizens' in Novi Sad and from the beginning we used (cultural) spaces with the desire that they awaken many associations that encourage cultural dialogue and civic awareness for the time we live in.

Reflective citizens in Novi Sad as a form of get-together and place for cultural dialogue are connected with the idea and activities of the Novi Sad European Capital of Culture 2022: strengthening cultural identity, nurturing hospitality and promoting cultural heritage, contributing to understanding migration processes, contributing to conflict resolution, nurturing and improving public spaces and nurturing diversity, as well as the willingness to hear the voice of children and recognize their wishes.

Reflective citizens in Novi Sad had the aim to initiate new bridges among us (citizens). A few applied reflective workshops were organized, beside all, as a Reflective weekend: Reflection by drawing/painting, Reflection on Health, Reflective walk, Reflective Dance. The workshops brought together different genders, generations (from 4 to plus 80), opinions, nationalities, professions and built a bridge in the divided everyday life.

The workshop will present the process and content of our fruitful Reflective weekend, inspirational reflection as a result of dialogue among generations in different cultural spaces about past, present and future. Also it will present: video material, publication (made in Serbian and English language), photos and part of reflective storytelling (<https://www.youtube.com/watch?v=tzA2SRU0hlc>, <https://grupnaanaliza.org.rs/wp-content/uploads/2022/08/DGA-Gradjani-u-promisljanju-website.pdf>).

It will be the presentation of the experiential process, but also the reflection of presented artwork and messages made by children. Interactive part of the workshop will be a nice opportunity for participants to share reflections on the Exhibition on Experience.

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Ioannis Nikolis (Greece), Konstantin Morogiannis

### Does a Common European Social unconscious exist?

The term "Social Unconscious" is very popular in Group Analytic literature and many authors have dealt with it, proposing various definitions.

Most authors agree that Social Unconscious is crucial in the function of a social group, an individual, a nation or a union of nations. If people of different nations do not find common anxieties, fantasies, defenses, and memories as well as chosen and shared myths, traumas, glories (the building bricks of Social Unconscious) they will not

succeed in building their common future.

What do European Citizens share in common regarding these elements?

According to our approach, the European Social Unconscious may include:

- The Greek Myths and the Creation of Democracy
- The Roman Empire as a European Unity
- Various attempts for the European Unity
- The Christian tradition and the Religious Wars
- The Renaissance as a rebirth and reconnection with Greek and Roman antiquity
- The liberal tradition
- The development and decline of competitive colonial empires
- The two great wars during 20th century

Do all these constitute our social unconscious? And what is the future of Europe that they predict?

All these topics will be approached in a 3 session workshop of 1.30 hours duration, through free discussion.

**WS** | REF-62

**IN-PERSON**

## **SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Monique Leferink op Reinink (Netherlands)

### **The Body in Dialogue**

By moving our body, conscious and unconscious emotional and cognitive processes are set in motion. In movement something is experienced, created or transformed. Experiences can take on a new meaning, obstacles can disappear and a new path can be opened. In addition, embodied processes reinforce the assumption of the body as the basis of feeling and thought, overcoming the split between mind and body. Our body is always talking to us, we just need to learn to listen.

This workshop will give the opportunity to discover what happens in the contact with others through movement and dance. Starting from a warming-up focusing on bodily sensations, feelings and images, we will deepen the contact with our body, start a dialogue with each other and with the group.

We will experience and investigate how our bodies resonate. Getting aware of our bodily signals and listening to them, will tell us more about how our bodily experiences shape our mind. This will shed more light on who we are and how we interact with others.

Verbal sharing in the group will bring to awareness the full content of what happened to the individual and the group on a physical, emotional and cognitive level.

\* Needed: clothes in which you can move freely; barefoot; maximum 16 participants.

The workshop will be given by Monique Leferink op Reinink.

Monique Leferink op Reinink is a Dutch psychotherapist, group psychotherapist ( NVGP, IAGP, GASi) supervisor, teacher of Group Psychotherapy and Group Dynamics and a former danceteacher. She is a board member of the NVGP, author and editor of 'Groepen', Dutch magazine for Group Psychotherapy and Group Dynamics. She gave several national and international workshops bridging group psychotherapy and movement.

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**IN-PERSON**

## **CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Maria Anter (Sweden), Paul Benér

### **To Conduct a Group Analytic Training in a Different Language and Culture via Zoom- Joys and Doubts**

In June 2020 a cooperation between the Group Analytic Institute in Stockholm and Teheran Center for Psychoanalytic Studies started. When the question came from a colleague and Group Analyst in Sweden, with roots in Iran, there were some of us that were interested in this challenging and exiting task. We were happy that our knowledge and experience were sought after. This presentation will focus on our reflections from the first education that was finished in June 2022 and from the new education that started in spring 2022.



**Background:** The Group Analytic Institute have been running an education that is not a part of the official system of education in Sweden, for several years. The plan for this education were the base of the training in Iran. The students were and are mostly psychologists and psychiatrists.

## Method

The entire education, including the supervision, has been conducted on Zoom. We have mostly talked english and one of the participants has been functioning as an interpreter since not all participants are able to speak in english.

The education in Iran has had several ethical dilemmas, language challenges and not least the challenge of Zoom. To be able to create contact and sustainable relationships has been both a challenge and a joy during the Covid-pandemic and the more resent developments in Iran. Most of the participants have had groups online during the pandemic and some still are.

## Discussion

The pandemic has been a worrying background during the first course and now the resent events in Iran have been very challenging, affecting both the participants and us. There has also been difficulties that we as teachers and supervisors not have anticipated and needed to adapt to.

We would like to share our experience with you and to discuss this further.

WS

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IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Earl Hopper (United Kingdom), Marina Mojović, Carla Penna

### Scapegoating Processes Again

**Description:** In this Workshop scapegoating processes will be considered in terms of the basic assumption of Incohesion: Aggregation/Massification as a property of the tripartite matrices of traumatised social systems. It is proposed that massification is a social defence against aggregation, which is consequence of social trauma, and that the twin pillars of massification are fundamentalism and scapegoating, which are the core dynamics of intolerance in social systems, including societies, organisations, and groups of various kinds, including large groups in particular.

Part 1 of this workshop will focus on these processes within societies, and Part 2 on organisations, particularly in our profession. We will begin with a brief overview of some themes in the current considerations of the topic, and end with a brief review of the themes that emerge during the discussions.

## Conveners:

Part 1: Earl Hopper, Marina Mojović, and Carl Penna;

Part 2: Earl Hopper, Marina Mojović and Gila Ofer.

## Relevant Literature:

- Hopper, E. (2021). The Return of the Scapegoat: The Covid Syndemic in the Unconscious Life of Groups. Contexts, Issue 94, December. Also available on YouTube.
- Hopper, E. (2022). Processes of scapegoating and sibling rivalry in the context of the basic assumption of Incohesion: Aggregation/Massification or (ba) I:A/M. In S. Ashuach & A. Berman (Eds.) Sibling Relations and the Horizontal Axis in Theory and Practice: Contemporary Group Analysis, Psychoanalysis and Organisation Consultancy. London: Routledge. pp.132-145.
- Hopper, E. (Ed.) (2023). The Tripartite Matrix in the Developing Theory and Expanding Practice of Group Analysis: The Social Unconscious in Persons, Groups and Societies: Volume 4. London: Routledge.
- Hopper, E. (2023). Notes on the theory and concept of the fourth basic assumption in the unconscious life of groups and group-like social systems: Incohesion: Aggregation/Massification or (ba) I:A/M. In C. Penna From Crowd Psychology to the Dynamics of Large Groups: Historical Theoretical and Practical Considerations. London: Routledge. pp.179-195.
- Hopper, E. (2023). Intolerance and processes of fundamentalism in the context of the basic assumption of Incohesion: Aggregation/Massification or (ba) I:A/M. In A. Berman & G. Ofer (Eds). Socio-Cultural and Clinical Perspectives of Tolerance: Hope and Pain of Meeting the Other. London: Routledge.
- Mojovic, M. (2011). Manifestations of psychic retreats in social systems. In Hopper, E. & Weinberg, H (Eds). The Social Unconscious in Persons, Groups and Societies: Volume 1: Mainly Theory. London: Karnac.
- Penna, C. (2016). Reflections upon Brazilian social unconscious. In E. Hopper & H. Weinberg (Eds.) The Social Unconscious in Persons, Groups and Societies: Volume 2: Mainly Foundation Matrices. London: Karnac.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Christine Thornton (England), Anna Maratos

**The experience of blended working -- splitting or synthesis?**

Online working with groups is here to stay. GASI symposia are perhaps unique, bringing together hundreds of people from different countries and cultures, always in person until in 2020 coronavirus resulted in the Barcelona symposium being offered online only. The Belgrade symposium is offered as a blended in person / online experience. It therefore potentially offers a unique opportunity to study the dynamics of larger groups in a blended event. This experiential workshop is designed as action research exploring the dynamics of the 'blended' symposium experience.

What feelings are evoked for people in the room for symposia events? What feelings are evoked for online participants in symposia events? What are the factors which make blended events more or less successful? This Saturday workshop focuses on reviewing the lived experience during the symposium.

Research to be presented -- background

My 2010 book, *Group and Team Coaching*, brought group analytic ideas applied to organisational work to a new, non-clinically-trained audience. The first two editions (second in 2016) were highly popular and successful. Now I am preparing a third edition to include a new chapter about working with groups online. I am currently conducting research with organisational practitioners about the relative merits of online and in person working. The GASI symposium represents a unique opportunity to extend this with action research into blended work experience.

Workshop methodology

I would present extracts from the research at the start of the workshop, followed by small group exploration through a 'world cafe' exercise, and plenary discussion with an in person horseshoe arrangement around a large screen showing zoom participants.

I am co-presenting a different workshop with Anna Maratos which should not be scheduled at the same time.

In its nature this workshop could not be offered online only.

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Edmond Dufatanye (Rwanda)

**Conducting group analysis in Rwanda: Lessons learned**

In the process of fulfilling the requirements of group practitioner training, 10 Rwandan students conducted 20 sessions over a five month period. A supervisory team from the Institute of Group Analysis supported the process.

The trainees were into 3 groups of 3 or 4 to facilitate experience sharing in the overall conduct of the group. Each trainee described her/his target group members. Ten types of groups were established and each was unique and members included; 1. People with recurrent emotional crisis during Genocide commemoration period, 2. Teen mothers, 3. Single Mothers (2), 4. Childless Genocide widows living in a hostel, 5. Women survivors of rape, 6. Orphans, 7. Males and females with various backgrounds, 8. Widows (2).

These groups yielded various essay topics which are: 1. Silence, Transference and Counter-Transference in Group Therapy; 2. Mirroring; 3. Through Group Analytic Therapy, I relieved from the burdensome life stories: Experience of Conducting the Group of the Women raped during 1994 Genocide against Tutsi in Rwanda; 4. Impact of dynamic administration to enhance the group therapy; 5. Self Discovery in a therapeutic group: Can one be a stranger to himself?; 6. Group analysis become a torch in the dark; 7. Psychosocial impact of therapeutic group analysis to the childless widows living in Bugesera Hostel; 8. The analytic group triggering the "attachment memories" of orphans

in Rwanda; 9. Confidentiality and boundaries in group therapy; 10. Initiating and applying group analysis in post Genocide society: A Rwandese student's reflective practice on conducting a mixed group.

Each trainee met its own challenges but common challenges included; 1. Misunderstanding of mental health, 2. Finding suitable settings, 3. Covid 19 restriction, 4. Social economic issues of participants, 5. lack of self-awareness. Supervision is key in the learning process and support students who encounter dynamic administration challenges.

**WS** | REF-94 IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Marija Kamatović (Serbia), Stefan Cerovina, Marina Mojović, Alice Mulasso, Dragana Dragojević Gajić, Carla Penna, Francesca Giuseppina Bascialla, Dale Goodby

### International Reflective Citizens Koinonia (IRC) – Transforming Hate into Dialogue among the Divided Worlds of Citizens around the Globe

International Reflective Citizens Koinonia (IRC) –  
Transforming Hate into Dialogue among the Divided Worlds of Citizens around the Globe  
Marija Kamatović, Stefan Cerovina, Marina Mojović, Alice Mulasso, Dragana Dragojević,  
Carla Penna, Francesca Bascialla and Dale Goodby

Reflective Citizens Koinonia (RC) is a psycho-social space for dialogue with and for all interested citizens, open to diversity, where we learn to listen and be listened to, where we DIALOGUE and REFLECT together on responsible citizenship issues in the face of the profound social and climate changes that are taking place in the present and will impact the future of our communities – method and community of communities created in Belgrade by friends Marina Mojović and Jelica Satarić, together with citizen-participants and colleagues, spread around many towns in the region and wider.

In the lock-down of covid-19 pandemic the new international branch (IRC) online was born, organized by Belgrade-RC. Experienced RC-hosts from 8 countries were invited: 1st IRC-2020 in April hosted over 180 participants from 34 countries, 6 continents. It goes seasonally, at least twice a year – Autumn 2022 was the 7th – international hosts group of 20 keeps growing, continuously learning together in pre and post-workshop meetings, sharing ideas, dreams, publications – endeavoring to learn about transforming hate into dialogue among the divided worlds of citizens around the globe.

June 2023 we plan in-person the 6th International RC Conference in Belgrade (with hybrid) – would share here too.

This workshop will be hosted by a group of experienced IRC hosts. After a brief input on the subject, major part will be experiential: both as illustration of the IRC-work and discussion about the method and RC-Training. We plan to have time for related sibling methods working with citizens.

**WS** | REF-99 IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Lenka Staun (Germany), Bracha Hadar

### The traumatized body in the group

Although the body is present in every psychoanalytic group with its group members able to observe each other face-to-face including subtle changes in the body (such as tension, arousal, restlessness, blushing, dissociation), there is still little clinical and conceptual work on how to work with the body in group analysis, even less on how to work with the traumatized body in the group.

The aim of this workshop is to offer a theoretical and clinical perspective on how the bodily symptoms and body language can be integrated more into the free communication of the group and be part of a playful process which enables severe trauma to be contained and trust in the group to be broadened.

Since emotional trauma is always also embodied physically we conceptualize bodily expressions as a request for trust and containment in the group. We refer here to Friedman's concept of dream-telling in groups as a request for containment (2016).

We even argue that if this request for containment through bodily expressions is denied in the group process this is often followed by shame leading to ruptures on the level of group member to the group as a whole potentially leading to further ruptures within the group followed by major inhibitions in the group analytic process.

Our stance is to transform the body-of-shame-in-the-circle-of-the-group (Hadar, 2008) to the body experiencing containment and connection in relation to others.

To read bodily expressions in the group as unconscious attempts to communicate (often unconscious) relational and transgenerational trauma, we see being attuned to the body in the group as a starting point for exploration. The body's unconscious expression can therefore be used to reveal trauma and help the individual re-connect and work through traumatic experiences that have been buried.

WS

REF-106

IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Steinar Lorentzen (Norway)

### **Focused Group Analytic Psychotherapy (FGAP). An Integration of Clinical Experience and Research.**

Background: Group analysis (GA) or Group-Analytic Psychotherapy is a commonly used therapy in Europe, usually used in a version of intermediary or long duration. For different reasons, f.e. limited health resources, use of briefer therapies have become more common in the last decades. This may be based on a wish to be fair and to secure that everybody should have access to at least some therapy! It is not however, in line with recommendations from evidence based practice, which argues that allocations to different therapies should be based on empirical evidence: What works for whom? Based on the work of others and myself, I have formulated "Focused Group Analytic Psychotherapy" (FGAP: Lorentzen, 2022), a newly developed time-limited group analytic therapy that is more structured and individually oriented than GA. Suitable patients have a more integrated personality structure (level of personality organization). A focus for the therapy should be established built on interpersonal problems and aspects of conflicts related to a psychodynamic case formulation.

I will present central aspects of FGAP and put special emphasis on evaluation and selection of patients. Participants in the workshop will discuss potential therapy focus, based on distributed clinical material, and potential psychodynamic hypotheses in case material that will be handed out. Depending on size of participant group, it may also be possible to demonstrate selected interventions through role playing in the group.

Hopefully there will be participants using other brief forms of group psychotherapy, which can stimulate a discussion of the relevance of FGAP, compared to other time-limited group psychotherapies, psychodynamic or others.

Reference: Lorentzen, S. Focused Group Analytic Psychotherapy (FGAP). An Integration of Clinical Experience and Research. London and New York: Routledge, Taylor & Francis Group.

WS

REF-109

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Teresa von Sommaruga Howard (United Kingdom), Mike Tait, Anando Chatterjee, Farideh Dizadji, Francesca Giuseppina Bascialla, Fiona Parker, Amparo Jimenez, Lillian Markaki, Regina Klein, Nataliya Rumyantseva, Iryna Ratzke Rybak, Hicham Jibrane, Dominique Lepori

### **Divided Worlds Meeting to Create Large Group Dialogue**

Creating Large Group Dialogue in Organisations and Society, is a series of connected workshops based on the thinking of Patrick de Maré. We have been meeting now for more than four years with people whose work contexts involve larger groups and who wish to be part of a developing community of practitioners interested in developing their capacity to navigate the groups they work with and within. The frame is a slow open experiential Median Group coupled with a Social Dreaming Matrix where people bring their preoccupations to discuss over time.

We combine a residential and online presence that enables people from many backgrounds and parts of the world to join us. Inevitably we are a very diverse group working with many different cultural and political assumptions. As we work with the aftermath of colonisation and embodied privilege, this experience has proved not only challenging for all of us but has also provoked new patterns of thinking.



We invite you into this Symposium Workshop, to share an experiential snapshot of our difficult yet fascinating journey.

I will be joined by members of the group including Mike Tait, Anando Chatterjee, Farideh Dizadji, Francesca Bascialla, Fiona Parker, Amparo Jimenez, Lillian Markaki, Regina Klein, Nataliya Rumyantseva, Iryna Ratzke, Hicham Jibrane and Dominique Lepori

**WS** | REF-110 IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Regina Klein (Austria)

### Writing for the future - co-creating new ART-iculations

We all have dreams, wishes, visions and fears about what might happen. We all have memories, myths, joy, and griefs about what has already happened. Day by day, we all experience what happens around us. Shaken by the magnitude of the crisis scenario (war, flight, hunger, poverty, pandemic, species extinction, climate change) which are jolting our world, we wish ourselves to be the 'valiant little tailor' who exclaims: 7 at one blow.

The 'Writing Workshop for the Future' opens a daily transitional space to confront the past with the future in the present. Through guided scenic-performative writing prompts, playful language games, dream dialogues, and image collages, we collaboratively seek and find potential future ARTiculations (shortest stories, poems, lyrics, rhymes, haibans, and more) to resist the 7 crises. Starting from a holey foundation matrixial web, we attempt to channel the unconscious into imaginary realms, crossing the boundaries between past/future, self/other, exclusion/inclusion, and transgressing from Non-Word to Now-Words. Together we will weave a tighter matrixial web of texts on which we can jointly locomote forward.

**WS** | REF-114 IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Shama Parkhe (India), Patricia Johnson-Peterson, Anando Chatterji, Safiya Bobat, Yahya Mahet

### Decolonising Group Analysis: Voicing the silence/d in Diversity

The beginnings of this workshop started at the 2020 online Symposium. The Sub plenary 'Decolonising Group Analysis?' brought together speakers from India, South Africa, and Rwanda. Some of us from India and South Africa came together to continue the conversation in response to an invite for a follow-up workshop leading to the 'Decolonizing Group Analysis: What are we fighting for?' event organized by Hank Nunn Institute ([www.hanknunninstitute.com](http://www.hanknunninstitute.com)) and Ububele Working With Groups (<https://www.ububele.org/>) in collaboration with GASi in November 2021.

We confronted questions such as 'Why are we meeting?', 'Are we ready to start the fight?', 'Where are all the missing voices?', and 'What makes it difficult for us to meet and connect as communities with shared experiences?' We have come to name some of the freedoms and spaces we have and continue to fight for.

In the third edition of this workshop at the Belgrade Symposium, we want to come together and invite all people of colour to join us in sharing, listening, adding to, and reflecting on possible answers to the question 'What are we fighting for?' These include but are not limited to:

1. recentering received praxis and knowledge creation to reflect local contexts,
2. a recognition of inequality and acknowledgement of its impact on systemic and relational dynamics,
3. a continuous effort toward understanding our different contexts,
4. a space to feel and be inarticulate; it is a search for the yet unnamed and validated.

We wish to create a reflective space, a coming together to explore the silence/d together!

Structure:

45 mins - Lekgotla: Fishbowl LG for people of colour

45 mins - Open Large Group

**THEORY: COMPLEXITY OF PARADIGMS**

Eve-Marie Kimmerling (Ireland)

**The Edge of Uncertainty: Where the Divided Worlds of Artist and Audience Meet in a Group Space**

Part 1 of a two-part workshop. It introduces collages created in post- Covid reverie. Part 2 offers participants the opportunity to assemble a collage of their own. Both parts of the workshop form a whole. Participation in both parts necessary. Pre-registration required.

Part 1:

‘Even if the artist works alone, there is always a context that in some way influences their creations.... A configuration of culture, zeitgeist, artistic trends, and constraints that permeate their world” Nitsun (2022, p38) Being in touch with feelings of loss and isolation during Covid; the need for new ways to find meaning and an acute sense of the fragility and interconnectedness of our world, provoked a need for new and creative means to process some of these ineffable experiences.

I created a series of collages, combining images and words, whose narrative addresses questions of identity, culture and change reverberating in me at this time.

Foulkes recognised the transpersonal, trans-generational and social processes that permeate us. On reflection, I find in my collages mirrored fractals of myself, the groups I belong to and conduct, and our wider social world. I am interested in them as ‘linking objects’ with each other, with the workshop participants and with the symposium theme.

I hope that the artistic process of listening for the deep truths of my experience, may also resonate amongst others. Inspired by Morris Nitsun’s (2022) concept of the artist matrix, participants will enter the workshop room populated by a group of exhibited collages titled: Reverie: Drawing the Undrawn. They will be invited to view and explore the work and then enter a process of discussion and review, associating to the themes and becoming part of an expanded dialogue and matrix.

Reference

Nitsun, M., (2022) A Psychotherapist Paints. Insights from from the Borders of Art and Psychotherapy London: Routledge

**THEORY: COMPLEXITY OF PARADIGMS**

Eve-Marie Kimmerling (Ireland)

**The Edge of Uncertainty: Where the Divided Worlds of Word and Image Meet in the Creation of a Group of Collages**

Part 2 of a two-part workshop. Part 1 introduces collages created through my own Covid reverie. Part 2 offers participants the opportunity to assemble a collage of their own to join mine in a group display. The two parts of the workshop form a whole. Participation in both parts is necessary. Pre-registration required.

Part 2:

Collage allows for unexpected juxtapositions. A collage is constructed from a confluence of fragments to create something new. Collaging can be a process of visual reverie bringing together the divided worlds of image and narrative. It can tap into unconscious themes; offer opportunities to explore emerging narratives and make meaning. Seemingly irreconcilable images and words can co-mingle on the page; be torn, re-purposed or re-assembled to become mediating objects with the possibility of creating new ways of representing and seeing.

Participants will be invited to bring 3-5 visual images (objects trouv   – from newspapers, magazines, etc) and three short phrases they find themselves currently drawn to. (related to the symposium theme) These will be pooled together with supplementary art materials provided by the workshop facilitator.

Participants will assemble a collage of their own. They will be invited to populate the group of collages on display from Part 1 through adding their own to those on display. There will follow an opportunity for the group to review the newly populated group of collages and resonate to the themes arising when the previously divided worlds meet in this exhibition.

Some questions for consideration:

- Are you attached to your own words and images ?
- What colours attract you?
- What images and words do you feel drawn to?
- How might they be combined with others in a creative or conflictual confluence?
- What is the relationship between the individual image and the group of images?
- What will we create together?

WS

REF-120

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Marcela Lopez Levy (United Kingdom), Marion Neffgen

### Loss and damage: collective mourning and ‘composting’ the present to grow a new future.

A climate justice conversation to be held on Friday in honour of ‘Fridays for Future’.

This workshop aims to be a catalyst for climate justice conversations in group analysis. We invite participants to come together to mourn the losses and damages each of us may feel a connection with, in relation to climate justice. If the Symposium venue has an outdoor space with a large tree that we can sit under, we would like to facilitate the workshop there; alternatively, it can be done in a room. We will provide ‘leaves’ of paper for people to write on and record the losses and damages that come to mind and there will be a physical space to display them and share what is evoked. We will facilitate the workshop keeping in mind what ‘stage of grief’ we might each be in – dissociation from reality, denial, anger, bargaining, despair, mourning.

We hope to create a generative space where we can connect over the feelings evoked by the climate and social justice crises, and perhaps form the beginnings of ongoing circles of reflection and exchange on what we as individuals, and group analysis as a modality, might be able to offer towards the restoration and regeneration that are needed in the world.

Regine Scholz in her Foulkes 2022 lecture called for every one of us to take up our responsibility as a citizen and for us collectively to take group analysis “from the circle to the street”. We offer this workshop as an attempt to use group analysis to look at and engage with the difficult feelings evoked by climate justice and facilitate conversations that could lead to “new forms of connectedness, collaboration, and creative leadership” (Nitsun, 2014).

WS

REF-132

IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Lili Valkó (Hungary), László Somogyi

### The Use of Role Playing Exercises In Group Analytic Training

During group analytic training there is a vast literature to be covered, trainees have to struggle to acquire the multidimensionality of group analytic attitude, they have to arrive to being able to contain that there is no one answer. And what helps in the practice? The Hungarian GA training is experiencing a boom, the training team had to grow as well. With new colleagues came new ways, and the team of seminar trainers tried to integrate the different takes on having a good enough seminar. We agreed we wanted to leave behind the old school paper referrals, and want to create a group context where the different papers, aspects, thoughts can step into a dialogue. In one of our meetings we had a debate whether role playing exercises had a place in group analytic training. Is it not too psychodrama? What purpose can it achieve that is not better attainable with a more group

analytic setting? We argue it has its place and we would like to show how we have polished the use of it in the block training not to interfere too much with the self experimental group analytic processes. Our starting point was „A Workbook of Group-Analytic Interventions” by Kennard, Roberts and Winter. We thought that the possibility to step into the shoes of the group leader gives more than to just imagine the dilemmas.

In our workshop we would like to tell the story of how the technique evolved, what important role it had during the online life in the Covid era, describe why it is important to step into the patients point of views as well, give feedback on a small questionnaire we conducted, give the participants the possibility to try out a situation with the structured processing and discuss the pros and cons together.

WS

REF-133

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Hicham Jabrane (United Kingdom), Val Parker & members of Sibling Matrix SIG

### Developing mutuality and cooperation: From Cain & Abel to a universal sibling matrix

This workshop aims to share the learning from the Special Interest Group on Sibling Matrix which started in May 2021 and was listed on the GASI website as follows:

The sibling matrix has been curiously overlooked in both psychoanalysis and group analysis, and this is an opportunity for us to explore the impact of siblings on all aspects of our lives, on our work with groups and individuals, on organizational and community life and on the social unconscious.

As group analysts, it is vital for us to embrace this important topic. I hope this forum will help us to develop our thinking as a body of 'group-analytic siblings', extending our ideas into topics such as race, identity, culture, and politics so that together we can stimulate a wider awareness of siblings in the world of therapy and beyond.

The membership of the SIG is diverse in terms of Gender, ethnicity, religion as well as the stages of training and motivation for joining the group. The exploration is ongoing and has been made possible by the technology enabling us to meet online across time zones and from different geographical locations.

Some members have other links and interactions outside the group: participation in the Alternative Large Group and Creating Large Group Dialogue. It is therefore aligned with the Sociopolitical aim to promote Diversity and Dialogue.

There is a similarity between this work from a group analytic perspective and the Bionian approach where sometimes 'pairing' can offer a way out of 'Fight & Flight' basic assumption to 'Dependency' which Foulkes described as a starting point from which the group can be weaned as it develops.

WS

REF-138

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Robert Hsiung (USA), Stavros Charalambides

### The Alternative Workshop: Alternative Views of the Alternative Large Group at Age 3

After a trial meeting on 3/29/20, the GASi Online Communications Committee created the Sunday Online Group Experience. It met weekly from 4/5/20 to 6/28/20. A subgroup did not feel the need to stop and on 7/5/20 started what has become known as the Alternative Large Group (ALG). The ALG is like the Sunday Online Group Experience in that it is a free weekly international Zoom large group. It is different in that it is leaderless / grassroots (no individual has a formal leadership role) and "non-aligned" / self-authorized (it has members who are members of GASi and other organizations, but the ALG itself has no formal relationship with any organization).

The ALG is a space in which divided worlds sometimes meet, sometimes miss each other, and sometimes collide.



in this workshop, we reflect on the history, themes, challenges, and culture of the ALG and explore / experience leaderlessness and "non-alignment". Both those who have attended the ALG and those who have not are welcome. One challenge has been the Zoom chat feature. It has been an ambivalent part of the ALG matrix. It has pros and cons experientially. Theoretically, it can be seen as a space of abundance that enables minority groups to become "vocal" -- and as a ghetto that perpetuates the minority status of vulnerable subgroups.

The focus is on the ALG group, not on individual ALG members. ALG members are not to be referred to by name without their permission. The views of the presenters, including those in this abstract, are their own. They do not claim to represent / speak for the ALG.

Participants may build on their learning in the workshop by attending the meeting of the ALG that takes place during the Symposium, on Sunday from 1:30-3:00 pm CEST, at:

<https://us02web.zoom.us/j/84029860521?pwd=dmkxRWNsRGNPU1RoQW5KOVRzZXdVZz09>

Meeting ID: 840 2986 0521

Password: 593923

WS

REF-143

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Dale Godby (United States), Melissa Wallace, Tina Ali Mohammad, Melissa Black, Robert Bennett

### Martin Luther King: Talking about Race

This experiential workshop will demonstrate a facilitated discussion technique developed in Dallas and celebrated each year on Martin Luther King Jr's birthday.

After the obscene dragging murder of James Byrd, an African American man, a group of civic leaders in Dallas, Texas started Dallas Dinner Table in 1999.

Martin Luther King Jr said the most segregated time of the week was the dinner table and in church Sunday morning. Engaging people of different racial and ethnic backgrounds around the dinner table for a facilitated discussion is the idea and it has recently been expanded and branded as America's Dinner Table. (<https://americasdinnertable.org/>).

America's Dinner Table is a way to introduce people who have never had conversations about race to possibilities they had not imagined. We have experimented in Dallas with following up these conversations by hosting reflective citizens gatherings with some help from our Serbian colleagues in the virtual environment.

Group Analysis (2021) Special issue: Racism. Volume 54 Issue 3.

Hardy KV (2022) The enduring, invisible, and ubiquitous centrality of whiteness.  
New York: W. W. Norton & Company.

McWhorter, J. (2021) Woke racism: How a new religion has betrayed Black America.  
New York: Portfolio / Penguin

WS

REF-146

IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Dušan Potkonjak (Serbia)

### Exploring group process on psychodrama stage.Foulkes and Moreno cooperation .

This is 90 minute workshop, preferably two sessions. It will be experiential training groups. We will explore possibilities of compatible integration of Group Analysis-Foulkes and Psychodrama-Moreno in each of 2 sessions.

We will begin the group as in GA siting in a circle. We will follow natural spontaneous development of communication. Possibilities of dialogue, encounters in a group, here and now.

At some moment we could get up and explore encounters in action in movement. We could follow sociometry without words. With some participant we might have more interest, more eye contact, with some less. Sometimes it is mutual. With some participants we might prefer to continue encounter and to communicate more.

Then we can choose somebody we would like to communicate in pairs. Or we will be chosen by other participants or we might stay alone and join some other pair. We would like to explore group process in action and later on psychodrama stage.

Then we will sit again in a circle and share our experience in a group and encounters.

Then we will sit in a semicircle and on other side of a room will be psychodrama stage. We will put several empty chairs on a stage. We will invite participants to imagine and place in empty chairs somebody important in their life they want to communicate, or Foulkes, Moreno, Burrow, Sullivan, Yalom.

Motivated participants will become protagonists and come on a stage and choose member of the group to be in a role of important other. Then protagonist will say something to important other or make a gesture or... Then they will reverse roles. Protagonist will now be in a role of important other and vice versa

WS

REF-147

ONLINE

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Maragaret Smith (United Kingdom), Diana Margaret Gallop

### The Social Unconscious as recorded in photographs

Our workshop will explore the social unconscious as represented by the participants in this workshop through the use of images drawn from different cultures.

This workshop is an opportunity for participants firstly to explore the part of our personality that is influenced by the social unconscious in the presence of others. Secondly, we will hold a conversation about what this may say about what is happening in our unconscious lives that may reflect the current pressures and beliefs held in our minds at this time.

Having begun by thinking about our cultural perspectives, we will then explore how these may shape our thoughts about continuity and change.

WS

REF-148

IN-PERSON

## THEORY: COMPLEXITY OF PARADIGMS

Göran Ahlin (Sweden)

### WHY GROUP ANALYSIS? WHAT GROUP ANALYSIS? WHEN?

Introducing the workshop, I will take examples from my half a century lasting experiences of working with groups, applying Group-Analytic theories and practices on therapy, organizational developments and social change - efforts which have given rise to learnings, mine and other's, or to failures, to dialogue or non soluble conflict on individual, groupal, organizational or social levels. My introduction will intend to convey a present status of my thinking and feeling - more or less celebrating my 85 years of life - opening for dialogue and protest from other participants.

I intend to invite one or two more, from other places in the world. who will be starting the reactions to my examples. My title for the workshop is WHY GROUP ANALYSIS? WHAT GROUP ANALYSIS? WHEN?

Welcome to join and participate in this workshop!

WS

REF-150

IN-PERSON

## SOCIO-POLITICAL: DIVERSITY AND DIALOGUE

Pavle Milošević (Serbia), Zaven Dordjević, Dragana Dragojević Gajić, Tanja Štrbac, Vesna Taleski, Vukašin Božović

### Belgrade Confluence of Sibling Post-Northfield Traditions in the Psycho-Social Section

In light of current world events, when we are witnessing massive psycho-social divisions, protests, migrations, ecological catastrophes and devastating wars, perhaps it is more important than ever to return to the beginnings of our professional fields - searching for new layers of understanding and help how to move from various stuck positions in life and work.

Northfield becomes the site of the most important events in the world of group psychotherapy during the horrors of World War II. First Rickman and Bion and then Foulkes, Main and Bridger make an immeasurable innovative contribution to the understanding of human groups. Different theories begin to emerge and the field of group analysis becomes an integral part of contemporary group therapy practice. However, even Northfield does not remain immune to the powerful forces of splitting: in the post-Northfield time some fissures deepened even to stronger animosities, some initiated creative intercourse with new-born professional fields.

Interestingly, Belgrade emerged among the places of ongoing dialogues between different traditions like: psychoanalysis, group analysis, group relations, system theory, therapeutic community, Pichon Riviers operative groups, Herold Bridger-s transitional area, complexity theories, art-therapy, other group therapies...Over many years in GAS-Belgrade Psychosocial Section, "Post-Yu-War" inspired efforts continue, jointly, local with regional and international communities, interested in sorts of dialogue areas, for finding ways of mutual - "social creativity": workshops, international conferences, development of Reflective Citizens Koinonia, Cultural Shelter communities, Training in Systems-psychodynamic Organizational Consultancy, Training for Social Dreaming, Training for Conveners of Systems-psychodynamic groups, Training for conductors of large groups, International Reflective Citizens Koinonia..."Revisiting Northfield" continues as continuous resource of inspiration and learning in our Koinonia-Art.

Co-convened by group of colleagues trained in these areas, we plan: after short theoretical introduction, listening to the needs of the participants, to co-create themes for developing group discussion, hoping for some conclusions.

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IN-PERSON

## CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS

Claudia Arlo (USA), John Schlapobersky

### Making Metaphors Work In Group

In group analysis we rely on signs, symbols and gestures, as well as the spoken word of a group's communicative language. This event offers two inter-connected workshop meetings in which we will explore the conductor's role in fostering the use of metaphor in a group, and the group's developing interest in decoding its own spoken and unspoken language.

This is open to a non-native English speakers' sub-group who will work with one presenter and an English-speaking sub-group who will work with the second presenter. Each meeting will have a circle within a circle as we utilize the principle of the double ring first pioneered when teaching group therapy in China. This makes in-group communication visible to an out-group and then reverses the circles. We then meet as a median group - comprising both circles - to review the experience. We set out to reproduce the tension of inclusion and exclusion across a world divided by language. We look to address, monitor, explore and resolve, points of comprehension and incomprehension.

Enrollment will be limited to a maximum 30 participants, and it is open to participants at all levels of experience. The presenters have been using this model in their work for the Chinese Advanced Process Group Training (Beijing).

Presenter 1 is a group analyst from New York, (originally from Argentina), a graduate of the Center for Group Studies and a Fellow, Board Member of the American Group Psychotherapy Association. Her clinical work is in Private Practice and at Mount Sinai Hospital NY. She teaches for the Eastern Group Psychotherapy Society TP and Fordham University. Presenter 2 is a group analyst and author from London and a training analyst at the Institute of Group Analysis (UK). He is in private practice at the Bloomsbury Psychotherapy Practice.

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Kathrin Albert (Germany), Michal Shyovitz, Thomas Munder, Yafi Shpirer, Zeynep Atik

### **What do we gain from participating in the group analytic conferences „Voices after Auschwitz“? Experiences from Israel and from Germany**

We are five participants of this year's 6th Israeli-German conference „Voices after Auschwitz“ in Zichron Ya'akov, Israel. This group analytic conferences combine small groups, large groups, as well as encounters with film and art. The meetings have taken place in Shfeya, Nahsholim, Ginosar, Berlin and Zichron Ya'akov since 2012 with participants from Germany, Austria, UK, Sweden, Finland, Switzerland, US, Serbia and Israel.

In the GASI workshop we want to talk with each other and with the audience about our personal experiences in this special group analytic setting.

What motivates younger and experienced group analysts to participate at this conferences as group members (rather than as conductors)? Which changes or transformations took place over the series of conferences or already at the first participation? What are different experiences of the process from Israeli and a German perspectives? How does the past influence also informal encounters on the fringes of the conferences? How do we find our own voice in the large group?

**SOCIO-POLITICAL: DIVERSITY AND DIALOGUE**

Tija Despotović, Sanja Janović

### **How to navigate through the relationships in the West Balkans “Silent dance”**

The aim is to complement the theme: ‘When divided worlds meet’. We propose a one day workshop, and we'd like to open up spaces for new conversations that will bring to light the multiple themes we are avoiding. The idea is to provide opportunities for people to meet and engage with an inability of dialogue continuation in different ways, and from many perspectives.

How do we deal with the feelings over the conflict in the Western Balkans (former Yugoslavia), and what could group analysis offer in this context?

How is it possible that we continue and develop new individual connections but fail in groups?

Is there a way to overcome that ancient dichotomy?

Is it possible that we reached a level of basic fault in the group?

What about the communication process, as Foulkes said: “...is it possible to create a new Matrix of identities and meaning?” We hope to explore the Matrix, our shared common background that determines meaning and importance of all events, and space once shared that ceased to exist through traumatic experiences.

That may prompt us to observe different perspectives of fracture, and social trauma, and maybe we can find a way to continue the dialogue, and to understand specific dynamic interplay between Foundation Matrix and Dynamic Matrix/Social Unconscious respectively.

Is it possible to create a different atmosphere and experience a state comparable to basic trust in a group ‘the capacity for an unsuspicious... object-relationship’ (Balint, 1968)?

Literature:

1. Balint M., 1952., On Love and Hate
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4. Erikson H. E., 1950., Childhood and Society
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**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Kathrin Albert (Germany), Robert Ohrlich

**The foundation of a group analytic institute across all differences: school dispute, East and West and the organisation of change processes in an institute**

Twenty-five years ago, eight Berlin psychoanalytic institutes with very different theoretical orientations fought over a common concept for a group analysis institute that could also link East and West. The founding generation of the Berlin Institute for Group Analysis (BIG) set priorities: A joyful engagement with diversity and critical questions about the social backgrounds that shape our concepts of group analytic training.

What are the systematic foundations of our training?

How are self-experience group, theory group and supervision group connected and separated from each other?

How can group analytic theory be taught in a group analytic way?

What makes presentations attractive for the participants?

How clinical experiences of the participants can flow into the courses?

In what ways our institute can promote group analytic identity?

What are differences between conducting a group and managing an institution?

**CLINICAL AND TRAINING: WORKING ON THE FUTURE OF GROUP ANALYSIS**

Arnav Nagpal (India)

**BOnd: Bridging the gap between BODY and mind**

Psychoanalytic and group analytic theories have seemingly had a blind spot, which is the body. Just as the pandemic made the theoretically impossible into practically possible, it also highlighted the relevance of the body, through the absence of the body in online work.

Analytic work has focused primarily on mentalising and verbalising human experience, and it relies on the analytic process discouraging 'action' or 'activity'. Through this workshop, I would like to develop on the importance of the body in understanding emotional realities and affective dispositions.

Freud came up with the concept of a 'talking cure', which revolutionised the philosophy of the mind. His background in neurology led him to predict that psychoanalytic concepts will one day find neurological correlates, depending on advancement in technologies that study neurology. Over a century since, Freud's prediction still holds relevance, although psychoanalytic and group analytic discourses have advanced remarkably based on his idea of the 'talking cure'.

Talk therapy focuses a lot on verbal communication, and leaves little room for non-verbal communication to be factored. Working online due to the pandemic has completely left out any scope for non-verbal communications, and the body remains in a shell, far away from a common, physical space.

I would like to suggest a correlate of the 'talking cure', which is the 'listening cure', in which analytic theories can inform how we can better listen to our bodies, in order to form a more comprehensive narrative of our emotional experiences. For a group, this has special significance, as a group is like a living organism, a body of its own, composed of different members, each with their own role to play. Perhaps it also needs to be considered that 'action' or 'activity' can possibly move from theoretically impossible to practically possible, for the future of group analysis.