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Dear colleagues,

As we are now surfacing from the horrifying and unbelievable tragedy on September 11<sup>th</sup>, it seems possible to look around and attempt to re-conceptualize IAGP's future growth.

The totally unexpected sudden and violent destruction of the World's Trade Centre and the Pentagon by a terrorist group has left our world now facing issues which previously had been pushed aside. The majority of people until then, had settled into believing that the power of a nation combined with financial security and a democratic government were sufficient requirements for a stable future. Now, a lethally destructive, minority group, the Taliban has shown us otherwise. How quickly and suddenly previous values in which the future had been built can be dissolved!

Even as far away as Melbourne, people were walking around in a dazed and bewildered state the next day. A large number did not turn up for work, obviously feeling safer to be with their own families at home. A number of the city streets were deserted and a number of those who worked in the city areas, apparently went out during their break, to nearby cafés and ordered mainly bowls of hot soup (possibly to provide warmth, both physically and emotionally in the face of such a chilling experience). The fear of which other city would next be bombed was on everyone's minds. Following this, everyone around the world went through repeated phases, of feelings of shock, numbness, disbelief, outrage, fear, helplessness in facing the uncertainty in everyday life, the possibility of a 3<sup>rd</sup> World War at our doorsteps, and at times a state of vacuum with feelings of emptiness followed by sadness. "Is this all there is to life?", people asked themselves as the realization came that we can painstakingly build a future, a dream, and then live to see it crumble so suddenly before our very eyes.

The financial stability of any particular currency, the earning power of the workforce, the belief in democracy, combined with good morals and high ideals of living were realized to be no protection against terrorism and suicide bombing in the world today. We may now also all need to accept the unacceptable, namely that terrorism in all probability will never be able to be totally eradicated. It may well be an enemy we will have to learn to live with and keep under control as far as possible. It is also not something we can neatly leave in the lap of politicians to address. When we elect politicians, we give them the authority to ultimately decide when and if to wage political wars. Finances then follow on to dictate the availability of the best possible weapons to destroy whatever and whoever is perceived to be the enemy. However we are then left with a very crucial question. "In the context of terrorism, is there going to be a worthwhile discourse apart from a political discourse, a financial / capitalistic discourse and/or a human rights discourse? Do we wish there to be a clear and specific task / domain for us group psychotherapists, not only related to the emotional trauma after the events but also with regards to prevention of terrorism. In the alternative, should we veer towards joining up with a political, financial, or human rights group to be able to have a terrorist attack on the USA, we psychotherapists have shown ourselves to be extremely capable in spite of our clear and audible voice and make a constructive impact on today's society? During the aftermath of this large scale personal grief and limitations in being able to link ourselves, support, share, care and treat victims of this disaster.

On having a closer look at how this was done I found Bonnie Buchele's presidential message in the latest American Group Psychotherapy's newsletter Globe Circle soul-stirring. Bonnie writes how altogether, 'loaded with worry and sadness,' she had absorbed her patient's fears and provided "multiple daily contacts for some", leaving little space for reflection until now. In my mind, this most precious gift of all is what has been achieved in America which is far greater than its political and financial wealth. It is the emergence of the one human reaching out to another at a time of intense need for both. The association I had after reading the Globe Circle was the song by Rolf Harris

## TWO LITTLE BOYS

and when the head of one horse gets broken, his young playmate says,  
 "Two little boys had two little toys,  
 Each had a wooden horse,"  
 "Did you think I would leave you crying,  
 When there is room on my horse for two?  
 Climb up here, Jack and don't be crying,  
 I can go just as fast with two."

Then later,

"Long years past, war came so fast,  
 Bravely they marched away."  
 This time it was Joe who was injured, "wounded and dying lay"

"Then came a voice he knew."  
 "Did you think I would leave you dying,  
 When there is room on my horse for two?  
 Climb up here Joe, we'll soon be flying,  
 Back to the ranks so blue."  
 "Can you feel, Joe, I'm all a-tremble,  
 Perhaps it's the battle's noise,  
 But I think it's that I remember,  
 When we were two little boys."

In other words, Bonnie and other psychotherapists involved in similar work were able to 'hold' and 'contain' (in Bion's terms) their own fears and sorrow whilst being able to totally tune into the agony of others around them. Mayor Rudi Giuliani set this same example to the whole nation. As a survivor of cancer he was obviously not fearful of death. He was able to patiently listen to the agony and pain of severely wounded people around him. It is this inner strength that enables us to stand on the edge of a cliff with the unknown stretching before us, allowing ourselves to be buffeted by strong winds and yet have the capacity to hang in there and survive. It certainly takes more than finances to achieve such inner strength. Moreover, it is in the face of such strength that generous finances are made available from political sources as well as charities.

On behalf of all members of IAGP, I wholeheartedly express my appreciation for your work Bonnie, the work of all those who have helped you, your affiliated societies, and our members from IAGP who have worked tirelessly towards helping those who have been so innocently victimized. I also convey the same feelings of support and admiration for Jeffrey Kleinberg and the Eastern Group Psychotherapy Society from New York. Congratulations to AGPA to get a substantial grant for group psychotherapists to be acknowledged and encouraged to carry on with the work of treating victims of terrorism.

One of IAGP's well recognised strengths lies in the excellent quality of all its congresses, both International and Regional. Even prior to September 11<sup>th</sup>, the second SOCI conference organised by Göran Ahlin (Chair SOCI Foundation), Lars Tauvon and Åsa Lööf (Conference Co-Chairs), and others, was held at Stockholm last August. The Congress helped us to examine the Congress theme "Faceless Power @ Cost Benefit . Transformations." All speakers described clearly the interplay between those seen to be possessing the so called "Faceless Power" and those who were placed in the 'victim role'. Ruth Duek in a very moving keynote address spoke of her work in promoting dialogue in Israeli society between the "leftists" who support the peace process along with supporting democracy and universal human rights, and the "rightists" who are "much more cautious about possible agreements with the Palestinians citing religious, historical and security concerns".

In Sydney last July, I was invited to participate as co-leader of a Large Group with Servaas Van Beckum at the Congress of the combined International and Western Pacific Associations of Transactional Analysis at Sydney. Excellent keynote speakers explored the complex process of Reconciliation and Restorative processes whilst focusing on understanding multicultural factors. One of the speakers Justice John Braithwaite described how in addition to the well known positions of Persecutor / Perpetrator and Victim, we also need to be aware of the third position of the Beneficiary. (This position, in my opinion, is quite separate from that of a truly innocent bystander.) However, it is important to note that a Beneficiary often may play a vital role in encouraging the Persecutor to persecute, and the Victim to be victimized further. In the address, Justice Braithwaite described how important it was to examine how and why a crime occurred, and who needs to own what. The process used was for judges with experience in the field to bring together not only the Victims and the Perpetrators but also their families which helped considerably, to bring out into the open hitherto repressed conflicts and emotions of the families. "Restorative Justice" certainly seems to be a great advance in today's judiciary system and thoroughly aids the understanding of the emotional conflicts and thinking of both the Perpetrator and the Victim.

In both these congresses, the importance of cultivating a culture where there is the capacity of active listening, understanding and genuinely empathizing with different viewpoints in an atmosphere of mutual respect, without any need to agree or disagree, was highlighted as being crucial for all meaningful

communication.

Last December I was pleased to accept an invitation from the Bombay Psychological Society which held a Psychological Congress in Mumbai. Naturally for the moment or two I hesitated wondering whether it was safe to fly to an area of political unrest. However, such uncertainty was quickly set aside. My visit marked the occasion of IAGP's first entry into India along with a formal start in acknowledging Group Psychotherapy as a treatment modality in this region. At the congress I conducted a Pre-congress workshop; presented a paper and participated actively during the other presentations. I found the Congress extremely stimulating and acknowledge the efforts of Pittu Laungani (keynote speaker at the SOCI Congress) and Professor Blanche Barnes in organising the congress and inviting me. The Congress theme was 'Embracing Human Potential' Among topics of Cross Cultural issues and Women's Contributions to Society and Culture, there was an emphasis on the *Psychology of Non-Violence* and *preserving peace and freedom of justice in the midst of tragedy*. There is interestingly a well established Centre for Gandhian studies at the University of Mumbai.

This recent emergence of horrific terrorism has certainly helped to demonstrate that there are still so many questions and so much need for careful thinking so as to arrive at even a starting point towards creating a safer society for our next generation. In order to do so, we need further exploration into the criminal mind and the minds of leaders of cults. At what age, how and under what conditions are principles of loyalty to one's nation, one's religion or one's basic principles of life and death started? How are seeds of obviously destructive behavior sown? Are leaders of various cults / ideologies fully aware of the destructive potential of their thinking and behavior?

We do know that many cults and certain fundamentally orientated religions prohibit their members from thinking for themselves or developing a separate identity so as to be able to enforce total compliance even to a pathological degree. When intense unbearable hatred towards a perceived external enemy is constantly being reinforced, such feelings are likely to also become internalized in susceptible persons in course of time. It could hence be conceivable for such persons to eventually carry out an act of suicide bombing. No amount of role reversal technique in such a scenario, I believe could make any impact as the ultimate desire is simultaneous death for both, the externally perceived aggressor as well as the one carrying out the crime. In the case of the suicide bomber the act is also carried out with precision in timing similar to the criminal mind, but perhaps in the service of an ideology rather than other motives.

It has been suggested that the 'Takfir' subgroup of Al Queda was used by the Taliban in the WTC and Pentagon bombing. This group is described as being the "hard core of the hard core" "once you get in, you never get out". Their goal is described as being to "blend" into certain societies so as to plot attacks against them better. (Roland Jacquard, Time Magazine, Nov 2001) Our own limitations in not having been exposed adequately so far, to clients with terrorist type of a thinking process needs to be openly acknowledged and *omnipotence and denial abandoned* if we are to progress further into this field.

In the service of ongoing progress in group psychotherapy, our Scientific Program Co-chairs Howard Kibel and Bernhard Strauss are working tirelessly together with Vice Chairs Jörg Burmeister and Leyla Navaro as well as LOC Chair Isul Bulut and the Turkish Association of Psychotherapy towards organizing the next 15<sup>th</sup> International IAGP Congress at the splendid Istanbul Convention & Exhibition Center (Lütfi Kırdar Congress Center) August 25 August 29, 2003, with the Pre-Congress Workshops on the 24<sup>th</sup> and 25<sup>th</sup> August. I would urge all of you to submit your proposals. The Congress theme is "Cross-Roads of Culture: where groups converge." ([www.iagpcongress.org](http://www.iagpcongress.org)). I am sure there will be ample opportunity for unique and enriching explorations of socio-cultural, political, economic as well as complex psychological factors contributing towards Terrorism. We will be privileged to hear experts in the field discuss their work. Here, I wish to acknowledge the pioneering work done by our colleague Francesco di Maria on working with the Mafia. His paper in the last issue of the Forum demonstrates the depth of his experience in this field.

I am pleased to say that IAGP has now started the process of being affiliated with the United Nations which could be another small step in the right direction, leading us group psychotherapists in finding *space for our voice*.

In conclusion it is with sadness that I am informing you of the death of IAGP's Distinguished Fellow Prof. Annalise Heigel-Evers at the age of 81. She was one of the founding members of DAGG (Germans Association of Group Psychotherapy and Group Dynamics) and served as President of this association for many years. She was also Vice-President of IAGP. She supported both group dynamics as well as Psychodrama. Those of us who have had the privilege of meeting her and knowing her recognize her great contribution to group psychotherapy and feel fortunate to have known such a very talented and inspiring leader.

So, until we meet again, with best wishes,

Yours very sincerely,

Sabar Rustomjee

President IAGP



## Editors' Page

Dear Colleagues,

IAGP is an international association with an international journal: Forum. IAGP is a "world wide" organizations in geographical terms as well as in disciplinary ones. It is committed to exchange knowledge and insight into the core element of our organization and our profession: to dialogue and to encounter with the other in terms of the complex and wide world of group disciplines crossing with different cultures.

Fulfilling this task our journal provides the professional expertise of our colleagues by articles as well as by reflexions on the consequences produced by the meeting with other cultures: its benefits, its hope and risks. In this issue, according to the spirit of our task, we have tried to practise differences by collecting topics like: *Median Group: training and supervision*, *Psycho trauma and reconciliation*, *Becoming partners-partnership as a potential relational development*, *Brain autoimmunity and self destruction* and others.

As you can see, in our aim there is the basic choice to find richness in differences. We are confident that our colleagues share the same choice as group experts as well as the choice to give our disciplines the scientific dignity that they deserve.

This implies several aspects. Efforts that have to be made in putting together good publication improving more and more as we are trying to do according to a tradition created by our previous colleagues. We have many opportunities, like conferences and seminars in which good works are presented and this has to be a main task for us: to make richness out of our own resources paying attention not to dissipate them.

But despite our high rated professionalism in the field of communication and conflict resolving, we nevertheless remain touchable and vulnerable in front of events that, besides other, made connections very difficult, almost impossible. We felt strongly that the "world was not any more easily reachable", the global village no more existing and our connections impossible. But our existence is based on it.

We are talking about the terrible event that provoked impossible communications between us all. Suffering, for us, has been the key word that was able to explain our feeling during those days; This is something that happened after Sept 11<sup>th</sup> of last year when suddenly the world changed. We have known that a lot of mailing material has been destroyed because of this emergency state all over the world. That is the reason why, in some cases, Forum never reached the destination. Very sorry for that but everything, then, was out of our control. On the other hand some extra copies have been printed by the direct support of our president, Sabar Rustomjee, and some of them have been sent to those colleagues who, for many reasons, never received it.

IAGP has done a further step towards professionalism: a new product for information was born: the Globeletter. It is dedicated to fill the gap between the scientific journal Forum that needs longer times to be created especially as we hope it will become a proper scientific journal, and the home page of IAGP forwarding instant information on a regular scale about conferences, events and membership issues.

We do believe that the specialty/richness of our Association being the great amount of different theoretical points of view could improve through a coral effort, the development of that more general discipline that connects all of us and that is "GROUP". There are some journals on the subject but none of them can get the possibility to develop that dialogue between so many different languages. The creation of a new Committee on transcultural issues is a demonstration of the need to create richness from diversity as we said at the beginning.

At the moment Psychotherapy has to face the strong impact of rules and beaurocracy on a global scale designated to control the economic costs and the effectiveness of our profession. This is a very important change in our culture and in our identity.

Probably, we could see it as an expression for a need to reflect on our work in a deeper way. This task, of course implies research but implies also the need to reach the scientific level that we were indicating previously as something that our disciplines deserve.

Alfred Pritz mentioned in his introductory speech for the third world council on psychotherapy in the midst of July 2002 as basic criteria's the empathy with the other and the respect for the subjective view of the other person as two key abilities. This is also an area in which we should exchange views and techniques. This is a subject that will be discussed in Bologna at the end of the coming August and will see the results of such a discussion.

Diversity will be the key word for our next conference in Istanbul, Turkey.

And our next issue of Forum will investigate the topic of the cross-cultural reality in groups from different perspectives. Please give us your feedback, your visions, expectations and your concerns about our journal and the development of our profession. We would like to dialogue with you.

Prof. L. Brunori  
Dr. J. Burmeister  
Co-editors Forum



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### THE INTERNATIONAL FORUM OF GROUP PSYCHOTHERAPY

This publication depends upon the membership for its success in its dedication to cross-cultural communication among group psychotherapists. We welcome scientific articles, news about group psychotherapy in your country, announcements of future meetings in your region and brief professional communications. Please send to the Editor:

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#### POLICY STATEMENT

The opinions expressed in the articles published in the FORUM are those of the authors, and are not to be construed as necessarily reflecting those of the International Association of Group Psychotherapy. All scientific papers are peer reviewed.

Pisani R.A.\*, Colangeli G\*\*, Giordani A\*\*, Popolla P.\*\*

**SUMMARY**

The authors summarize the main theoretical concepts concerning groupanalysis. With regard to the Median Group an experience of training and supervision is reported. The trainees participated for three years as group members in a Median Analytical Group. Further they participated as co-therapists in a Median Group for two years performing weekly groupanalytical supervision.

The Authors take into consideration mirroring as a basic phenomenon in the supervision process in a Median Group. Some very meaningful sessions of the supervision group are reported.

**Key words:** groupanalysis, median group, training, supervision.

**RESUMEN**

Los autores resumen en un principio los conceptos mas importantes del analisis del grupo. En relación al grupo mediano reflejan una experiencia de entrenamiento y supervisión. Los entrenados participaron durante tres años en un grupo mediano de orientación analítica como miembros de grupo. Después participaron como co-terapeutas en un grupo mediano durante dos años recibiendo supervisión analítico de grupo a una cadencia semanal.

Before speaking of the specific theme of training and supervision in the Median Group, we must first summarize some fundamental notions concerning group analysis.

The individual system, which we can make coincide with the tripartite structure of the mind into Id, Ego and Superego, is closely related to the mother-child system, in its turn related to the family system, which is related to the social group and vice versa. (Diagram 1)

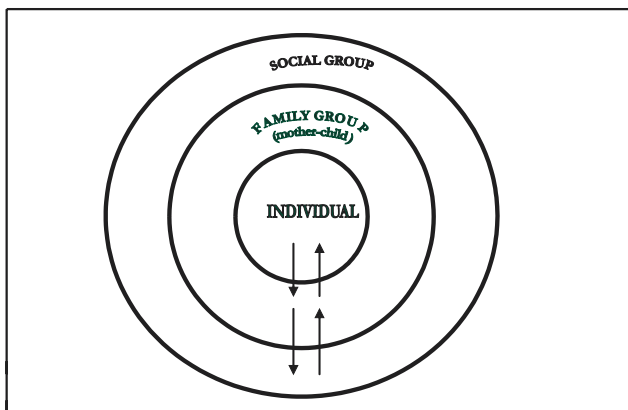


Diagram 1

R.A.Pisani

As Foulkes says (Foulkes S. H., Antony E. J., 1965), the child is determined by its parents who in their turn are determined by their family, region, culture, religion and nation, that is to say, by the relational context, which in its turn it helps to determine as it grows.

Diagram 2 shows the interdependence between the intrapsychic, the interpersonal or interaction network and the transpersonal or group matrix.

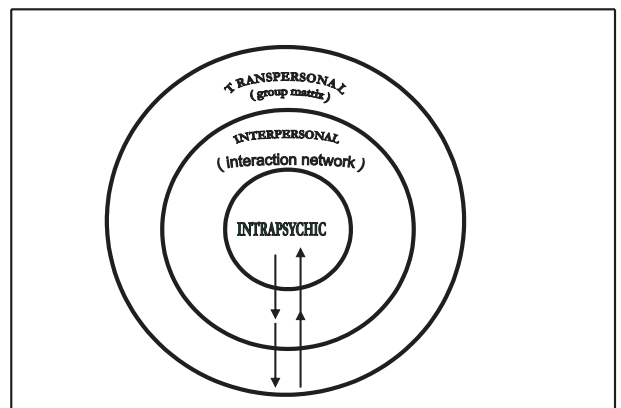


Diagram 2

R.A.Pisani

The interaction network means that the individual intrapsychic equilibrium is structurally linked to the equilibrium of the interpersonal relations and that every breakdown, or individual alteration, involves a breakdown or alteration of the entire network and vice versa (group dynamic).

Group matrix means that this communication and relation network contains some contents that consist of the biological and cultural heritage individuals have in common.

Group analysis is a psychoanalytical psychotherapy.

We speak of psychoanalytical psychotherapy when we take into consideration:

- 1) The unconscious;
- 2) The content of the unconscious: that is, the Id's instinctive drives, the repressed unconscious, the defence mechanisms and the archetypes of the collective unconscious;
- 3) Analysis is all the work that is done to make the unconscious conscious

and to bring about a change.

**Psychoanalysis** operates on a **dual relationship**, based on **transference-countertransference**.

Instead, group analysis operates on a **multipersonal relationship** based on **multiple transference** but also on **many other factors** that are **not transference** but are more concerned with the **here and now**: that is, **mirroring, resonance, corrective emotional experience, Ego-Self training in action, socialisation**. (Diagram 3).

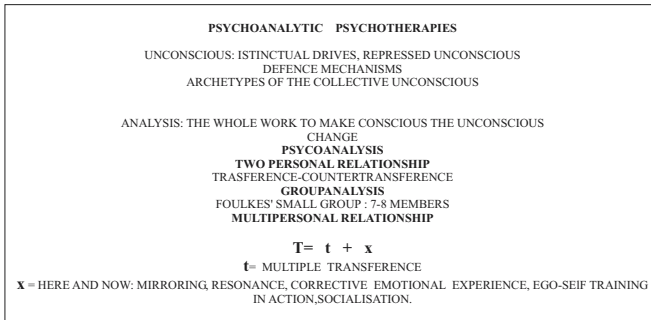


Diagram 3

R.A.Pisani

The total situation of therapy (T) includes transference (t) and all the other factors of the here and now (x).

Group analysis is a psychoanalytical psychotherapy performed by the whole group, under the guidance of the conductor, through communication and the work of translating the meaning of what is communicated.

This work leads to the maturation of the group matrix, which in its turn produces the individual change. The individual's maturation is to the further advantage of the group matrix, in a dynamic and circular continuum (Diagram 4).

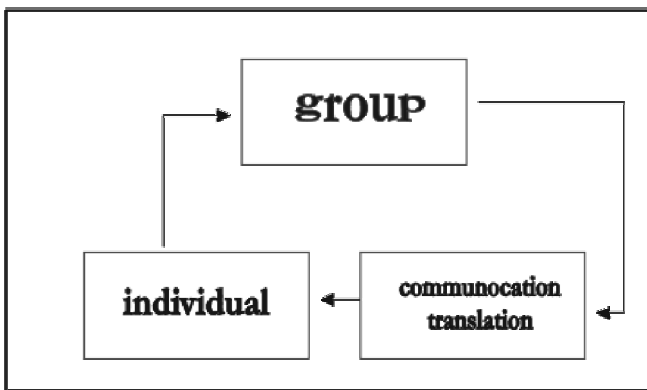


Diagram 4

R.A.Pisani

De Mare's Median Group is a development of Foulkes' Group Analysis and it is placed in an intermediate space between the small group and the large group, much closer to the social context.

It has a dimension of between 12-30 members. The principles are the

same as Foulkes' group analysis but applied in a wider setting. We can summarise Pat de Maré's main ideas as follows (Diagram 5).

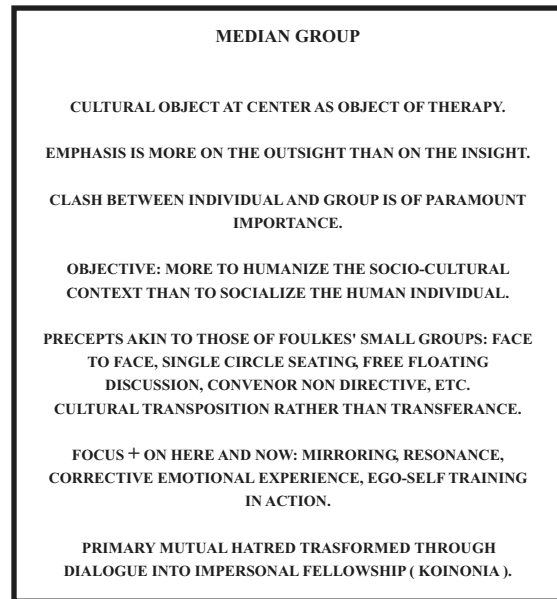


Diagram 5

R.A.Pisani

In the Median Group the therapist is non-directive and remains relatively disengaged, refraining from setting topics or goals. His purpose is to put individuals in a position to dialogue. Dialogue constitutes the transformative process that converts what does not make sense into understanding and meaning. It is a matter of cultural transposition rather than transference. **The focus is more on here and now. The non-transference aspects are much vaster than in the small groups. Mirroring**, as it has already been analysed well by Pines M. (1984, 1998), in the small groups, **is particularly in the foreground, together with Ego-Self training in action.**

Whereas in the small group the conductor is a transference figure and the principal projection of parental figures, in the median group the group as a whole constitutes the canvas onto which the Superego is projected. The convenor himself supports more the role of individuals at an Ego level, encouraging freedom of dialogue and interpreting the nature of social and cultural pressures.

In the Median Group the individuals learn how to speak and how to deal with the emotions aroused, which becomes a very active exercise for the Ego (**Ego training in action**), which learns how to stand up to the repressive forces and emotions aroused. The individual Ego gradually learns how to speak and think spontaneously. The relations between Id and Ego on the one hand, and between Ego and Super Ego, on the other, are modified in favour of a great liberty and strength of the Ego.

At the beginning the danger of persecutory attack by the group towards the individual, or of the dissolution of the individual into the mass, gives rise to panic of near psychotic intensity. Fear of speaking and losing identity leads to a narcissistic isolation, which engenders the primary mutual hatred.

But if dialogue continues, identity (the Self) arises from the Koinonic atmosphere of social interaction. Dialogue encourages the fall of the defence mechanisms and free individual expression (Pisani, 2000a, b). It allows the individual narcissistic barriers towards the outside world to be overcome. The primary mutual hatred is transformed into Koinonia: sharing, participation, communion, company (cum panis: those who eat the same bread).

Dialogue with the outside allows a re-organisation of the inner dialogue. The individual comes to know himself through the reaction he causes in others and the image that is sent back to him (**mirroring**).

Unconscious aspects of the Self are discovered through interaction and dialogue with others.

The individual differentiates through a constant comparison of similarities and differences with others (Brown D.G., 1986)

In short, the group analytical relation is expressed in a work of individuation through recognition and rejoining of the split parts of the Self (**Self-training in action**).

Group analysis has moved the focus from the individual to society, or rather, it has put the individual in relation to society. With the creation of the developing and maturing micro-community and the micro-culture, **the Median Group represents a further step forward towards an analysis of society.**

#### TRAINING AND SUPERVISION

The debate on the group analyst's training is of topical relevance and very vast (Behr, Hearst, etc.). In our opinion training, as for the psychoanalyst, requires a personal groupanalytical therapy, theoretical seminars and a period of supervised conduction of groups, both for the small group and for the median group. Therefore the convenor of the median group should **have solved his own personal neurosis or at least have acquired a good awareness of it**, something that is fundamental for the development of his capacities for intuition and empathy. As in the small group, the conductor sets in motion and fosters the process of maturational communication in which the whole group participates and which is translated into individual maturation. He therefore participates personally as a member of the group. "He has one foot inside and one foot outside".

As we have said, in the median group the attention shifts definitively onto the social aspect or rather onto a closer correlation between the intrapsychic and the social context.

**Phenomena of transference become less important so that they almost disappear. Instead, those of the here and now and especially of mirroring are prominent.**

Mirroring includes the most precocious mechanisms: denial, splitting, projection, introjection, identification and projective and introjective identification.

In the median group, more than in the small group, "the human mirrors" offer perspectives of ourselves and of how others see us allowing one to observe the different facets of human development, conflicts and the various attempts to solve them.

In psychoanalysis and in the small group we speak of transference and

countertransference. Racher describes countertransference as the instrument for understanding the patient's mental processes (therein including above all his transference reactions), their content, their mechanisms and their intensity. Consciousness of countertransference helps us to understand what needs to be interpreted and when (Racher H. 1968).

In the small group and in **the median group** as the transference phenomena gradually decrease, until they almost disappear, **it no longer makes sense to speak of countertransference.** Instead it makes more and more sense to speak of **multiple mirroring** on the part of the therapist, who participates in the group's multiple mirroring.

The members of the group are parts of him and from this viewpoint any intervention on the therapist's part corresponds to specular reactions. Foulkes speaks of **counter-reactions** (Foulkes S.H., 1990). The group matrix incorporates the therapist, who has conscious or unconscious reflex emotional responses to individuals or the group as a whole.

The therapist's personal mirroring helps him to understand the mental processes of individuals and of the group.

Mirroring is implicit also in the traditional concept of transference and countertransference.

**Racher** speaks of **concordant** and **complementary** countertransference.

Concordant countertransference comes from identification with some aspects of the patient's images of himself and is therefore a resource for the therapist, an empathic understanding of aspects of the patient's inner world.

Complementary countertransference comes from identification with an object of the patient's inner world and is based on the mechanism of projective identification (Prodgers A., 1991).

These concepts clearly coincide with the concept of mirroring. Also Bion, speaking of projective identification and projective counter-identification, refers implicitly to specular phenomena.

Groupanalytical supervision must therefore make allowances for conductors' mirroring.

We present a report on two sessions of the Supervision group composed of the convenor (R. Pisani) and three co-convenors of the median group in the Outpatients Department of the Department of Neurological Sciences, Rome University "La Sapienza".

The supervision group met over a period of two years after each weekly session.

#### SUMMARY of the SUPERVISION SESSION of 9.2.2000

P. (co-convenor) opens the session and describes a dream that goes back to the previous session when the subject of separation from the mother was discussed in the median group.

"P. is in a flat somewhere in Rome, where F\* and C\* (female-members of the group) are celebrating something. P. has to go to work and she leaves the party. F. offers to accompany her because she has to take her daughter to the fun fair. F. walks along the street hand in hand with a girl of about 12. P. does not know the area, but the road seems too long. F.

suggests they take a shortcut that crosses a gypsy camp. She asks her whether she has anything of value with her. P. has her keys and credit card in her handbag. F. reassures her because she knows some of the people in the camp. They enter the camp, but they find they are in circus with jugglers, trapeze artists and lion tamers. F. warns her to hold on tightly to her bag because she sees some gypsies who are working in the circus, but in actual fact they are thieves. Two coloured clowns, but unpleasant and sad clowns, who want her bag, approach them. P. refuses, they insist, so with determination P. pushes F. and the child towards the exit. Outside they celebrate their lucky escape”.

The convenor points out the mirroring aspect with regard to two women in the group.

P. (co-convenor) associates the Roman district in the dream with a colleague who lives there; she too is called F. She reminds her of an interfering maternal female figure, who does not, however, correspond to her mother.

A. (co-convenor) wonders which parts of P. the two women represent. for G. (co-convenor) the interfering mother is the mother that P. would have liked. The convenor indicates the reassuring aspect of trusting C\* and F. in the dream, as mirrors of feminine aggression in the group, with the expectation that they can be guides in the gypsy camp where a thief may steal her bag.

With reference to the day's median group session, G. (co-convenor) emphasises the irritation she felt before the excessive talking of a male member who, in her opinion, the women in the group did not want to repress. The convenor wonders what G.'s mirroring is regarding her anger towards the female group that remains silent and leaves the entire period of time for the male who enslaves women and makes them become prostitutes, as had emerged in previous sessions. He remembers that the theme of the session, introduced by a woman member, was difficulty in falling in love with a man (father) because he is a sadistic rapist or a thief who “steals your bag”. He asks G. why she did not intervene as co-convenor and stresses her identification with the group's silent members (passive aggression), who observe, as spectators, a common theme on various levels, oral, anal, Oedipal, with characteristics that depend on personal history. G. reflects that she would have liked to intervene to ask the women in the group if fear of confrontation with the male could conceal fear of betraying the mother. The convenor ends by pointing out the importance of considering the gestalt: the whole in which we are implicated. The dream reflects the group theme. P. places her trust in an aggressive/punishing woman-mother in order to cross the gypsy camp: it is the group camp, which she still does not trust very much. The risk is that being in the group context a thief may arrive, the familiar male figure (father, husband...) that is superimposed on the convenor. Facing the male, who can rape, steal keys and money, put you on the streets, P. assumes the role of saving guide.

#### **SUMMARY of the SUPERVISION SESSION of 31.3.2000**

G. (co-convenor) starts by pointing out that during today's session, in which a discussion on homosexuality emerged, she had difficulty in

maintaining her identity as co-convenor, while it was easier for her to assume her identity as a member of the group. They discuss the negative attitude of some male members of the group regarding the presence of M. (homosexual), who is the collective representation of homosexuality. The convenor points out that it is necessary to consider the group as a whole. It is important to realise that if we marginalise M., we marginalise a part of ourselves.

A. (co-convenor) considers that M. acts as a mirror: he reflects our homosexual part, which frightens us. She points out how the convenor's intervention has helped M. and allowed him to recognise a harmless paternal authority which has restored a correct balance to the image of severe judge projected previously on the convenor.

The convenor asks the co-convenors how they feel their homosexual aspects and connects their silence during the session to these. Referring to the invitation the convenor addressed to a woman member of the group asking her to speak about her homosexual aspects by fantasising about them, G. explains her own fears in establishing a homosexual relationship even though she discovers a part of herself that loves women, observes them and takes a delight in their beauty. The convenor wonders how much anxiety regarding homosexual aspects have prevented her from entering the session as co-convenor. A. (co-convenor) wonders how the positive aspects of the female figure should be presented to the group. The convenor points out the importance of focalising the fact that women are not only terrible mothers, but that the origin of life comes from them. A. reveals that the invitation to fantasise about a woman has placed her before a void, as if she could not relate to her homosexual part. G. considers she cultivates this part by maintaining female friendships with whom she shares many aspects of herself. A., cultivating a friendship with a man who has many female characteristics, although he is not homosexual, points out how what one cannot find in the maternal figure, is sought in the paternal figure.

The convenor concludes by referring to the Jungian viewpoint which expresses the basic concept in which the male projects his anima on the woman in order to be able to take her into consideration, just as the woman, projecting her animus on the male, can go out to meet him halfway. Coupling is therefore simultaneously heterosexual and homosexual.

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\*C.: psychotic patient with a strong aggression towards male authorities.  
F.: psychosomatic patient with Crohn's disease, with strong repressed aggression directed against herself.

## PSYCHOTRAUMA AND RECONCILIATION

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A man was standing urinating at the edge of the road. The policeman saw him and said: «You, you with your thing pulled out, it would be good for you to stop and put it inside again» The man replied: «All right, I took it back inside, but I couldn't stop.»

A Hebrew Story

### Abstract

The goal of this paper was to analyze the phenomenon of intergenerational transmission of feelings, which “poison” new generations from an individual to a large group. We conceive the way to alleviate this process through reconciliation of conflicted groups. To approach this we discuss the genesis of individual and group psychotrauma, development of hatred, guilt, shame and need for revenge. Prevention of intergenerational transmission of psychotraumatic emotions is presented in terms of treatment of psychotrauma. Further described is the process of intergenerational transmission of feelings and trauma, the process of reconciliation, together with a number of experiences we had in this respect. Specifically further issues are discussed.

Genesis of psychotrauma defensive barrier of an organism is pierced by too strong external impulses resulting in development of different symptoms. This mechanism has commonly been explained by activation of death instinct or by reactivation of childhood trauma. Genesis of the group trauma is explained in terms of chosen trauma, meaning activation of ancient national or other large group traumas, leading to creation of malignant prejudices and hyper-activating of social unconsciousness.

Development of hatred, guilt, shame and need for revenge a number of examples from Croatian war (1991-95) and Holocaust related experiences are discussed presenting the harmfulness of these feelings and the influence they bear on an individual and a group. Therapy of psychotrauma as prevention of intergenerational transmission of traumatic emotions special attention is attributed to retraumatization of Croatian war veterans in terms of influence it bears on future generations. A therapeutic model designed specifically for veterans with posttraumatic stress disorder and developed on the basis of eight-year-long clinical experience is presented.

Intergenerational transmission of traumatic emotions the mechanism as understood mainly upon clinical experience in work with second generation of Holocaust victims is discussed.

Reconciliation a specific model designed by V. Volkan is presented together with our three-year-long experience in work with reconciliation groups.

Key words: psychotrauma, intergenerational transmission of traumatic emotions, group therapy of psychotrauma, reconciliation

### Resumen.

El objetivo de este artículo es analizar el fenómeno de transmisión de sentimientos intergeneracionales, que ha contagiado a nuevas generaciones. Consideramos que la manera para resolver este fenómeno es a través de la reconciliación de los grupos conflictuados. Para lograr lo anterior analizamos la génesis del trauma psíquico desde lo individual hasta lo grupal y el desarrollo del odio, la culpa, la vergüenza y la necesidad de venganza. A la prevención de la transmisión de este psicotrauma es considerado a nivel tratamiento.

Génesis del Psicotrauma: El desarrollo de diversos síntomas es el resultado de los fuertes impulsos externos que atraviesan la estructura defensiva del sujeto. Este mecanismo ha sido comúnmente explicado por la activación del instinto de muerte o por la reactivación de una trauma en la infancia. El origen del trauma grupal es explicado en términos de un hecho elegido, que se refiere a la activación de un trauma nacional o grupal de generaciones anteriores. Lo que provoca prejuicios y la hiperactividad del inconsciente social.

El desarrollo del odio, la culpa, la vergüenza y la necesidad de venganza: Se muestran ejemplos de la Guerra en Croacia (1991-95), así como también relatos de experiencias del Holocausto. Discutimos el grado del daño y la potencialidad de estos sentimientos a nivel individual y grupal. La Terapia del psicotrauma como prevención de la transmisión intergeneracional de emociones traumáticas, se le atribuye una atención especial a la retraumatización de veteranos croatas en términos de la influencia que ejercen ellos en generaciones futuras.

Se presenta un modelo terapéutico diseñado especialmente para veteranos con Desorden de Estrés Postraumático desarrollado con base a 8 años de experiencia clínica.

Transtorno Intergeneracional de emociones traumáticas: Este mecanismo es entendido principalmente con la base en la experiencia clínica con víctimas de la segunda generación del Holocausto.

Reconciliación: Conjuntamente con nuestra experiencia de tres años en reconciliación de grupos se presenta un modelo diseñado por V. Volkan.

Palabras claves: Trauma Psíquico, transmisión intergeneracional de emociones traumáticas, terapia grupal de traumas psíquicos, reconciliación.

A Hebrew mother told this story to her kids who were teased and molested by Polish boys. It happened in Poland just before the World War II. Having told the story she added: «You kids, all that hatred that you possess, you can keep it inside you, but you cannot stop it. Your hatred can't do any harm to Polish boys. It can only harm you, for it destroys your soul(1).

History is full of destruction and wars. As if the death instinct governs the world, like the programmed death of the cell in biology the apoptosis. Destruction occurs in families and spreads to nations and groups of nations as we observed in smaller war conflicts and two world wars. Destruction is an obligatory causative agent of trauma individual and group likewise. The trauma generates the feeling of hatred, revenge, guilt and shame, and they are passed over intergenerationally. In a convenient moment with all conditions fulfilled these feelings cause new destruction and the vicious circle closes. It seems as if the deterioration helix rises up till, one guesses, a nuclear catastrophe resolves all the problems.

I'll try to elaborate this topic in terms of psychotrauma caused by war conflict and her repercussions the development of hatred, revenge, guilt and shame. The treatment of psychotrauma should prevent the intergenerational transmission of the very trauma and mentioned feelings. But it happens only partially. Intergenerational transmission still takes place and that's what we are going to talk about here. There have been different attempts to stop the intergenerational transmission and in the last decades great efforts have been invested in reconciliation groups something I will return to later in the text.

### **THE GENESIS OF GROUP AND INDIVIDUAL PSYCHOTRAUMA**

Trauma is a kind of wound. When we call an event traumatic, we are borrowing the word from the Greek where it refers to a piercing of the skin, a breaking of the bodily envelope. In physical medicine it denotes damage to tissue. Freud used the word metaphorically to emphasize how the mind too can be pierced and wounded by events, giving graphic force to his description of the way in which the mind can be thought of as being enveloped by a kind of skin, protective shield.

Yet however well any individual feels he is normally able to take care of what he feels to be his own well-being, some events will overwhelm that capacity, will knock out ordinary functioning and throw the individual into extreme disarray(2).

It was Melanie Klein's view that if the loss of the good object, around which the ego has organized itself from the beginning of life, cannot be mourned then the outcome can be a progressive deterioration in the personality(2).

It is my opinion that a later loss of the good object can lead to these results drastically as it happened in our war. I particularly think of mothers and women of disappeared and violently taken away and the

others whose next of kin were killed during the war. They express the collapse of their defenses by their symptoms from total indifference and lack of interest, lack of will for any kind of communication with others to total emptiness and annihilation.

When a sufficiently extreme external event impacts on the mental organization, its effect is to obliterate all defenses against anxiety. The anxiety that overwhelms the mind comes from internal sources, although the anxiety-provoking event is external.

Continuing on the genesis of psychotrauma Garland says that some analysts don't accept the Freudian concept of the death instinct as the primary source of destruction. They connect it with an earlier history of a trauma, i.e. reactivation of the passed trauma. I accept the death instinct manifested in suicide, in concealed suicide, and projected outwards it can lead to homicidal behavior and often to real homicide. It is well known that a compulsive repetition of trauma is something that a patient tries to do in order to get out of the vicious circle, but of course he doesn't succeed.

A twelve-year-old boy having passed through a severe trauma was drawing the very same picture of the burned house and his father murdered in front of it.

The authors tried different ways of illuminating the fantasy and what's really going on in psychotrauma and how it influences personality(3). I chose Gampel's description that in a plastic manner connects it to the effect of radiation.

... Gives rise to cruel and violent forms of identification. At times, these identifications can be likened to the effects of radiation, an external reality that enters the psychic apparatus without the individual having any control over their entry, implantation, and effects. This "radioactive identification" is comprised of non-representable remnants, remainders of the radioactive influences of the external world which are imbedded within the individual. Occasionally, the effects to these remnants are not felt within the individual, but rather in future generations.

Penetrations of terrible, violent, and destructive aspects of the external reality, against which the individual is defenseless. The individual internalizes the radioactive remnants of which he is unaware, and identifies with them and their dehumanizing aspects. Later, the individual acts out these identifications, which are alien to him, or they are acted out by his children through the process of transgenerational transmission.

I'd now focus my attention on the development of psychotrauma in groups and the conditions that cause its development in a group, especially in a large one. Vamik Volkan's numerous books and papers on that matter and his concept of chosen trauma have been a great help in understanding this process. He says:

"I use the term chosen trauma to describe the collective memory of a calamity that once befell a group's ancestors. It is, of course, more than a simple recollection; it is a shared mental representation of the event, which includes realistic information, fantasized expectations, intense feelings, and defenses against unacceptable thoughts. In time collapse, the interpretations, fantasies, and feelings about a past-shared trauma commingle with those pertaining to a current situation. Under the influence of a time collapse, people may intellectually separate the past event from the present one, but emotionally the two events are merged (4,5)."

I'll now bring an example of the Serbian chosen trauma that helped a lot in understanding the war on the territories of ex-Yugoslavia. It is known that the Turks defeated the Serbs in 1389 in the Battle of Kosovo. The sayings goes (not a historical fact) that the Turks after their victory over Serbs, killed all male children and raped all young Serbian women so that they would give birth to Turks. In the Eastern religion, the father determines the child's religious identity. He is the seed, while the mother presents only the earth into which the seed is planted. This myth about Turkish behavior after the battle of Kosovo has remained vivid in Serbian people up to the present day, and in this war, it has been the generator of revenge against the Muslims, because of the events that happened 600 years ago. During last 10 years, the Serbs have been celebrating the Battle of Kosovo as if it were their victory, not a defeat. At one of our reconciliation groups we heard the Bosnians who explained their chosen trauma.

Ahmed gives an example of his own chosen trauma. It was the last meeting of Yugoslav communist party central committee, year 1989. He remembered how first Slovenian and than Croatian representatives left the meeting. This had hurt him very much. He knew that Yugoslavia would fall apart and that Etniks will attack and slaughter all over again, just like in the World War II. He was unable to sleep for nights.

Emina thought that in her case Tito's death, break down of former Yugoslavia and Yugoslav Peoples Army attack against Bosnia presented a chosen trauma. Ahmed spoke out again and proclaimed that for him and his nation in general chosen trauma occurred when Bosnian Muslim royalty stood up against Turkish government in year 830. In the first battle they won over Turks, but then Turkish sultan marched a multiply stronger army against the rebels and all the gentry was killed. It was interesting that the event took place on Kosovo.

Hopper deals with this problem within his theory on social unconsciousness (6).

The concepts of the social unconscious and of equivalence emphasize the importance of the experience of personal and social helplessness and powerlessness. They are, therefore, especially useful for understanding how groups re-create various aspects of social trauma, which have occurred at another, time and place. The anxieties connected with the

trauma as well as the perceptions of the trauma itself are usually subjected to 'denial' and other forms of primal protections (Kinston and Cohen, 1986) and, therefore, it is only to be expected that will be enacted within situations in which people have regressed, as they are most likely to do in groups, and especially in large groups.

Narcissism of small differences and the related prejudices are an important factor for expressing destructive behavior that leads to psychotrauma. One could find many examples of narcissism of small differences among the South Slavic nations, i.e. among the nations in ex-Yugoslavia. The most numerous and most important ones are those related to the question of language. As we know, the language is one of the most important factors of the national identity and when the national tent starts trembling it is language that is being attacked the first. Croatian and Serbian are not so much different, but within current confusion the differences are being stressed and augmented. A silly example is a cinema situation with a Serbian movie titled in Croatian with the very same words in the titles and on the lips of the actors. In our parts, however, the narcissism of small differences is not only limited to the relations among the nations of ex-Yugoslavia. E.g. in Croatia there is an animosity between the continental part and the coastal region, between the people from Zagorje (northwest part of the Central region) and the Dalmatians, between the eastern and western part of the continental area etc. After the war a great animosity towards Croats from Herzegovina who fled abundantly to Croatia developed. In the perspective of some native Croats they have occupied all the most important positions in the society and govern the country now.

Prejudices serve to differentiate one group from another; it helps people retain their group identity, which, in turn, supports their individual identity. Therefore, rituals that foster prejudice telling ethnic jokes, for example psychologically help to secure group identity. Prejudice is normal when it is used to differentiate one's self and one's group from another without causing humiliation or destruction of the other. Prejudice is a human reaction, however, that ranges in intensity from normal to malignant. Feelings of malignant prejudice accompany malignant rituals in the relationships of emotionally bonded large groups (4).

Prejudices in former Yugoslavia were numerous, which could be understood with regard to substantial mixture of nations, religions and perspectives. Yugoslavia was, as it is known, multi-national, multi-confessional structure with people of very different levels of culture and civilization.

When a collapse of Yugoslavia started, national tents started to tremble and prejudices that were suppressed more into pre-consciousness than into unconsciousness emerged volcano-like to the surface. Only to mention some impressive events. Serbs revenged their chosen trauma on sexual level. They were raping Muslim women and leaving them in camps until eight months pregnant, to leave them out in order to give birth to a Serb. There were also rapes of men. Muslim fighters that were

caught were mutilated by Serbian women cutting off their penises and testicles(7).

The prejudices are a little nicer manifested in jokes. Here's an example. In our group during the workshop one of the Croat ladies there presented a following joke: "Before the war Fata used to walk behind Mujo (both very common Bosnian-Muslim names). Nowadays she goes first. Why? She is cleansing the mine-fields". After the joke was told Bosnians smirked very bitterly. Following that, on the last day of our work together, Narcisa described just how hurt she was with G's lecture when G. said that Muslim women kept secret from their conservative husbands the fact that they were raped. She added that all women would keep this for a secret.

The connection of superego to the trauma is very important, whether in terms of change of superego through traumatic experience or in the situation when a pathological superego causes psychotrauma in other people on the first place.

As superego develops through entire lifetime, big changes are possible even in adolescence and post-adolescence. So we see the following:

In warriors and other traumatized populations, manifestations of a normal Superego such as: rules, inhibitions, moral codes, etc that were introjected during the childhood development are substituted with the rules of a war group. Identifications made in the conditions threatening a bare survival lead to creation of professional soldier or war victim self and to perpetuate manifestations of the newly learned behavior. What this means is fixation of destructive drives with narcissistic manifestations in soldiers and tremendous guilt and shame feelings in victims.

I shall report on superego at greater length later.

### **THE DEVELOPMENT OF HATRED, REVENGE, GUILT AND SHAME**

#### **"Bemida šeadam moded ba modidin lo. - The way a person measures he so is measured."**

Revenge is a very difficult feeling that annihilates the personality both when brought to reality or not. The helix of revenge always rises, one could say that violence feeds on revenge and revenge feeds on violence. Unfortunately justice for one is injustice for another. The need for revenge is not proportional to the suffering. We are seeing a lot of people who suffered a lot but were free of a need for revenge, but off course, we've seen opposite cases, too. The problem of delegated revenge is especially interesting. It is well known that some people who suffered in concentration camps or a fighter short before death or others who were tortured would with their last effort ask for their revenge. Those words echo for a long time or perhaps even life long in heads of their mates, friends and family members. An example of a murdered mafia member's wife is well known: every morning she'd wake her son with words «get up and revenge your father». A ten years old pupil was

attending shooting lessons and he was the best in his class. When his mother asked his friends how come he was so good at it and not so good otherwise in school they replied that he was practicing in order to make it up to his father and to kill his murderers.

I'd now bring your attention to an example where no delegated revenge was accepted.

There is an example here, of Croatian war veterans, victims of Serbian aggression against Croatia who took no emotional satisfaction in NATO attacks against Serbs. Assuming that the campaign was an execution of justice this reaction was most surprising. One possible explanation could be that the grievance and injustice caused to the veterans by Croatian authorities somehow lessened the projections against Serbs. Causing thus a displacement of their aggression from aggressor onto the authorities. There is yet another possible explanation. Although the NATO did punish Serbs it was not possible for the victims to revenge personally. It was thus that the whole affair brought them no relief. This is even more understandable if we reflect on the actual position of the enemy. As elaborated earlier what an enemy actually presents is an object for subject's projections. As always with objects it is not so important what happens with them, but by whom. It is our relations and affair with an object that count, not the object itself.

Revenge towards the innocent ones is a special problem. I'd give a few examples. "Weekend-Āetniks" are well known in Croatia. Those are the people that were working and living normally in free parts of Croatia during the war and then, on weekends, they'd go to the occupied parts and heavily shell the cities they came from. Here, in Borik, were you are at this very moment; there were many exiles and refugees. The last group did the following while moving out:

Ron Saturday afternoon, when no personnel was present, they left all the taps opened so the water flooded the hotels. I know a case when a young four-year-old boy started beating his aunt's canary because he was angry with her. When he was asked why he was doing that, he replied that he couldn't attack his aunt Mare, but could beat her little bird. Let this be an introduction to the examples that follow, and that refer to the Germans kept in camps after the World War II. The camps were governed by the **Yews** from Auschwitz. It all happened in Poland. John Sack wrote a beautiful book how the Jews got revenge on Germans most of whom not even were Nazis, just like the Jews were guilty only because they were Jews (1). 60-80 000 Germans died in Polish concentration camps ran by Jews. Lola, the camp commander, ex-Auschwitz detainee, asked his assistant why he was beating a German, and he answered: "This is what they did to me in Auschwitz." Lola showed an unhappy face. She was thinking of seven candles that reminded her of her adolescence in Bedzin and the words of a Jewish boy were in echoing in her ears just like her brother's words who were always ready for a fight with the Polish lads who called them "dirty Jews" and "mangy Jews". "Who was beating you in Auschwitz?" asked Lola the Jewish boy. "The Germans, dirty animals!" he said. "So you despise them?" "Off course, Madam commander." "OK, tell me then, if you

despise them?", "No if about it", "And why do you want to be like them?", "What do you mean, like them?", "Because, you want to beat them and that's what the animals do" said Lola, "why do you hate them if...", she paused. She was stroked by the fact that Rivka, her mother, told her and her brothers the very same in Bedzin. "We hate the Polish!", he brothers would shout quite often but even herself, and her mother would remind her: "The hatred is wounding you, it is destroying the heart and crashes the soul." In a camp near the Baltic Sea there was a shack full of eight pounds prisoners. They had no milk because the doctor, a Jew from Auschwitz, didn't permit the mother to come and breast feed them. 48 children died out of fifty. The German women who were in camps were forced to dig the dead Jews out from the graves to which they were put by Germans. When they took them out, they yelled at them to "stand by them, embrace them, kiss them and have sex with them". The guns were loaded and pointing at them and they couldn't even shout because their mouths were pushed against the disintegrating corpses.

I chose the most horrible cases from this book, after which one faces a question who is a victim and who is the perpetrator and what are the differences between them. Our PTSD patients got ill because of both, killing and torture the others and being tortured themselves. Both roles, that of the perpetrator and that of the victim got intertwined, and this is what happens very often. I presented the examples of Germans and Jews from John Sack's book, but I could give a lot of examples of Serbs and Croats, Bosnians towards Serbs and Croats, victims and tortures and their children who all are our patients. There's also an attitude of the Muslims towards the raped women who in their eyes become dirty forever. After the Kuwait war, the Kuwait men didn't marry for a long time because many women were raped and they didn't know who they were. The Serbs were killing the Albanians for decades but their answer was a huge natality rate till they accomplished a 90 % inhabitant share in Kosovo. These days we are witnessing the fighting of Albanian terrorists with the Macedonians in Macedonia. There are 30-40 % Albanians. After all that we can also ask ourselves who's the victim and who's the attacker. Everyone is both; there are no innocent ones.

In interethnic conflicts like in other conflicts in large groups the basic problem is the generalization of the hatred. The other group is guilty, i.e. they are all guilty. What the enemies and especially the tortures in camps did the worst to the surviving ones is the injection of permanent hatred. Not only towards the very torturer but also to his entire nation. I saw an enormous hatred in mothers and women of violently taken away and disappeared who used to say, "all the Serbs are the same and there are no loyal ones". One of my patients from a psychotraumatized group said that his torturer told him "you'll always dream of me and I'll always be with you". "It happens," says the patient and that's the worst and most hatred causing in his mind. I was witnessing this war when Serbia threatened to destroy Croatia and then the Croats threatened the Serbs in Croatia because the others were not available.

John Sack describes well when the people who hate start thinking about their hatred and it's justification. So Adam saw the truth in his glass of vodka. He saw that to hate means to hate more and always more intensively. To spit a drop of hatred meant an increase in salivation and a 24 hours production of a drop and a quarter, and to spit it out meant a free production of a new drop and a quarter and he'd soon come up with 3, 4, 5 drops, till a spoon full of hatred, up to a volcano.

Hatred, it seemed to Adam, is something that he produces itself, like water in Devil's Pupil. The members of SS like him and like Lola were not free of nausea because of the hatred. Lola was walking restlessly and asked herself if all the Germans were guilty. Not all the Germans who came to her camp had been in concentration camps before. Some of them came from the Russian front; some of them were forced to fight and did no harm to Jews. And those from Hitler's youth formations were more or less adolescents. Perhaps some of them were thieves or other criminals or those who were expressing anti-Polish opinion. They did nothing wrong to Jews (1).

The religion should fight the hatred, bring peace among the nations to be led by the words of Jesus on the cross "God forgive them for they don't know what they are doing", but the reality is quite different. Wolf says: "The religion in today's world is alive and healthy, and so is the violence." Moreover, it seems that today they are able to cooperate in bringing desert emptiness, the same they did during human history. With a double assumption that the religion is an important factor of public life and that "the most fanatic, and the cruelest political conflicts are those colored, inspired and legislated by religion" (Küng, 1993b, p 442), Hans Küng was saying for years that peace is not advocated «against religions, but only with them».

"Religions generally advocate non-violence while simultaneously finding out ways to make it legal in certain situations; their representatives preach against the war and bless the arms of their armies at the same time. So a deep religious wisdom about non-violence comes to a principle that no noble warrior who keeps his integrity wouldn't deny, i.e. that you can be violent whenever you can't be non-violent if you have a justified goal (which they usually are simply because they are yours). With religious dialog or without it, without a principal statement that we should never use religion for violent purposes, i.e. to justify morally the use of violence, religious icons and religious leaders will continue to be exploited by politicians and generals that implement violence (1)."

What we see today on the Middle East when Palestinian suicidal killers take lives of hundreds of innocent people we ask ourselves how and where does it come from? I think religion has an important role when promising paradise with forty virgins with other pleasures and they are poor and in exile. Just like Lai metaphorically sends his Edips to get killed in war, the father of a suicidal killer says proudly how happy he is about heroic act of his son. I wonder what is the share of religious fanaticism and what is the share of his personal gain because he too will do fine in paradise with his son who earned forty virgins and the rest of the fortune.

## GUILT AND SHAME

While we cannot speak yet of transmission of guilt feelings from this war, we can imagine which people and which traumas will bring about transmission of guilt feelings. One such victims group is of the wives and mothers of men missing in the war. They could neither elaborate their losses, nor go through the usual mourning process, because they still do not know the fate of their missing loved ones. The very rigid and punitive superego of some groups of war victims makes rather difficult any therapeutic approach and elaboration of psychic trauma. First are the raped women and sexually abused men. They developed strong, unconscious guilt feelings because of what had happened to them and suffer especially from narcissistic injury, shame, and loss of self-respect. The suicides in this group, in my opinion, are a consequence of a "deserved" punishment by the superego, because the ego could not endure the heavy reproaches from the superego.

### Survivor's guilt

Phenomenon, which Freud described after the death of his father, is often seen in persons of second generation of victims of Holocaust (10). In our war in many groups guilt of those who survived was manifested (11). In groups of Croatian war veterans it was often stated towards the war co-fighter or commander who didn't survive while our patient is still alive. Even the disabled and the released war prisoners who suffered a lot during the war felt survivor's guilt. Special form of such guilt is demonstrated by mothers and wives of disappeared warriors, and also by elderly who often say why he or she was killed when they were young, with life in front of them, while they were left alone so close to the grave.

### Shame of humiliation

In our war shame for own nation combined with fear was the most manifested. Reactions of people who they were showing in such situations were different. In Croatia, which is understandable, existed suspicion even to open aggression towards the Serbs who remained. Some people reacted with negation of own nation so that they would change names or last names, and than would be ashamed of own actions. I remember one patient from a group who thought she would get a better job if she would write she was of Croatian nationality and she was a Serb. She was saying in the group that she was very ashamed of that. She described it the best with a sentence: "If my father knew I wrote I was Croat, he would immediately disown me".

Shame because of the father it is known how Freud felt when that man passing by took a hat from his father's head and threw it in the mud, and his father only calmly picked it up, swiped it and put it back on his head. Similar shame I felt when I found out that during the World War II my father converted to Catholic religion. It didn't help him, of course. In both cases the matter is related to father losing his magnitude.

## ASKING FOR FORGIVENESS

The idea of a group or its leader asking for forgiveness from another group or its leader may be a potentially powerful gesture if the groundwork has truly been laid. Forgiveness is possible only when the group that suffered has done a significant amount of mourning. The focus should be on helping with the work of mourning and not on the single (seemingly magical) act of asking forgiveness. Stubborn large-group conflicts cannot be solved by an instant-coffee approach (4).

History teaches us just how hard and difficult it is to plead forgiveness from the victim, either for oneself or for one's nation. It seems to be a narcissistic injury that people take very hard. In the recent war in the area of former Yugoslavia it was well documented that nor the Serbian people neither the Serbian orthodox church asked forgiveness for the atrocities they did against Croat and Bosnian people. On the other side Catholic Church in Croatian church pleaded forgiveness from everybody Croats have done wrong on a number of occasions. A true and genuine plea for forgiveness requires great inner strengths, people so seldom have.

I would also present example of Vukovar. After peaceful re-integration of Eastern Slavonia and liberation of Vukovar, Croats were commemorating the day of the fall of Vukovar with placing wreaths on the tombs and general mourning. In the previous years Serbs celebrated that day as the day of victory in Vukovar. Since the liberation of Vukovar Serbs didn't react at all to that day. This year for the first time one delegation of Serbs placed a wreath at a cross, a symbol of torture of Croats in Vukovar. It is very good sign and we hope this direction would be continued.

## THE THERAPY OF PSYCHOTRAUMA AS A PREVENTION OF INTERGENERATIONAL TRANSMISSION OF EMOTIONS AND TRAUMA

### a) Retraumatization

After what we have heard by now everything must seem quite black, which can consequently make us feel helpless and impotent. Supporting this notion is also the issue of retraumatization, which presents a serious obstacle in the therapeutic process.

Retraumatization presents reopening of the narcissistic wounds. The larger community attitude toward the veterans is growing worse by day. One can hear often enough nowadays people saying to them: "Who made you fight? Who made you volunteer for the war?" At the beginning the state authorities did not recognize PTSD as a valid condition at all. Now it is rated second hand in comparison to physical injuries sustained in the war. Whenever our veterans feel like talking about their sufferings and about what happened in the war the people around turn them down saying there are boring or something similar.

From time to time they protect themselves by disregarding all this through their projections, but it does not work. What happens is that they introject larger community attitudes as the time goes by and develop tremendous feeling of guilt (12).

When traumatized person is not understood or believed by health or other caring professions, or the extent of her or his traumatization is not recognized by community or society and is even denied by various official institutions, we can speak of "second injury", or "secondary victimization" (13). A disappointing institutional response, lack of social support and understanding, together with lengthy and unsatisfactory litigation or compensation processes, further contribute to revictimization of traumatized persons. Very often, the victims feel that these long bureaucratic processes "made things worse" for them, as they relieved the primal traumatic experience and were faced with disbelief to the legitimacy of their claims. Furthermore, the traumatized person loses her or his trust in other people and in society in general, and may be left with a sense of isolation and vulnerability in a world that may seem unpredictable and unjust (14).

So, when faced with the impact of massive trauma, society usually reacts with denial and rejection in order to maintain its illusion of invulnerability. Describing these protective social tendencies against trauma victims, McFarlane and Van der Kolk pointed out that: "Bearers of bad tidings are generally considered dangerous; thus societies tend to be suspicious that victims will contaminate the social fabric, undermine self-reliance, consume social resources, and live off the strong. The weak are a liability, and, after an initial period of compassion, are vulnerable to being singled out as parasites and carriers of social malaise (15)."

Croatian veterans' reparation law states in article No.75 that: "In order for a certain disability to be recognized as caused by the war, veteran should apply within 30 days after his discharge with complete medical documentation (16)." Ivan, aged 39, has spent six years in Croatian army as a professional soldier, and he has been personally engaged in some of the fiercest battles during the war. He started to feel problems connected with PTSD while still in the army, but it took him almost two years after his discharge to search for a professional help. During that time his family almost fell apart, and he was self-medicating himself with alcohol. When, after a year of treatment in our Clinic, where he was diagnosed as having a chronic PTSD, he applied for a war disability status and a pension, he was rejected by the compensation board on terms of the article 75; he did not have a medical proof of PTSD symptoms within 30 days of his discharge. This rejection had a devastating effect on Ivan's health: he started to drink again and became very aggressive. Eventually, he came back to our Clinic for another treatment, during which he reflected on his experience: "how was I supposed to know that I should report to someone within 30 days? For God's sake, for months after I left the army I used to wake up not knowing where I am. I was a stranger in my own home, and I thought that all these dreams and memories of war would perish in time. It is only when my wife threatened to leave me that I went to see a doctor, and now they say to me that I should have stated my troubles in 30 days. It makes

no sense".

The Holocaust survivors who came to Israel after the war were also faced with the complex attitudes of Israeli society in a way that they were rejected and blamed for their sufferings (17). A relatively low interest in victims' suffering on the part of the establishment, lack of proper treatment, and demand for the repression of their emotional problems marked Israeli's general public response to Holocaust, and that response in many ways reflected the attitudes of helping professions.

In the Vietnam War, the lessons of World War I, and of World War II, were once again forgotten, and the distressed veterans' problems were ignored and opposed by American society, which could not come to terms with its own role in the war (18).

In our war in Croatia the return of displaced people and refugees presented a great re-traumatization. I will give an example from the Hospital in town of Vukovar. I wonder how many physicians and other hospital personnel of Croatian nationality feel nowadays working again with their colleagues of Serbian nationality who, on November 18, 1991, after the Serbian occupation of the town, used to mark people of Croatian nationality in the hospital for Serbian soldiers and officers to execute. How can the return-induced psychopathology be prevented in a situation like this?

Displaced people presented a special kind of war victims in War in Croatia. Among them there were old and women, handicapped people, released POWs, etc. and they all suffered tremendously. From the beginning of their torment, that is from the day they were forced to leave their homes, they had one dominant thought, that of returning home. The return home was elaborated in numerous fantasies, the most important four of which I will outline here:

1. When we return everything will be as it were
2. The return will be the best moment of my life
3. Everyone will help me to build my life even better and richer than it was before
4. It cannot be that everything was so much destroyed as they say

The reality of return soon dismissed all of these fantasies. Nothing will ever be as it were for these people before. When talking to these people and working with them it was necessary to repeal this fantasy, but in a very tactful manner. I am afraid that this was not done. The return will indeed be the most beautiful moment in those peoples' lives but there will be many things to make it not just that beautiful. The state, society, friends, neighbors, relatives all of them will help the returnees, to make their lives better, but in a smaller part. The greatest part they will still have to do themselves. Everything was destroyed even to a greater extent than the people said. It is only natural that these fantasies had to be dismantled very gradually and carefully. It is common knowledge that almost nothing was done in this respect, as it was a very hard and ungrateful job to do, requiring very specific skills and education. This

kind of intervention would have prevented the post-return disappointments, which induced further psychological disturbances (19).

Although we did try to provide help for all psychotraumatized people from the very beginning of the war, this was not possible and mostly because of the disproportion in the number of traumatized people and therapists. Today still, we have an important number of psychotraumatized people needing help, the majority with posttraumatic stress disorder (PTSD) of course. What I would like to stress here is that it is crucial to perform a meticulous selection of those patients, through the interview, for different kinds of psychotherapy. This is a very difficult issue, also for the ethical reasons, because if we decide that someone is not indicated for major psychotherapy, group or individual, it is as we have sentenced him in a way. Nevertheless one has to stay firmly in reality. Many different kinds of personality disorders comorbid to PTSD make patients very unperceptive for differentiated kinds of group and individual psychotherapy. They can be provided better help with some shorter, support level models of psychotherapy, with pharmacotherapy and sociotherapy.

### **b) Therapy**

For this purpose I will focus only on group psychotherapy in homogenous and heterogeneous groups. From the very beginning of our work back in 1993 we organized homogenous groups with PTSD patients. Since, we have had many interesting experiences, but there is no time to elaborate on these here. In any case the homogenous groups proved worthy only in reducing destructive aggression of these patients. Generally there were no other therapeutic benefits of homogenous groups. We believe that homogenous groups develop pathological cohesiveness with abundant projections against the out-world, the state authorities, the therapist, social injustice, etc. which slow down or halt the process. The secondary gain problems ever-present in this kind of groups present further obstacle to therapeutic process. Heterogeneous groups are conducted in group-analytic or group-psychotherapy technique and are assembled with patients with different diagnoses: posttraumatic stress disorder, neuroses, borderline personality disorder and easier forms of psychoses.

### **c) Therapists' countertransference**

Patient Filip was a member of a unit that did not officially exist. His appearance was horrifying; he had two suicide attempts already and was heavily medicated with different psychopharmacs. His father was an alcoholic, did nothing to support his family, which he finally totally disregarded and left. Filip got married pretty early and soon divorced. He had a daughter of eight. He is one of the most aggressive group members. Once he raised his voice in the group saying that they were all Ustaša and that everybody else who was not a Croat should be killed. The group allied with him and I felt tremendous anxiety, which I was not able to understand right a way. The day after I remembered a story by my father when he was in Italy in 1943. He was a partisan officer and a Jew and ran by pure accident into a group of Ustaša officers. After talking

with them for some time he recognized who they were and managed to get away somehow. He was saved only because he never liked to wear hats, so he did not have his military cap on at the time. I also remembered an incident from 1943. when one Ustaša soldier came to visit some friends we had back in the World War II. I was seven years old and was very scared when listening him telling about how he massacred a partisan soldier. I was scared about what would happen to me if he should find out that I was a Jew.

One crucial question imposes here and that is if the therapist's superego can empathize with those of such patients? It was really hard for me to empathize with what my patients did. Relating this Ph. Tyson (1985) wrought: "Kernberg's case material also raised the question whether widely differing moral standards would interfere with analyst's neutrality (20). Tyson also asked if Goldberg felt that a shift in theory would lead to greater understanding as well as less intrusive interventions or is it possible that idealization of a theory could lead to countertransference interference?"

It was much easier to empathize with their suffering and hurt, that is Superego punishments. Sometimes I even felt pleased when they would remorse about the things they did to their own children. What causes the guilt in therapists working with such patients is relative lack of therapeutic success in their treatment, which opens narcissistic wound in the therapists. Also the "guilt of a bystander" appears often here which the patients regularly induce with notions such as: "Where were you when we fought and suffered for your safety?"

Looking back today at my nine years in work with these patients I believe I had pretty big understanding capacity for forgiveness. I would like to close this by quoting Kernberg: «The capacity to forgive usually reflects a mature superego. The capacity to forgive others stems from having been able to recognize aggression and ambivalence in oneself (21).»

At the end of this chapter we have one more matter to consume, and that is of the factors determining the possible success of PTSD treatment. This success or lack of it inevitably influences the quality and quantity of intergenerational transmitted emotions and trauma, the issue we will discuss next. The success of the therapy depends most of all on the number of patients versus the number of therapists, and this ratio is almost always unfavorable. It also depends on the number of adequately trained therapists who will work with patients but also train other therapists. Our experience has unfortunately shown that educated therapists generally tend to avoid this kind of patients. It, further, depends on the possible retraumatization factors and general attitude of the community which Hopper describes in the following way: The open and honest discussion of traumatic events and their consequences should not be confined to situations that have been defined as 'therapy' (6). In democratic societies this always presents a dilemma: if space is not provided for working through traumatic events, they will never be worked through; and if space is provided, those in power will have to deal with threats to their authority. Unresolved, this dilemma usually stops those in authority from providing the space for full discussion.

## INTERGENERATIONAL TRANSMISSION OF TRAUMA AND EMOTIONS

One can ask which are the factors inducing the development of hatred, revenge, guilt and shame and inducing their intergenerational transmission. It is hard to answer this, but one can be sure that retraumatization or secondary victimization can work that way. Development or pre-existence of a pathological Superego can also induce such feelings. Unsuccessful therapy can also bear a significant influence in this respect.

One can further ask which are the factors abating the hatred, revenge, guilt and shame and decrease the intergenerational transmission of the same. This is also hard to answer. It is sure that successful therapy can help here, but also grasping to religion, even religious fanaticism, has been shown to meliorate the psychotrauma effects and decrease its intergenerational transmission. Successful sublimation, which is to be honest extremely rare, can also help. There is an interesting example of an American soldier from the War in Vietnam. He participated to the famous Bataan march, where many have died, and afterwards dedicated himself to raising pigeons and nurturing his wife's son (5).

In his article «Thoughts for the times on war and death - The disillusionment of the war» Freud wrote: «So the human being is subject not only to the pressure of his immediate cultural environment, but also to the influence of the cultural history of his ancestors (22)». And further in his, «The Ego and the Id» from 1923, Freud presents his thesis that many habits, cultural manifestations, ideals, ethical principles, and the like are inherited through the superego (23). In his opinion a child's superego is formed not according to its parent's ego but according to its parent's superego, and all precipitates of general principles that are in the superego are thus transmitted to future generations.

V. Volkan writes: «Intergenerational transmission is when an older person unconsciously externalizes his traumatized self onto a developing child's personality. A child then becomes a reservoir for the unwanted parts of an older generation. Because the elders have influence on a child, the child absorbs their wishes and expectations and is driven to act on them. It becomes the child's task to mourn, to reverse the humiliation and feelings of helplessness pertaining to the trauma of his forebears (4)».

«The transmissions of traumatized self-images occur almost as if psychological DNA were planted in the personality of the younger generation through its relationships with the previous one (4)».

What is actually transmitted sums up to be trauma and emotions, some Superego derivatives, but most of all guilt, as well as projections of destructive character. I will give an example here; a Croat from Herzegovina, disabled war veteran describes how he hurried up to Croatia as soon as the war broke out to fight *Āetniks*, a pejorative expression for Serbs. He bought a gun himself. He held Serbs guilty for killing his father and grandfather. But the fact was that his grandfather was a tobacco smuggler and was killed by the regular state police at that

time. Similar happened with his father who was in Ustaša army in the World War II and was killed by the enemy partisan army. Once, during my regular visits to the front lines in Croatia on a mountain over the city of Dubrovnik I met one Croatian soldier. Full of excitement and with a glaze in his eyes he talked very passionately how he will do his best to kill as many *Āetniks* as possible. He also said Ustaša were his idols. I asked him to explain this, and he said: "My uncle was Ustaša during the World War II, and a very respected one. Communists shot him after the war. Still today we treasure his army hat in our house as a sanctum."

Once I had a patient who came for therapy twenty years after the traumatic experience. His father used to work in Germany when the patient was a child. Once he came home from his work abroad and sung nationalistic songs. He was captured by police for his singing and battered so badly that he became psychotic and never recovered. The patient at his check in had years-long difficulties in communication with others, and mixed feelings of revenge and forgiveness for the people that tortured his father. It is a cruel fact that still today he meets those people in the streets of the small town he lives in. His mother has also not recovered from the incidents and bears a tremendous hate for these people, which she transmits to the patient's children. The patient fights fiercely against that because he thinks there can be no good in it, the same as it was no good for him to watch his sick father for all these years and live with the mother who only spoke of her hate for the communists.

A mother's unconscious fantasies are also conveyed to her developing child, who will then exhibit their derivatives along with associated defenses and changes of function. Perhaps the example of some pregnant Palestinian Arab women had such a hate in their eyes that one felt that they were transmitting it to their unborn children (Minkowsky D., Paris France, personal communication 1991). As if transmission of some kind of psychological genes onto the children happens here, which can later on result in children's negative feelings. Another interesting example is that of substitute-children, which was described after the holocaust. Surviving Jews used to give their children names of their killed relatives. Dina Wardi has written a book titled "Memory Candles" (24). Among my patients I had examples of that even without war and psychotrauma in behind.

Intergenerational transmission presents the way the *circulus viciosus* of psychotrauma is closed by, and furthers the possibility it will happen again. What to do? How can the circle of intergenerational transmission of trauma be discontinued? The answer is very simple but also hard one; the conflicted parties have to be reconciled.

## RECONCILIATION

To understand the reconciliation one must first understand the issue of large group identity and everything associated with it. The fourth of the deepest levels of communication by Foulkes is the primordial level presenting the collective unconscious and the collective myths, archetypes, language etc within it. All of these together create the

foundation matrix. Related to this Brown says: "In the family and in social relationships, our manners and ethical standards operate automatically (25). These are taken in with mother's milk, and breathed in through processes of identification and education so that they are natural as one's mother tongue seem natural. It is only when they are challenged by confrontation with another culture or language, e.g. through migration, or even on holiday, that they are seen as only one form of what is natural. Such confrontation can be threatening or enriching according to the basic security of the individual or the group. Some manage to be enriched by exposure to diverse cultures. But if the changes are traumatic, or the challenges too incompatible with a continuing sense of security and worth, great damage can be done, especially to more vulnerable people."

Volkan defines the large group identity in the following way: "I define large-group identity whether it refers to religion, nationality or ethnicity as the subjective experience of thousands or millions of people who are linked by a persistent sense of sameness while also sharing numerous characteristics with others in foreign groups. Individuals thus collectively define and differentiate themselves as Jewish, French or Kurdish. If a person is born into a family in which parents come from different large groups, or if a person becomes an immigrant voluntarily or is forcibly relocated to a country or region dominated by a different large group, his or her sense of large-group identity may be confused and complicated (26)."

In bringing together two large groups one must not call for them to give up their differences. The group identities have to be preserved and what needs to be built up is mutual empathy and understanding.

When in conflict ethnic groups develop large group cohesion and matrix fulfilled with fear, distrust, hate and lust for revenge. Growth of such a matrix is supported by mass media and leaders who profit from national homogenization on the basis of paranoid projections against the other nations.

Changes in this matrix are hard to bring about in small and median groups. When the foundation matrix is that unfavorable all one can do is try to bear some influence onto the dynamic matrix, as far as it is possible.

During the last three years we did try to start on a reconciliation process between Croatian, Serbian, Bosnian (Muslim) and Slovenian mental health professionals. We were considerably helped and guided by V. Volkan.

One could wonder here why it was always mental health professionals that we elected for our reconciliation groups. The reason was that they were usually quite influential people in their communities, who could have passed their ideas and experience in the median, reconciliation groups onto their large groups. Optimistically one could expect them to influence the decision-makers in their communities to support the idea of reconciliation groups, and even participate themselves.

Jadranka started on about her ambiguous national identity. Her

grandparents were of several different nations, and when the war started in Bosnia her Croat relatives were warned to run away because they were to be killed, the warning came too late, they were executed. Senad talked of his background also, about his family and how when living in Sand'ak (part of Serbia predominantly populated by Muslims) he was a Bosniak, while now in Bosnia he was a Bosnian. His wife Senada also talked about her Bosniak background, pointing out that nobody paid any attention to that matter before the war. Štefan then said that all of his family was Slovenian and that he was Slovenian as well, but this was never a major issue for them not before not now, when they are mostly turned towards Europe. Brane talked about his mixed background, his father Dalmatian and mother Bosnian. Nevertheless, most of his life he lived in Vojvodina, part of Serbia, and in greatest part he felt Serbian. Stanka now talked about her Croatian identity, her father from Baška Voda and mother from Zagreb, but there was never any special concern paid to that in her family. Svetlana said that her family was Serbian, but they always lived in Vojvodina together with many different nationalities and people, so their nationality never came out in any special way. Hinko said that he was born in Sarajevo by pure chance. He always felt Croatian although having lived in a number of places, and never made any issue out of that. Mirela said how she was brought up as a Croat much more by her grandmother than her mother, but this never came out before, the war, when the feelings started to grow. Making a resume I said how, actually, I perceived two groups here, one with no significantly worked out national identity and the other having some, but seeing no particular problem or issue there. Also, it seemed to me, that everyone was distancing themselves from their national identity, as if that was of no importance and as if nothing has happened. All this making me feel as if we were not substantially traumatized in these past wars of ours, being now so kind and polite to each other. Perhaps, I said, the war left its mark after all? Senada said that she felt excited now remembering how her children were endangered during the war and how she would never forget that.

When empathic communication starts the opposing groups begin to become close. This closeness, however, is followed by a sudden withdrawal from one another and then again by closeness. The pattern repeats numerous times. I liken this to the playing of an accordion: squeezing together and then pulling apart.

On the first day of the workshop everyone was very polite. We understood each other, tolerate different ideas, actually we were like brothers. But the day two came. Senad started, saying that he has thought a lot about the group yesterday and felt at unease with colleagues from Serbia. He knew, he said, they were good and nice people, but his feelings came all over him, nevertheless. Now he remembered how hard it was in the war, with shelling and everything. He used to talk about the war on the local radio and in the newspapers at the time. Even then he tried not to make generalizations, not to talk against Serbs but Èetniks. He even quoted on Prof. Matiaè from Belgrade, trying not to make generalizations and to stay rational. But, with all his effort, there were two things that fell really hard on him. At one occasion he was watching Serbian TV broadcasting an open-air

concert. Everybody had good time there, children playing around, while the songs went on about Bosnian president. Alija who should be killed and about Muslims who should be murdered, their corpses floating in the river Sava. He felt very bad then, indeed. The other thing was parliament election victory of Milošević and Šešelj in Serbia, meaning the people were actually on their side. Now, Svetlana said that she felt very badly after the group yesterday, feeling that everybody there was against them, being Serbs. She was afraid coming to Dubrovnik, not knowing what might happen. She was scared somebody might verbally or even physically attack her. She was calmed down by a taxi driver at Dubrovnik airport, who assured her nothing alike would happen. But, earlier this day, just before the group she heard some people at the beach talking how Serbs back to Croatia were not welcome and how who-knows-what might happen to them. This made her scared all over again. Drago then said: "I can't take this any more. We should have talked about this yesterday I suppose. I fought against Serbs and they were my enemies too. I cannot exclude anybody. I might have had some friends in Serbia, but in the war they also did shoot at me, and they were my enemies. Today they are not my enemies no longer, but I like the things being put as they are." Svetlana answered that she always thought that Yugoslav army protected the innocent people in Croatia. This reminded Brane of how he watched Croatian liberation of the city of Knin, seeing all these numerous refugees flying away, expelled, he felt really bad. Dinko, now, opened on Blaiburg and other atrocities done in The World War Two. Then Brane and Svetlana started on what Ustaša did in The World War Two. This led to a discussion on who was worse Ustašas or Ćetniks. Mila remarked that it was not easy for her when in the former Yugoslavia she was not allowed to celebrate Christmas.

Following this a discussion opened between Bosniaks and Mila, who was a Croat. Bosniaks stated that someone should pay for Sarajevo, Mostar and Srebrenica, when Mila asked who was going to pay for Vukovar, Dubrovnik, Šibenik, Zadar, Osijek, Vinkovci and other Croatian cities demolished in the war. When it was discussed if Croats should pay for the Old Mostar Bridge, which they destroyed, Mila said that she would pay for Vukovar not for Mostar. Vamik made a resume to the discussion saying that we should all pay for all the destroyed cities, not everyone for his own.

Very important issue for the groups like this is that of who suffered more and who was the biggest victim. Because of that I would like to give few more examples.

Senad, very excited talks about Serbian hatred towards Muslims. Their hatred goes back for centuries, he mentions Kosovo. "This was the worst", he says. "For this reason it was much easier in the war between Croats and Muslims. With Serbs it was the worst. I can remember how Brane yesterday talked about people turning dirt not being human any more. I feel that Serbs don't think of Muslims as if human, but as if dirt." He gets aroused more saying that there were bombs falling on Sarajevo for three and half years. They were destroying the people trying to erase it and that was the sole problem for Serbs. He is extremely excited and says that nothing can be done here because Serbs don't perceive Muslims as human. Now Svetlana speaks out saying that she feels very

bad being in the group, feeling that they were attacked here and that nobody perceived them as human but only as Serbs.

#### Symbols and language

Someone in the group mentioned a swine. Vamik accepted the discussion immediately and said that it was a very important symbol, which Muslims could use to project onto others, while the others could not project it back onto them, as they have no contact of communication with it. Following that Janko described how in Sarajevo it was impossible to buy pork legally; it was only possible to get some in the black market. Further he described how in Bosnia swine was not even included in the school textbooks as a domestic animal, with the other domestic animals. In yet another group I discussed on the matter of language in following way: "It was described how the waiter acted very suspicious towards somebody who used Serbian word for bread, yet it came out that the person was from Imotski in Croatia. Following this Mariëka described just how alert she was and not well accepted when speaking Croatian all because in school she had learned Serbian and was probably perceived as one. For this reason she switched to Slovenian and felt much safer. Then Mirela proclaimed this was all not important for she did not understand something somebody told her in the supermarket here, but everything turned out fine. To conclude it is my opinion that the language is in a way an attribute of one's nationality, also of regional background because some people of same nationality but in different regions can hardly understand each other".

#### Apology for atrocities done by one's national group

When the national tensions in the group reached their peak Jasmina said: "It would be the best for everybody if we could look for the perpetrators each in one's own nation and apologize for the atrocities done by one's nation."

Dinko said he agreed with this, and that Croats should apologize for Jasenovac, but who would apologize for Bleiburg and other atrocities done by Ćetniks.

I asked the group what we should do today. Dinko started saying that he would like to explain to everyone how he understood that Croatian soldiers have also performed some atrocities, but directly afterwards he turned to discuss general politics. Jasmina said how she used to trust in Bosnian army, when mobilized, but the trust was gone when she heard about the things they have done, from a wounded soldier that she looked after. Drago said that he took part to the "Oluja" (the storm) offensive; but that he heard of no atrocities done by Croatian soldiers and that he knows that they did no such thing. He did condemn individual atrocities done by our soldiers, but there were many more done by the other side, which started the war in the first place what should also be said. He continued saying that it should be said who did what for the sake of justice, truth and future co-existence. Brane now talked about Arkan's paramilitary forces, he didn't see them but was told about. They used to invade Croatian villages rob the houses and kill even

the little babies in their cradles, because village people used to hide their gold there. He brought up his old topics about motivation to go to the war. Some were there to mug some for vengeance; he gave an example of a man he knew. The men came back from the war, having killed many Croats, but suffers from no Posttraumatic Stress Disorder, as far as he could see. Now, Senad, Jasmina and Dinko gave examples when soldiers used to murder people of their own nation. I said, at this point, that we have finally come to talk about atrocities done by members of one's own nation, but some still kept reserved here.

At few occasions Dinko said how he did not agree with my interpretations. That I was equaling the responsibility of Serbs and Croats in the war and it seemed to him as if I was working for USA or some other world power, although he would not like to sound paranoid. Then Brane asked how much guilt he should admit for the group to be satisfied. Following this I asked them if they would be satisfied if he was to knee down and beg. As a result I was attacked by Croats and Muslims in the group. Now Svetlana said she felt manipulated, because coming here she didn't know she would be involved in a reconciliation group. She came here to learn something about psychotraumatology, as she works with it, and to communicate with colleagues, but here she feels under attack and as if nobody perceived her as a human being but only as a Serb. Telling this she was crying. Then Mirela said she did not want to be in this group either, and how she didn't need any of this at all. Now I said that the most important issue here was that they were all actually manipulated by me, they were my victims. Senad confirmed on that, Dinko also agreed, he said it was his belief I was supporting the idea of new Yugoslavia and that I did all this by purpose. He knew he was to attend the reconciliation group and he agreed with the idea, but nevertheless I managed to manipulate everything. He had to say this although the others might think he was paranoid. Now, I said that nevertheless all my manipulation I was still very concerned with two people in the group, namely Svetlana and Dinko. They were the ones to react emotionally, far more than the others did, but nobody paid any attention to them. Štefan said here he felt nothing against Svetlana and Brane and could quite normally speak with them. Now, Mira came out saying how she felt responsible for Svetlana and Brane, having brought them here were they were constantly under attack, while nobody attacked her. At this point Svetlana expressed her gratitude to Štefan for his support. When I asked her if it really necessary for someone to stand by them here. She answered: "Not really. You are right".

Great world experience and some of our own, Croatian, has thought us how hard, long-lasting and often unsuccessful work was that of reconciliation. Concerning the influence of international community, NATO forces and other different medical and not-medical organizations providing medical help and mental protection I have already spoke out at many occasion before. In this presentation I would like to address their possible influence in reconciliation process. It is well known how long lasting, difficult and hard this step-by-step process is. It is my perception that the international community, NATO forces and other different medical and not-medical organizations are trying to reconcile the people in the area of former Yugoslavia by force. It is hard for me to grasp why it

is so, but the effects are extremely poor. Perhaps this is an experiment for the others to learn by. For us here this experiment is very painful. Recently we could witness several very bad incidents related to the reconciliation as commanded by the important international instances. I would like to address few of those. Two or three months ago it was ordered, by the international community authorities in Bosnia and Herzegovina, for the cornerstone for new mosque in Banja Luka to be planted. Banja Luka is a capital of Republika Srpska Serbian state within Bosnia. The event provoked a huge incident. The Serbian population in the town organized a huge demonstration and the putting down of the cornerstone was postponed. After one week the stone was finally planted but only with strong police and military forces protecting the ceremony and fighting back the demonstrators with tear-gas and water cannons. In town of Mostar there are continuous conflicts between Croat and Muslim population going on, and all the attempts on reconciliation have failed. Many Croats who have returned to their homes in Republika Srpska have been killed and only a month ago we had a very traumatizing incident here in Croatia when a 75-year old Serbian woman was killed. She survived the whole war living in her village only to be killed now, after the war. Examples like these must make us wonder about who is the one performing the experiment here and who the guinea pig, who the colonizer and who the colony. With such policy the intergenerational transmission of the trauma and accompanying feelings will hardly be put to an end, that is if at all.

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**Becoming Partners Partnership as a potential relational development**  
Robi Friedman August 2001

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**Resumen**

Componentes mentales importantes del partnership deben ser pensados y entendidos en profundidad, para ser capaces de tener y mantener a un partner en cuenta. Por cierto la reciprocidad, el dar y recibir mutuamente y la simetría son aspectos importantes del partnership, pero aquí serán enfatizados aquellos aspectos de la habilidad de un Socio de procesar las dificultades del otro para ayudarlo a que crezca. La contención y elaboración de la angustia en el partnership se discutirá a través del desarrollo de 3 ejemplos de tales relaciones potenciales. Este desarrollo puede depender en la base del compañerismo, si se inician en el Amor, o en una relación activa de Odio. Los aspectos de individualidad y los aspectos diádicos como la Separación-individuación y procesos de contención son descriptos como contribuyentes en la construcción del partnership así como las habilidades del grupo para subagruparse y procesar fenómenos de fraccionamiento y proyección. Co-terapeutas parecen tener que trabajar a través de los conflictos dolorosos entre ellos mismos para desarrollar sus habilidades de contención dentro de una sociedad/partnership funcional. La supervisión puede ayudar a procesar estas penas emocionales. Dentro de las familias, las madres podrían contribuir a un mejor proceso de elaboración de la violencia de sus hijos a través de los sueños de los niños, representando sus esfuerzos para hacer frente a la agresión interna y externa. Son discutidos aspectos del crecimiento promovidos por el relato de los sueños (dreamtelling) como posible socializador en las familias y grupos. El desarrollo del partnership entre enemigos y rivales son ejemplificados finalmente por los esfuerzos hechos por los participantes de los diálogos de paz entre israelíes y palestinos. En los grupos, el desarrollo interpersonal puede ser promovido ayudando a que los participantes contengan y se contengan mutuamente, habilitándole oportunidades a las partnership de crecer desde el amor y la simpatía por sobre todo.

**Abstract**

We must try to understand the mental components of partnership to be able, to have as well as to be aware of a partner. Reciprocity, mutuality giving and getting as well as symmetry capacities are important aspects of any partnership. We are addressing in this paper some of the aspects to process difficulties in others to be able to help them grow up. We are discussing the contention and elaboration of anguish in partnership through three examples of this kind of relationships. The development depends upon friendship, if it begins in love or in hate active relationship. The aspects of individuality and dyadic aspects such as individualization-separation and contention process are described as contributing in the construction of partnership thus group abilities for subgroup and process split and projection phenomena. Co-therapist have to work through painful conflicts inside them selves for developing their abilities of social containment/functional partnership. Supervision can help to process painful emotions. In a Family, mothers could contribute to improve the elaboration process of violence in their own children through dreamtelling, representing and effort to confront internal and external aggression. We are also addressing aspects of growth stimulated by dreamtelling as a possible socialise factor inside families and groups. The development of partnership between enemies and rivals are shown as examples of efforts made by the participants of the peace dialogues between Palestines and Israelians. In groups, the interpersonal development could be stimulated by helping the participants to content and mutual containment, and thus habilitating partnership to grow through love and simpathy.

To talk about partnerships in a Mediterranean congress is a contribution in which I believe and one I am grateful to make. Sharing our work furthers partnership development. I will outline below the process of building a partnership, a relationship with developmental difficulties and possible advantages which may be the best and often the only way to continue an arrested development.

**Definition**

The concept of partnerships is far from clear, even for those who have had partners, who consider colleagues to be partners, or have lived with them. The Oxford Concise Dictionary's defines a partner as "1. A person who shares or takes part with another or others, esp. in a business firm with shared risks and profits. 2. On the same side of the game. 3. A player on the same side in a game 4. Either member of a married couple, or of an unmarried couple living together". The reference to partnership as

**marriage** has had an almost frightening impact on me, placing a kind of heavy responsibility on the endeavor to write something serious.

These definitions seem to fall short of many relationships I would call partnerships. The first problem in these definitions is that they picture concrete states, while partnerships should also be considered **mental processes**, needing sequences and movies in order to describe and define them correctly. For example, parties in conflict, rivals, foes and even enemies may eventually end up "on the same side", and be "in a game", thus having met the challenge we are talking about: becoming partners. Oddly, I could find almost no psychoanalytical literature about partnerships. There is a lot of material about how to negotiate, how to avoid win/lose situations, and about what kind of decisions we take, but little has been written about what it means **to have and keep a partner in your mind**.

I agree with the suggestion that partnerships deal with a "game" or,

better still, a “transitional space”. But questions of **reciprocity, and of mutual giving and taking** are not included in the Oxford entry. Partnership implies a gain for everyone involved, though not necessarily simultaneous or symmetric. The concept of partnership suggests some measure of **symmetry**, although in specific moments perhaps even most of the time they are mainly asymmetric. As a matter of fact, the inability to cope with frustrations caused by asymmetry often seems to be a major obstacle for the establishment and maintenance of a partnership. These considerations help include two kinds of relationships that have a partnership potential: the parent/child and the patient/therapist relationships. These relationships may not be symmetric for long, but their (partly unconscious) potential reciprocity is obvious. Both include “**moments of partnership**” and distinct “**feelings of partnership**” which may become increasingly significant with **time**, in the process of the two sides eventually becoming co-operating partners.

Another feature of partnership is the concept of **relinquishing giving up - ownership**. For group therapists, it is common knowledge that sharing is always, in some way, giving up ownership (of what we think and feel) which is a difficult but worthwhile **investment**. Relinquishing ownership, accepting mutuality and long term symmetry processes, is to sow in order later to reap. Ancient wisdom suggests that partnerships demand **concessions**.

We will focus on the perspective of **partnership development** specifically any relationship's **partnership potential** the interpersonal links at the outset of partnerships. On one hand, there are those partnerships born out of choice and even love, exemplified by the **co-therapist** couple. The other end of a possible continuum is exemplified by the group-dynamics present in negotiations that try to establish partnerships with the “enemies”. In Israeli/Palestinian meetings like the **Oslo** secret conference, or the so called “**Swedish Track**”, which took place not long ago, partnerships were born out of enmity, hatred and necessity. Such relationships often have to go through hell in order to be able even to establish a productive dialogue with reasonable output. I interviewed participants in these dialogues in which the fate of millions were decided, investigating inter- and intra-group processes. The negotiators could represent “Formula 1” of the dialogue ability, and may have had in their non-psychological hands **tools** which we should study and learn. Usually they had to become Team-Partners before building a Partnership with the enemy.

An example will be given from midway on the partnership-beginning continuum, between birth out of choice and birth from necessity and hatred. This example touches group as well as family life, which is possibly the strongest common ground of the Mediterranean Culture. I will try to show in this **second example** how possible **male-female** partnerships, and specifically the mother-son potential relationship, may have a unique developmental function in a certain aspect of the processing of aggression, thus making possible a less violent future.

### **Partnership potential and difficulties**

For a therapist conducting the group alone, his partner is the group. But looking at it deeper, partnerships exist only as part of a complex social

configuration. **Partners usually have other partners**, and should be able to have them. This relationship concerns not only the “couple” or an isolated group “on the same side” because partnership with significant “Others” includes triangular and group aspects. It also develops notions about preconscious and unconscious partnerships. When something “happens”, “**partnership feelings**” surprise us, becoming known and thought. Both sides group and therapist - often have to go through thick and thin, stay allied and work things out even when they are hurt, despise each other, etc.

The group conductor's **other partner** is his or her supervision, with whom s/he has also to build an alliance, a so-called working or supervisory alliance. Therapists understand that alliances are tested during conflict by sticking to a partnership-covenant. A continuous bond to part of the partner's matrix has to be established, so that some of the supervisor's or supervisees' opinions or feelings must continuously be felt as belonging “to the same side” - to one's self. Subjectively and unconsciously, partners feel permanently internally connected and ready to keep working together in spite of difficulties. Why should the effort of establishing a covenant within difficult situations and relationships and supervision may sometimes be such a situation be worthwhile? Why are **mental partnerships** often the only way to grow? The early human tendency towards growing **autonomously** results (with some cultural divergence) in attaching conscious and unconscious negative emotional connotations to dependence. Consequently, inter-dependence, so important for the continuation of growth, is also shied away from, starting in our childhood. It may well be said that many of us evolve into **partnership-phobic states**, which often becomes chronic. Even before starting to understand what can be gained from a partner and how this happens, therefore, it must be clear that the move towards a Partnership is full of fears and inhibitions. It may thus be quite difficult to teach and help people to take such a step. The **baby (of growth through inter-dependence) is thrown out with the (dependency) bath water**.

The ability to be **helped by a partnership** is not an easy accomplishment, although partnerships start when a request for containment meets an ability for containment. In Bion's sense, containment means the capability to process some difficulty for the Other (Bion, 1963). Partnership development depends on its **containment ability**. People are usually ready to develop inside a Partnership only when their situation becomes unbearable. Psychic development essentially occurs in two steps the **autonomous** step referred to above, in which we want to act on our own, at least until we reach our limits, and our growth is impeded. Only then may a second, **interdependent, inter-subjective** step start in which we, or something in us, look for a partner who can help us beyond the developmental point reached. It is only in this “depressive” position (Klein, 1954), that real mental intercourse with a partner becomes feasible. Acknowledging that only some external processing might give us what we lack internally may be a condition to start a partnership - lest development is arrested. We have to need a significant other's help for

our further growth this may be the essence of the **group matrix** (Foulkes, 1990).

### **Co-therapy as a process of becoming Partners**

Choosing a co-therapist is an example that could help elaborate the "loving" pole on the Partnership continuum outlined before. In our common domain of interest, the conduction of groups, this is an important category of partnerships.

A man asks a friend: "Why have you never (got) married?" "Because I have searched for many, many years for the perfect woman. But when I finally found her, we didn't marry". So the man asks: "Why didn't you?" The friend answers: "Well, because she was looking for the perfect man" (Hirschfeld, 1996). The moral of the story is that you never enter into a co-therapy relationship unless you give up perfection. Imperfection means coping with frustrating divergences from the ideal. A partner is always different in some essential characteristics especially in what s/he has to offer and the partner lacks. In order to choose co-therapy, one must feel some kind of drive, need or fear, or, on the contrary, affinity, attraction, friendship or even love. As long as disappointing differences are denied, such a connection should be called a **love relationship**, and the definition of partnership should be saved for a later (and maybe more mature) stage. Love relationships seem to possess precisely that interesting ability to negate divergences in a mood that Kleinian terminology would define as a schizo-paranoid position. Only when these primal and very strong feelings (Love, anxious and dependent friendships) give way to other, more separated and mature forms of emotional togetherness, do differences seem to become salient. Only in this "depressive" position, and only then, can a love relationship potentially evolve into a partnership, which seems a necessary co-therapist couple's development (and possibly that of any Love relationship).

Sometimes, as in the case of two female co-therapists I supervised, a once close and almost symbiotic relationship turns into a terrible one. This couple went through some of the processes often observed in co-therapist relationships, which may further our understanding about "becoming partners". At the beginning, the love relationship absorbed all potential anxiety arising from their therapeutic group. What Bion (1960) describes as pairing defended them from insecurity and other obstacles that therapists encounter at the beginning of a group.

**Communication** between them was experienced as direct and easy, and had an almost telepathic flair to it. Nonverbal messages were readily received and understood and the few real differences in perspective were considered learning opportunities. But when the process of separation started, love, friendship and sympathy turned into strong feelings of distance, estrangement and disapproval. After a while, the other (who was still not a partner) seemed to become almost a **stranger**. Her interventions were gradually felt as totally different and as "eye-openers" about her "real" professional and personal identity. A second general process consists of a growing criticism and envy of **the Other's place** in the group. Both processes - estrangement and envy - are usually evidence of an evolving **differentiation** which is a most important

development for co-therapists. Co-conductors participating in supervision groups must work on at least two kinds of fears on their way to separation and individuation: the fear of the partners' otherness and divergence, and the fear of the self's envious and aggressive reaction to the other's place (Friedman and Handel, 2001).

The processing of such evolving interpersonal feelings is best described by **Bion's container/contained model**, which sees it as both a curative agent and a main growth promoting potential. It may well be the big potential advantage of partners that in their significant relationship, one party holds for the other some of B's unacceptable feelings (such as anxiety or inferiority). A partnership starts only if after A has coped with B's emotion within himself, he helps B in a next step to better cope with his (up to then) unacceptable parts, enriching him by enabling re-ownment. In Bion's theory, the mother takes in the child's unbearable, dreadful and unthinkable emotions which he called beta elements and transforms them through a wonderful processing apparatus she possesses, which Bion called **alpha-function**. The now changed, so called **alpha-elements**, are thinkable and may be made rationally operational and, with time, are even available for the child. This transforming apparatus, is the essence of intra- and inter-personal mental development in partnerships and may be the answer to the question: why not immediately quit the couple when co-therapy becomes bad? In Bion's model both the container and the contained change through their mutual influence. This explains the partners' opportunity to grow in a mutual containment process, both benefiting from mutually containing and being contained. It is not only "giving" and making concessions, it is "taking" through giving and getting it back, processed and better digested by the partner. This is not a fiction: When there is resonance and mirroring between partners, there is no similar experience of growth.

One group co-therapist in supervision, we will call her A, was unable to feel afraid, weak, not understood, stupid or rejected. Only after her co-therapist, B, took these "roles" on himself, did their partnership seem to start. B, the partner to such a love-seeking hero, suffered from narcissistic injuries, could not bear being central or accept his significance for the group. B could later grow to a healthier narcissistic position, learning from A's model. A learned from B those characteristics she couldn't herself usually bear - the ability to feel inferior and mistaken without panic.

Co-therapists encounter very difficult times when they stop just loving, liking and complementing each other; when they have to bear with each other's projections, feelings of envy, inferiority or contempt, and cope with an unfamiliar, new distance. Thus my supervisees began to experience the usual strong unwillingness to come to the co-therapy sessions, which, until the "crisis", were felt to be the most interesting hours in the week. B, the "insignificant", feeling co-therapist, started to regard his partner's facade of strength as pathetic and machoistic. A felt an ever growing feeling of rancor and contempt for his "weaker" co-therapist, who seemed to flee responsibility and conflicts.

In order to build a partnership they needed some **basic trust** and a strong sense of **responsibility** for the other (partner). The difficult

relationship between the co-therapists was also **externally** contained by the supervision-partnership, an alliance that held together continuously, despite difficult emotions. The co-therapists had to reach a "good enough" relationship in the supervision to be able to address differences and disagreements in a context of commitment. It also required their therapy group to be mature enough to evolve from a kind of "orphans-cohesion" into a degree of individuation. Their patients had probably got enough support during the first group stages to achieve some differentiation, to be able now to tolerate the unconscious tension created by their co-leaders' disagreements without experiencing unworkable levels of fear and unbearable vulnerability. I thought a hidden, known but until then unthought kind of alliance between all parties (their group, the supervision group and the supervisor) enabled the co-therapists to establish a partnership in which container and contained emotions were transformed.

If co-therapists cannot achieve **individuation** (e.g. because of fear of conflict), they will fail to contain and elaborate the group's difficult emotions. These partners were initially so defensively enmeshed with one another, that they could not separate enough to bear a triadic relationship with the therapy group. Remaining partners "in the presence" of the partner's other partners was their most difficult endeavor both in their therapy group and in supervision. Supervisors have to help co-therapists' love relationship to separate and individuate in order to **become partners**. A failure of these processes is probably the cause of arrest in the development of so many couples that have a potential to grow.

To **summarize this example**: A good partnership starts as a continuation of dependent love relations, and only after some differentiation and a separation/individuation process has taken place. A partnership is established when there is a will to both process difficulties for the Other, or to give, and to be in a position to be helped by him, or to receive, without destructive envy. Moments and feelings of partnership, along with some basic trust and responsibility have to exist in order to deal with Hate in a productive container/ contained relationship. The evidence is growth.

### **Partnership as a potential container of aggression**

The change experienced within the container/contained model is also at the heart of the **second example**, which deals with potential partnerships in families and groups, capable of processing male aggression. My understanding of this special relationship is from conducting a dream-group, which is an ongoing analytic group stressing the elaboration of dreams.

Dreaming and Dreamtelling are two different and complementary steps in processing preoccupations coped with during sleeping as well as during our wake life. A dream told is always a request for containment and, as such, an appeal for partnership around the processing of the dream contents and emotions. A dream has to be related inside a secure setting that has to agree to contain difficult, projected emotions. The mostly unconscious identifications are made available to the group through all participants sharing personal resonance to the dream told

the emotional "echoes" which amplify split-off emotions carried in the dream material. The shared contributions help to **"dream the dream"** and, moreover, to **"think the dream"**. This creates an emotional narrative that usually concerns the participants as well as the dreamer, his relations with the group, and the group as-a-whole (Friedman, 2000).

The therapist, however, has to **prepare "the container"** for the difficult emotions. He has to help the group build a secure space for the dreadful dream material **requesting to be contained** which consists of being tolerated, borne and elaborated. The following clinical material shows the difficulties encountered by **female** participants to contain **male aggression**. In this group the women had to learn to become containers for extreme violence, but through their subsequent assistance to the male participants later experienced themselves empowered through their re-ownment of former rejected aggression.

After a summer break, the group of seven women and one man became a five-women and three-men group. Although the group had hoped for more male participants, the female participants, to everyone's surprise, initially rejected the new members. Only later did we understand that tension, insecurity and hostility were the female sub-group's unconscious reactions to the newcomers' threatening aggression (the group's unthought known, Bollas, 1987). Until the newcomers joined, the aggression manifest in the group, expressed either between participants or through the dream material, took a mild, non-violent form, which I considered "feminine".

Four months later, the quality of dreams in the group began to change: the participant who had previously been the only man in the group (we will call him David), started by lifting the bar of aggression threshold as if (unconsciously) a supportive male subgroup now permitted it. He told a dream in which he was part of a terrorist group that wanted to take over a house in a village and murder the family living there. Bombing and blowing up a youngster resulted in a chase on the part of the army and the police. Finally, he was being hunted to the point of feeling: "This is the end". More "army" dreams followed from the other men in the group, which, contrary to what one would expect, are not often aired in my country. Once these dreams started, they poured in. Dreams of venomous snakes, one's own children falling out of the window, and getting involved in violent fights culminated in a dream called "the Nazis in the kibbutz".

It was told by David and had been dreamt a year earlier, when David was already participating in the group. Though the dream had been a shock to him, he could not bring himself to tell it to the group in real time. Later, we understood that he had considered the "feminine" container as not (yet) ready to help him cope with his aggression. The subjects of the dream were an escape with his girlfriend, a crowded hideout, and a dangerous encounter with a male and a female Kapo (Jewish police in the concentration camps). After miraculously being saved from a Nazi soldier and his barking dog, he ended up in an orphanage as an unidentified fetus. The now "prepared" container facilitated immediate emotional responses to the dream, which that seemed to bear witness to a better integration of aggression and less distance between subgroups.

What was it a year later that offered a new opportunity to tell this dream? I considered the clue to be the unprotected orphan fetus, now both a possible “new beginning” (Balint, 1968) and a request for a better partnership. But it was the group, especially the female participants, that could better attend and help integrate aggression, making it more available to all concerned. As in the former example, it may have been the women's secure place in the group, not being dominated by the male newcomers, along with an alliance with the group's conductor, who legitimized whatever feelings came up, including aggression, that made containment possible.

After having repeatedly witnessed similar group processes, I wish to further consider the potential containing relationship as I believe that this early relationship between men and women replicates what usually happens in families between boys and their mothers. There too aggression is rejected and is left split-off, largely unattended and nonintegrated, because the container (mother) is not “prepared” for his function. For a while, a great partnership exists between toddlers and their well-attuned mothers, who wonderfully contain their emotional difficulties. Boys, after having had the favor of parental “Container-on-Call” (Friedman 1999) for their nightmares, and the benefit of a partnership, or a first work-group (Pines 1996) for fears and stress, are later left with their (partly unconscious) aggressive feelings, to undergo repression or acting out. In spite of the mother's ability to stay attuned and contain her daughters' dream-material, this partnership does not seem to hold for boys' aggressive contents.

Why do the requests for containment not meet a prepared container? Investigations show that boys dream significantly more active aggressive contents than girls do (Ofir, 1998). I suspect that because of women's own aggression-forbidding and aggression-denying upbringing, their ability to process their sons' dreams is reduced. This is too bad because it is my belief that mothers of violent boys are usually the **only potential containing and transforming agent** for the boys' aggressive material in the family. Without a “well-enough prepared” container, the boys' readiness to tell more dreams is extinguished. But a lack of dreamtelling representing a significant opportunity to process male aggression - may also have possible frightening consequences because aggressive split-off feelings will be acted out at the first opportunity. It is my experience that dreamtelling stops very early for boys, and goes on for life for girls.

The children's fathers, traditionally not having worked-through their own aggression, are usually unable to process their sons' violence. In the best case, they exert a limited punishing function on inter-family aggression. Moreover, fathers are often the first to react without containment to violence, modeling “action-dialogues”. It is important to stress that in my dream-group, the male subgroup's important, and only function, was to help their male colleagues overcome rejection and loneliness in order to share the aggression. It was the containment of the entire group, especially with the help of female participants, that facilitated access to the causes of violence, such as vulnerability and relevant narcissistic and conflictual sources. Later, the feminine subgroup also visibly changed. Under the influence of the newly available

aggressive components, female participants became freer, more open and decisively more assertive.

At the risk of sounding accusing or sexist, which I am not, I suggest a potential partnership between violent men and women who are willing to help contain aggression as one possible contribution to stopping the vicious circle of violent acting-out. Through a change from the mothers' ignoring or rejecting attitude towards their young sons' hatred, aggression and retaliation to a containing onewomen could contribute to the development and maturing of the violent masculine part of the family in order for everyone to better cope with aggression.

### **Becoming Partners out of Hatred**

My third example includes an application of some of the preceding thoughts on partnerships born out of the Israeli and Palestinian hate-relationship. Both peoples feel they “own” the same country and by now have been enemies for more than a century. They are unable to feel only “belonging” to the same country, which wouldn't pose such a problem, but obsessively claim “ownership”. As mentioned above, partnerships always have to include some **giving up of exclusive ownership**. Exclusive ownership causes a fight/flight atmosphere in which there is **no dialogue, no real thinking**. Where violence and bloodshed prevail, there is no thinker to think the thoughts, and therefore a transforming partnership cannot take place. The **lack of partnership feelings and thinking** makes it difficult for rival parties everywhere to start negotiations.

When some of the Israeli negotiators with the Palestinians (“Oslo” or the “Swedish Track”) described these very complex processes, they often spontaneously defined their relations as “becoming partners”. I tried to understand what they considered to be the main intra- and interpersonal principles of the establishment of a partnership with an enemy. Similar to the co-therapists, in order for the rivals to become partners in spite of their hatred, they often needed an external-containing agency. Whereas for the co-therapists this agency was the partnership in **Supervision**, here it was variously Norway, Sweden, etc., who enabled dialogue along with a continuing commitment to process the unbearable for the other. Often some “peace-crazy” private figure like Austria's Waldheim or a senior Israeli politician, backed by an organization like a Foreign Office, offered personal containment or a holding function.

In order to even start to be willing to enter a partnership and admit the need for **external help for transformation**, the negotiators had first to accomplish a difficult **internal transformation**. Such a process seemed to happen in those more able to emotionally cope in a mature way with **becoming partners themselves inside the negotiation team**, and maturely process the division of “**us**” and “**them**” (Bergman and Berman, 2001). This split is a basic structure in the social organization of human beings; it seems to be almost a given of human nature and reminds us of the alienated states in the co-therapy couple. The “us” and “them” division precedes content, ideas, and ideologies, and is a result of a natural and healthy emotional separation in order to create identity. But if in the process boundaries are completely sealed,

communication between rival sub-groups and sub-ideas may stop (Agazarian, 1994). It is interesting to note that some of the negotiators, those especially able to cope with splits caused by rejection and denial, also described affinity to some subgroup of the “others” while negotiating. It was as if considering an “enemy” subgroup as an ally sometimes helped to overcome the “us and them” split. From an additional perspective it can be said that becoming partners seems to demand **giving up a too strong, even blind, cohesiveness inside the “us” group**.

Although some important common objectives seemed imperative in order to start a dialogue with an enemy, the main endeavor from the beginning of the negotiations was felt to be “**becoming partners**”. The negotiators unanimously felt that the psychic partnership process was more important than fast results and contracts signed. Former Israeli PM Barak was often strongly criticized for his emphasizing achievements and contents over the process of **partnership building**. They thought he had made cardinal mistakes by not starting with implementing former accords and adding difficulties by making polygamous moves towards to the Syrians. The negotiators often used terms like monogamy, polygamy, etc., hinting at the dyadic and oedipal aspects of partnerships. As in the co-therapists' relationship and even more so in these difficult-to-start relationships, it is usually difficult to bear too much triangulation with “other partners”, even when consciously there seemed to be an exceptionally strong lowering of the expectations for partnership.

In these partnerships, **equality** took an important place. Barak's tone, his autocratic attitudes, and his tendency to unilaterally set impossible dates and targets, was (often wrongly) interpreted by all negotiators as not having treated his partners as equals. Inequality cannot be part of these partnerships, even when the partners possess different strengths. On the contrary, the (momentarily) stronger partner's task has to create some transitional space where both partners are equally included and respected and in which positions may develop and change. This **shared equal attitude** alone has the potential to eventually transform many asymmetrical relationships (e.g. the parent-child relationship) into partnerships. In partnerships born out of enmity and necessity, where power dynamics seem the strongest, a unique continuous latent and manifest “threatening equality” is active, whose function may be to compensate for the asymmetry and inequality. In these partnerships it was expressed by the principle: “you always have to be able to get up from the negotiation table”. The negotiators felt that their partnership could bear some of these threats, but only if again balanced by the triad of “**credibility, reliability, some monogamy**”, along with the shared equality.

Finally, another dominant partnership element in Oslo was an effort to step **into the other's shoes**. Partners from the opposing sides helped each other “sell to their people” the concessions made in negotiation. This “empathic” policy seems to have had an important harmonizing influence, and was central in promoting “**feelings of partnership**”. This kind of attunement seems very important in order to be able to process the Other's difficult material and promote growth.

In the “Swedish” track, which was also a secret negotiation during the spring of (only) last year, a **playful attitude** to all contents emerged as an important variable in the evolving partnership. In my view, the mutual processing by the container/contained mechanism in a partnership resulted in the ability to “play” even with an almost taboo concept like ownership. Negotiators took a playful position, in the Winnicottian sense, towards enormously cathected notions like “let's suppose...[e.g.] you have east Jerusalem”. This quite incredibly flexible fantasy partnership was achieved by unconsciously agreed upon reciprocal and mutual positions. It was limited during the negotiations only by one taboo principle that things agreed upon were not to be challenged again. Interestingly enough, the moment one party was too threatened to “play”, or suggested a “frish-mish” (new shuffle of the cards), the negotiations got stuck. It seems that even this kind of partnership needs some measure of security and constancy - and if over-threatened, stops being functional.

Furthermore, I wish to make it clear that in spite of the negotiations being successful, the implementation of the agreement proves difficult, sometimes impossible. It depends strongly on “the other partners”, and on the willingness of the wider community to learn the skill of partnership from the negotiators. The present state of affairs in the Palestinian-Israeli relationship speaks for itself.

### Summary

I have tried to show that partnership is an important way to co-exist and grow. Our shared Mediterranean culture, which inspires some unique perspective and hope, has already seen some important partnerships. In our changing society, partnerships may take the place of some existing relationship settings. In groups, partnerships may be furthered by helping participants learn how to “use” and “be used” by other participants, and to mutually contain and be contained in order to grow. As a consequence, there could be less phobia, less paranoia and even better difficulty-processing opportunities after love and sympathy are over. Interpersonal development can be achieved by becoming partners.

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## BRAIN AUTOIMMUNITY AND SELF DESTRUCTION THE BREAK OF SELF TOLERANCE IN NEUROIMMUNOLOGICAL AND PSYCHOTHERAPEUTIC TERMS

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ABSTRACTS FOR THE 14<sup>th</sup> INTERNATIONAL CONGRESS OF THE INTERNATIONAL ASSOCIATION OF GROUP PSYCHOTHERAPY

### INTRODUCTION

The slow development of the brain is a cascade of interdependent events that allows environment to intersect.

Brain anatomy and function is mirroring its social context. Self-tolerance is the immunologic unresponsiveness of the nervous tissue to its components and the break of this normal situation leads to autoimmune disorders.

The distinction between self and non-self as well as self-tolerance is essential for the maintenance.

Group and member potentials that lead to the break of self-tolerance will be discussed in our study and what is mirrored in the brain autoimmunity in social and psychotherapeutic terms will be described.

### THE IMMUNOLOGICAL PROFILE

Healthy individuals protect themselves against microbes by many different mechanisms: physical barriers, phagocytic cells in the blood and tissues, a class of lymphocytes called natural killer cells and various blood-borne molecules, all of which participate in defending individuals from a potentially hostile environment.

Some of these defence mechanisms are present prior to exposure to infectious cells and are components of natural (native, innate) immunity. Other defence mechanisms are induced and stimulated by exposure to foreign substances and constitute specific (acquired) immunity. Specific immune responses are normally stimulated when an individual is exposed to a foreign antigen, and the process is called immunization.

One of the most remarkable properties of the immune system is its ability to distinguish between foreign antigens and self antigens.

The mechanism of discrimination of self from non self antigens and of immunologic unresponsiveness is called Self-tolerance.

Abnormalities in the induction or maintenance of self-tolerance lead to various immune responses against self (autologous) antigens, and potentially fatal diseases that are called autoimmune diseases.

Autoimmunity results from a breakdown or failure of the mechanisms that are normally responsible for maintaining self-tolerance.

A major difficulty in defining the mechanisms of human autoimmune diseases has been the inability to identify the antigens that initiate autoimmune responses. As a result, the specific etiologies of most autoimmune diseases are not known!

### SOME NEUROIMMUNOLOGICAL ASPECTS

Immunological responses in the CNS do not differ from responses in other tissues. However the CNS is immunologically unusual in lacking draining lymph nodes, but it is now known that there is a connection between the brain and the draining deep cervical lymph nodes.

These factors all imply a suppressive environment for immune reactivity in the nervous system and the nervous tissue which in certain stimulation conditions can allow self stimulating cycles of immune responses.

In many autoimmune disorders, self-stimulating cycles of immune responses have been observed. Cross-reactions of autoantibodies with proteins (eg. Cancer antigens in paraneoplastic disorders, basic myelin protein in multiple sclerosis etc.) and with nervous cells, and detection of these autoantibodies in the cerebrospinal fluid as well as in the serum, indicate severe changes of the blood-brain barrier, like inadequate permeability (fig 1).

The breakdown of the blood-brain barrier, of the tight capillary endothelial junctions in histopathological terms, allows the non-selective permeability of proteins, drugs etc. into the cerebrospinal fluid. In depressed patients with autoimmune disorders (like MS, SLE, PNDs) similar findings of breakdown of the blood-brain barrier, have been found.

### BRAIN AND MIND

According to Prof. Nanopoulos brain plasticity is not just an incidental complication, it is a fundamental property of the activity of the brain.

While the dynamical process of neural communication suggests that the brain action looks a lot like a computer action, there are some fundamental differences having to do with brain plasticity. The interconnection between neurons are not fixed, as is the case in a computer-like model, but are changing all the time.

Synaptic junctions occur at places where there are dendritic spines of suitable form that contact with the synaptic knobs can be made. Under certain conditions these dendritic spines can shrink away and break contact (!) or they can grow and make new contact, thus determining the efficacy of the synaptic junction.

Through these dendritic spine changes, in synaptic connections, that long-term memories are laid down, by providing the means of storing the necessary information.

The brain has both 'digital' (neuronal) and 'analogue' (intercellular modulating functions) allowing rapid functional adaptation to the environment and regeneration of significant functional elements in response to stimulation.

It seems that the model of the 'Foulkesian brain', which have been shaped by its experience of the world and retains prodigious capacity to accommodate to environment change, reflects the entire bioimmunological network of the Nervous System.

### MICROTUBULES (MTs) AND SOCIAL BRAIN

Microtubules are hollow cylindrical tubes, of about 25nm in diameter on the outside and 14nm on the inside, whose walls are polymerized arrays of protein subunits (protofilaments).

They participate in the cytoskeletal network and determine the cell architecture and dynamic function such as mitosis, cell division, growth, differentiation, movement and the synapse formation and function.

The results of Paclitaxol (Taxol), an anti-cancer agent, on microtubules have been investigated in the Nervous System, giving impressive results and information about the participation of microtubules in the nervous function (Bafaloukos D., Mela K., 1999).

Microtubules are unique cell structures that possess a code system, signifying their singularly important position and their specific structure lead to the conclusion that they possess code systems which can be utilized in the neuron dynamic information activities since they are strongly involved in exocytosis that is the most fundamental process that may transform intentions feelings into neural action.

Microtubes may be used as a dictionary translating psychological 'orders' into 'physiological actions'!

MTs become primary suspects for further investigations concerning their possible role as the microsites of consciousness.

In conclusion, it is well established by prof. Nanopoulos that MTs and DNA/RNA are unique cell structures that possess a code system that is strongly related to a kind of 'Mental Code' expressing the oneness of consciousness or unitary sense of self.

Modern dynamic scanning techniques (PET, SPECT) have shown that sensory experiences and cognitive functions are mediated by brain. Brain is structured by its experiences and activity, in other terms the developing brain has a huge redundancy of nerve terminals and synapses, which are consolidated or regress depending on how much they are 'used'.

Exocytosis is a quantum phenomenon of the presynaptic vesicular grid. The end points of MTs is a 'firing zone' of 5.000-10.000 neurotransmitter molecules, giving the biological 'answer' to any cognitive or sensory stimulation.

MT's biological and physical structure fits within the density matrix mechanics framework.

### SOCIAL BRAIN AND ORGANIC DISORDERS

Organism theory feels that there is more to be learned from a

comprehensive study of one person and its environment that from many individuals.

A member is never abstracted from the whole where it belongs, and studied as an isolated entity.

Foulkes had mentioned that the individual's mind is a complex of interacting process (personal matrix) and mental processes interact in the concert of the group (group matrix).

Nanopoulos had already described the density matrix mechanics framework of the brains MTs, making the biophysical profile of the personal matrix. Its obvious now that... 'the mind is the brain, is the social world and the mind is both social and personal. Brain is affected by the experience of the group and adapts its function to the experience!

MTs function reflects every moment the interacting process (personal matrix) of the individual, through a biological pattern of an internal regulation system of the brain that is involved in visceromotor, neuroendocrine, complex motor and pain modulating control mechanism essential for adaptation and survival

This network is characterized by reciprocal interconnections, parallel organization, state dependent activity and neurochemical complexity providing the basis for a 'complex chemical coding'.

The same network seems to be responsible for emotional reactions, immunological disorders and neuroanatomical changes including the break-down of the blood-brain barrier, and is distributed throughout the Neuraxis.

This 'psychoneurochemical pathway' of the nervous tissue that exists and function ONLY IN A GROUP MODEL of interconnected areas seems to be responsible for the density matrix mechanics framework of the individual, and can be described in neuroanatomical terms as the CENTRAL AUTONOMIC NETWORK (CAN).

### CONCLUSION

The interaction among the CNS, the endocrine system and the immune system is an area of increasing interest. Different kinds of psychological stressors have an impact on this interaction, resulting in a suppression of certain aspects of the immune response.

One of the most critical step that lead to autoimmune disorders is the breaking of tolerance, a process in which cytokines, molecular mimicry or superantigens may play a role in rendering previous anergic T-cells to recognize neural autoantigens.

Experiments show that human complement (C) becomes activated upon contact with CSF and CNS under both in vitro and in vivo conditions.

The immunologically privileged environments of the CNS and CSF alter the regulatory balance of the plasma C system.

In health, the CNS contains 3 fluid compartments with interposed barriers of varying integrity, the intravascular, the intracellular and the extracellular spaces.

The CSF spare, the ventricles and the subarachnoid spare, is actually a lacuna of the extracellular spare of the CNS, because the ependyma lining the ventricles does not act as a barrier to solutes.

Activation of the plasma C cascade in the spaces of CSF may be relevant to many human diseases.

The C system activated by BBB damage, acts in association with other mediator systems to recruit neutrophils and stimulates their diapedesis and migration through the brain interstitium.

CAN is an integral component of an internal regulation system through which the brain controls visceromotor, neuroendocrine, pain and behavioral responses essential for surviving.

Brain Autoimmune lesions in Multiple Sclerosis, Lupus Erythimatosus and Paraneoplastic Neurological Syndromes have been associated with depressive symptoms as well as with depressive features involved in human immunodeficiency. To quote Foulkes again,

'The individual mind is not a thing. It is a complex of network of

interacting processes (communications). These processes interact in the communications network of the group, the group matrix or group dialogue.

The individual mind is an objectification (or model) of an internal mental and emotional process: both personal (reflective) interpersonal, self and other, and transpersonal. This is a social model.

Man is a social being and can only be understood as such in the context of his environment.

The personal mind is capable of interacting processes, thus in the group what is reproduced is basically the matrix of evolving personality....

Further studies will prove the way that group mental and emotional process can influence individuals pathophysiology.

## Report from the IAGP Archivist Anne Ancelin Schützenberger-August 2001<sup>o\*\*</sup>

### Encounter (1950) and Precursors

During the 1950 1st International Congress of Psychiatry (Paris, October 1950, general secretary: Pr. J. Favez Boutonier) - and especially during the 2nd International Congress of Criminology (organized by Pierre Piprot d'Alleaumes, o.p.), and its psychiatry section, Moreno suggested to have an international association of group psychotherapy (in 1952, Slavson initiated separately to have one).

Already during World War II, Moreno's ideas on sociometry and its techniques were used to select officers for the American army - and S.H. Foulkes used groups for therapy in the British army, and Kurt Lewin's ideas to try to change food habits of American civil population. At the end of the war the Tavistock Clinic created the Tavistock Institute (London, UK) and with the Research Centre for Group Dynamics (Ann Arbor, Michigan, USA) created a review: "Human Relations" for research and applied research to industry ("action methods", "action research").

The American Society of Group Psychotherapy and Psychodrama was founded in 1941 by J.L. Moreno. The American Group Psychotherapy Association was founded in 1942.

### Informal Committee (1951)

J.L. Moreno had numerous exchanges (in 1950 and 1951) with Juliette Favez-Boutonier (Psychoanalyst and Professor of Psychology at the Sorbonne), Serge Lebovici, S.H. Foulkes, J. Bierer, Georges Gurvitch [being at that time a student of psychology, I happened to have been asked to put together (edit) all the papers for publication of the Proceedings as a 5 volumes PUF books, and having met Moreno in Beacon in January 1951, thus started relations with them: an informal work group].

They created a First Committee on group psychotherapy (Paris, 1951) mentioned by J.L. Moreno as "the first official step".

### First Congress (1954) and Council (1957)

An International Committee for Group Psychotherapy was created at the 1st International Congress on group psychotherapy (Toronto, 1954) (with tensions already between Slavson and Moreno, a European Committee helped a little to ease the tensions - thus we held the next congress in Zurich, with Friedmann's help, and started to work for an international organization).

In 1957, the International Committee became The International Council of Group Psychotherapy (during the Zurich 2d Congress).

**Second:** Zurich (1957), **3rd:** Milano (1963) (where someone suggested to J.L. Moreno to organize in Paris the First International Congress of Psychodrama, (Paris, September 1964, organized by Anne Schützenberger: 1200 participants and 28 Countries).

**4th:** Vienna (1968), then again Zurich, **5th:** Zurich (1973).

### IAGP (1973)

During this (5th) 1973 Zurich congress, IAGP (the International Association of Group Psychotherapy) was co-founded by J.L. Moreno (1889-1974, USA), who became honorary president, A. Friedmann (Switzerland), who became treasurer, Anne Schützenberger (France), who became honorary general secretary, Raymond Battagay (Switzerland), who later became general secretary, with A. Schützenberger, Samuel Hadden (USA), who became president, Raoul Schindler (Austria), S.H. Foulkes (UK), Joshua Bierer (UK), Jay Fidler (USA), Zerka Moreno (USA), Grete Leutz (Germany), Ambros Uchtenhagen (Switzerland), Anne-Lise Heigel-Evers (Germany): a dozen co-founders (Incorporated according to the Swiss Civil Code, by Raymond Battagay).

Next meetings in Nice and/or Madrid had to be cancelled and the next one was **6th:** Philadelphia, August 1977; **7th:** Copenhagen, 1980; **8th:** Mexico, 1984; **9th:** Zagreb, 1986; **10th:** Amsterdam, 1989; **11th:**

Montreal, 1992; **12th**:Buenos-Aires, 1995; **13th**: London, 1998; **14th**: Jerusalem, 2000; **15th** to be in Istanbul, 2003.

In 1993, in the Heidelberg IAGP Board meeting, IAGP started 2 sections: Group Analysis (co-chair: Malcolm Pines and Juan Campos) and Psychodrama (co-chair: Grete Leutzand and David Kipper, who started the first Newsletter) and later: Family Therapy (co-chair: Alberto Serrano and Susana Bullrich); later: organizational consultation (co-chair: Earl Hopper and Isaiah Zimmermann), System Centered Group Psychotherapy (co-chair: Yvonne Agazarian and Fran Carter, 1995) and at present it has 4: Group-Analysis (chair: Göran Ahlin), Psychodrama (Sue Daniel), Family Therapy (Richard Reposa), Organizations (Marianne Wiktorin); a Transcultural section or committee is being considered.

There are actually around 400 paying IAGP members and many more still unpaid. Each section has special extra means of exchanges: Psychodramatists have created IPN (International Psychodrama Network), including also students and interested persons \*Ana Aguirragabiria). Many group therapist correspond via "grouptherapy" \*Haim Weinberg, group analysts via "group analysis" and regional meetings and associations (ie FEPTO: European Federation of psychodrama training schools and org.), Pacific Rim conferences. [Group Analysts and Social Psychologists working with Organizations or in industry have their own associations and journals since 1960], and there is also an International Journal of social psychology (Paris). he President of IAGP (Sabar Rustomjee) and its Board elected Anne Schützenberger (France-one of the co-founders) in August 2000 as Archivist:

I have started to collect real archives, and have some of Elisabeth Foulkes (main part of Foulkes archives are at the Wellcome Institute for History of Medicine, London). J.L. Moreno archives are at Harvard Medical School, (but without an archivist), Anne Schützenberger donated her personal library at the Historical Center for research on group psychotherapy of Quebec University at Trois Rivières, Canada (Pr René Marineau obtained rooms and a university paid archivist) and Zerka Moreno's are going there too). We are in regular contact - Pr René Marineau is building serious archives and a serious reference library in English and French. I still have some unclassified archives from 1950 on.

Some of us have printed articles on the history of group psychotherapy: Hadden, Moreno, Miers, Schützenberger, Battegay, Fonseca, Campos (a booklet); some of us have chapters about history in their books, (ie René Marineau, Ancelin) and I am trying to have a collected archives. It would be nice to find some university archiving possibility for it; and receive more official archives to add to it.

By real archives, I mean papers, articles, books really published in their time, as well as congress programs and Proceedings and official paperhead(s) and Congress Posters. [personal papers, exchange of letters are important of course, as much as films and video tapes, personal recall of events are very interesting to hear and keep, but their historical value has less official credit for the future generations].

Archives must be originals, factual and updated, kept in working order and available for references and study.

History, past history of persons and families, as well as past history of countries and organisations is important, and thus objective archives. For the future, to keep archives available and secure, let us all think of possibilities, like university (with an archivist provided) or the historical library that René Marineau is building in the University of Quebec (Canada), or ask if the Group Analytic Institute has/will have a library with a librarian or try to find a stable space, like a university. [All good ideas are welcome, please].

One other possibility is too, to print regularly history of group psychotherapy in available books and to always add the 12 names of the 1973 IAGP co-founders and the 3 dates (1950, 1954, 1973) on all brochures and paperhead of IAGP, with the past presidents(°) (and eventually the past Vce-Pts).

As the British song goes: " Make new friends, but keep the old: the ones are silver, but the others are gold " .

And as the French poet Char says: " You sing better in the branches of your family tree " .

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(°)IAGP Présidents: 1973-1977: Samuel Hadden (USA), 1977-1980: Raymond Battegay (Switzerland), 1980-1984: Malcolm Pines (UK), 1984-1986: Jay Fidler (USA), 1986-1989: Grete Leutz (Germany ), 1989-1992: Fern Cramer Azima (Canada), 1992-1995: Alberto Serrano (Hawāii), 1995-1998: Earl Hopper (UK), 1998-2000: Roberto de Inocencio (Spain), 2000-2003: Sabar Rustomjee (Australie), President Elect (2000): Christer Sandahl (Sweden).

(\*)At the beginning, IAGP had Vice-Presidents (one then 2), none actually.

As I do not have at hand the names of all the vice-presidents of IAGP, I cannot be unfair, and put only some [but Zerka Moreno (1984) and Anne Ancelin Schutzenberger (1977-80) were the psychodrama vice-Presidents].

The European Federation of Teaching Organizations and schools of psychodrama (FEPTO) was initiated by Grete Leutz and Pierre Fontaine, and the East European training by Goran Högberg in 1988+1992, with the help of a grant from Sweden and many leading psychodramatists invited to teach.

**“Introducción al Role-Playing Pedagógico”, de Elisa López Barberá, Pablo Población Knappe y Cols. Ed. Desclée de Brouwer, Colección Crecimiento Personal. Bilbao 2000.**

**Comentario de Marisol Filgueira Bouza. Psicólogo Clínico. Servicio de Psiquiatría, C.H. Juan Canalejo. La Coruña.**

El alumbramiento de esta obra da continuidad a la tarea que, con tanta perseverancia, han venido realizando los autores de elaborar lo que yo definiría como manuales teórico-prácticos (a falta de un término mejor), tan útiles para clínicos de la salud mental y psicoterapeutas profesionales como para alumnos de estas disciplinas. No en vano su larga y fructífera trayectoria profesional ha transcurrido paralela en los terrenos de la intervención clínica y la docencia y, como sus anteriores obras, la actual tiene su matriz y es producto directo de dicha experiencia. Estos autores nos tienen acostumbrados a una serie de características que ya aparecen en sus múltiples artículos y en los libros sobre el juego, la escultura..., las cuales me sirven a continuación para dividir y comentar cada uno de los apartados de esta obra:

1. Exhaustividad: en las fundamentaciones teóricas (caps. 1 y 2), siempre con un espíritu integrador; en la exposición y discusión de métodos, técnicas y cuestiones de estructura del modelo de trabajo (caps. 3 y 4); en la ilustración de las aplicaciones y los efectos del método (caps. 5 y 6), siempre abarcando las peculiaridades de toda la gama de posibles beneficiarios (niños, adolescentes, adultos, mayores) y modalidades de la intervención (individual, pareja, familia, grupo) y realizando una honesta reflexión crítica sobre las ventajas y riesgos del método; y exhaustividad, cómo no, en la documentación y referencias bibliográficas.

2. Didáctica: un tratado sobre Role-Playing pedagógico no tendría perdón si no fuese didáctico, meta que no les resulta difícil conseguir como expertos docentes. El estilo y la estructura del libro permite una fácil asimilación de los contenidos así como la rápida identificación de los

distintos aspectos a considerar en la aplicación del método.

3. Originalidad: cada uno de sus libros revisa y actualiza lo publicado sobre el tema y, además, aporta algo novedoso con importantes repercusiones sobre la intervención. Tal como ocurría con el “viaje” por las diferentes posibles esculturas de una escena, en esta ocasión hay aportaciones como el método de “Supervisión Activa Total” (SAT), un enfoque de la supervisión que se ocupa tanto de los aspectos técnicos como de los emocionales, apoyado en la teoría del psicodrama y en la teoría sistémica, o las reflexiones en torno al “desarrollo espiral”, donde cristalizan anteriores teorías sobre las escenas encadenadas en el proceso de enfermar y sanar. La visión sistémica y gestáltica (“el grupo como hecho holístico”) siempre en la base del pensamiento, aportando un gran dinamismo al quehacer práctico.

4. Transcendencia: y para que no quede la cosa parada..., dando paso a sus continuadores -alumnos que presentan, en la segunda parte del libro, los tan necesarios casos prácticos, dando muestras de gran aprovechamiento del aprendizaje realizado, con sus ensayos de aplicación del Role-Playing y el Psicodrama en organizaciones, pacientes oncológicos (F. Cortes-Funes), con SIDA (C. Jasinski), en la enseñanza profesional (A. Fernández Espinosa) y en la clase de idiomas (A. Haire).

Como dice J.A. García-Monge en el prólogo: “(un) extenso trabajo (...) que los autores (...) denominan modestamente introducción...”.

Marisol Filgueira

**Analisi di gruppo. La prospettiva interpersonale di Karen Horney  
Diego Garofalo (EDUP, Roma 2001, pp.261)**

Fiorella Olper  
(Società di Psicoanalisi Interpersonale e GruppoAnalisi- Roma)

The original aspect of this book by Diego Garofalo -teacher and trainer at the S.P.I.G.A. (Società di Psicoanalisi Interpersonale e Gruppo-Analisi) in Rome, directed by Vincent A. Morrone, by whom he was trained in group analysis- is the interlacing between the interpersonal thought of Karen Horney and the group's analytic practice. Both these approaches have historically contributed to a deep change of the psychoanalytic web, and have in common numerous and fruitful points of confluence that the book retakes with richness of theoretic references (in its first part) and clinical notes (in the second part).

Already in the “Introduction” Garofalo points out the common matrix of the two approaches in the “holistic-gestaltic model”, that binds in a

direct or indirect relationship Horney, Goldstein, Burrow, Foulkes, Perls. Their common consideration of the “totality” of the person -who tends to self-actualization in his(her) precise context of life- is expressed in the relevance given by them all to the “here and now” of the personality structure as it offers us in psychotherapeutic setting. It is so emphasized the value of “life project” inherent to the process of healthy growth or neurotic development, and implied in the request of therapeutic aid (chapter 1). This project of self-realization is nothing but the search of self-fullness when this one is felt in a sensation of authenticity. This is possible only if the person can perceive a deep core of personal needs, strivings and potentials, that Horney calls “true self” or “real self”. It is

immediately evident the consonance of such a vision with the subsequent clinical observations of Winnicott about "false self", and with group analysis emphasis on the "Self" as unitary psychic instance which is at the basis of mirroring, partnering and modelling processes of the subject in the group. The self-organizational dimension of the individual cannot exist, however, without the interpersonal one: nobody cannot become him(her)self without good affective relationships (i.e. authentically respectful), to be considered in that definite socio-cultural context (chapter 2). This aspect too constitutes, as matter of fact, a silent revolution in psychoanalytic thought, in that is given prominence to actual relationships with significant "others", seen as real persons and not only phantasmatic figures, whether parents or therapist or the other members of the therapeutic group.

Like a domino effect, further clinical consequences, equally innovative, rise from this vision shared by the Horneyan and group analytical therapists. Firstly, the psychotherapeutic dynamics can be seen as a progressive process of deconstruction of false self and of reconstruction of real self, meanwhile basic anxiety of the individual diminishes and basic confidence increases (chapter 3). Furthermore, considering group relationships as both real and phantasmatic, allows a richer consideration of the therapeutic setting, seen as the transitional space in which the "re-transcription" (*nachträglichkeit*) of the past experiences takes place through the entire reality of the analyst and of the group members (chapter 4). Also the transference dynamics is enlarged by the new group field and setting which give value not only to the "projective identification" (the classic core of transference), but also to the all manifold interpersonal dynamics such as empathy, affective-relational training and modelling, corrective emotional experience (chapter 5). It is consequently modified the analyst's role, too, in front of a patient to whom is recognized a (relative) capacity of autonomous self-organization and personal responsibility for his(her) growth as long as he(she) comes into contact with other people really interested in him(her). In this perspective the therapist has an essentially "maieutic" role: to help the individual to find him(her)self turning to accounts the actual abilities of patient, but also his(her) own abilities and even feelings, opportunely recognized by self-analysis and supervision. Only through these total involvement of the therapist -put at the total service

of the patient- is possible to solve the two paradoxes of psychotherapy: to comprehend another inner world and to guide an autonomous path of re-finding him(her)self (chapter 6).

The second part of the book opens with a chapter (7) that illustrates some concrete problems of selection, constitution and organization of the therapeutic small group in which it's possible to insert a new component as another leaves the group ("slow open"). Then is clinically described the process of the therapeutic "working through" in the group, having place not only by the classical transference's interpretations but also by the dynamics of re-signification, recognition, constructive interaction, i.e. by the various forms of interpretations called auxiliary, preparatory, secondary (chapter 8). Also the function of the group's conductor turns about a facilitation of the individual and group processes (chapter 9), with special attention to the movements of the single component and of the group-as-a-whole (chapter 10). Inside this "positive" vision, the moments or the phases of the individual's or group's aggressiveness, crisis, difficulties (such as the therapeutic negative reaction) merit a particular consideration: they have to be seen and dealt with as "growing pains" (chapter 11). The last chapter finally deals with the specific consideration of the group as an autonomous mental field that exalts and makes powerful the previously illustrated therapeutic aspects, and which embraces the so called mind, thought, atmosphere of the group or its potential, relational, self-organizational and transpersonal space.

The "Conclusion" can be taken as the meta-psychological message of the book: if it is very important to have a one's own therapeutic perspective, today it is also recognized a common thread of the therapeutic process as based both on self-organizational abilities and relational inputs all functioning in a systemic-cybernetic way (the model that the Author calls "auto-eco-systemic").

As the reader can see from these few mentions, the book is a real mine for the group analytic therapist, whatever his(her) "school" may be. Given its large and really comprehensive perspective, it could also be used as a textbook for the training of every analyst, a tool that however should help the flowing of the unique and creative personality of the therapist, as recommended by V. A. Morrone in his masterly article appeared on this same Journal (1995, 4, n.1, pp.4-12).

### **STRANIERI FUORI, STRANIERI DENTRO**

#### **Una riflessione sullo spazio interetnico**

#### **(FOREIGNERS OUTSIDE, FOREIGNERS INSIDE, A reflection on interethnic space)**

**Luisa Brunori, Francesca Tombolini. Franco Angeli Editore, Milan 2001**

The explicit aim of this book is "to understand, through reflection on identity and the group, the problems of cultural medleys as they arise today in the places where we spend our everyday lives". The terms and concepts of multiethnic society, migrations, transcultural problems and melting-pot refer to a world which is constantly changing and which as time goes on will tend increasingly to form our daily panorama. This process is inexorable, inevitably awakening fears of invasion and

annihilation, with comprehensible reactions of defence, though at the same time bringing with it elements of open-mindedness and enrichment. Because it affects a variety of aspects of life, the process involves different disciplines and thus requires an intercultural effort. These problems are approached in the book from a psychological point of view, with the theory of reference being Group Analysis, a branch of dynamic psychology applied to groups, designed to overcome the

antinomies of nature-culture, social psychology-dynamic psychology, interior world-external world, in order to understand many-sided situations such as the subject of this book, through forms of complex thought and with multidisciplinary contributions.

The authors are Luisa Brunori, assistant professor of theories and techniques of group dynamics at the University of Bologna, and Francesca Tombolini, a young psychologist with a passion for writing, as she is described by Franco Del Corno in the presentation of the book. Luisa Brunori has been involved for many years in Group analysis, applied to a number of areas of operation ranging from prison to teaching and training, and she considers the group to be an instrument with extraordinary possibilities for bringing about conscious change in a variety of fields.

In Bologna she founded and co-ordinated the "Laboratorio per la ricerca e lo sviluppo della Psicoterapia di gruppo" and has also been involved for some time in the dynamics of fraternal relations, certainly one of the most interesting theoretical references as regards transculturality.

The book is varied and compound, including a series of contributions set apart and "framed" within the text written by distinctive figures: scholars who have worked on these themes in their research studies; cultural operators and technicians with a variety of professional roles, considered to be "privileged witnesses" of the phenomenon in question because of their professional position and their point of view.

The book contains a review of the basic concepts involved in the themes connected with interculturality: ranging from identity and its construction to ethnicity, to the role of culture and society in the foundation of the Self, including themes like religion, membership, the family, maternity and the care of children; social representations and prejudice; the fraternal code as the foundation of a culture of reception of the foreigner and coexistence based on democracy and equality. Analysis of the contributions includes theoretical reflections on the meaning of illness, disease and care, in different cultural approaches and examples of structures in which attempts have been made to provide ways to encourage foreigners in the area to integrate at various levels.

The enterprise embarked upon by the two authors represents the fatigue and the merit of attempting to construct a new professional skill. One of the tasks of psychology in the new millennium, in fact, will certainly be to try to give a conceptual overview and provide the tools necessary for the treatment of these problems. However, the skills required for handling the encounter between the cultures (to prevent it becoming a clash) do not belong to a psychologist's traditional store of experience, particularly as regards familiarity with working in micro and macro group situations, indispensable when dealing with the problems of one or more communities. This book attempts to teach psychologists, amongst others, to work across the cultures, placing emphasis on the group as a means for understanding and promoting this conceptual dimension.

The group is the place where the dialectics of membership-individualisation may be elaborated most efficiently; the feeling of membership is constructed and experimented in the group (family, friends, society), while at the same time expressing that fundamental process of the human psychological process known as individualisation. The healthy group is formed in the constant tension between

membership and individualisation, between the sense of the community and sense of one's own individuality; the unhealthy group closes itself within integralism or remains a simple juxtaposition of individuals.

The transcultural issue rests on this dialectics between membership (guarantee of the sense of identity) and individualisation (the right of the subject not to become standardised and to seek knowledge of those different from oneself as an occasion for self-definition as a person). Membership and individualisation are both necessary to psychological development and social growth; however this lesson is not only to be learnt by the industrialised West, which often neglects and opposes anything which contradicts the automatism of its operation. Even the different ethnic communities which struggle to migrate to our countries in fact must be made aware of the value represented by the encounter with and knowledge of different cultures. The integralism of the average westerner is reflected in the integralism of the average immigrant, who resists being uprooted by reinforcing precepts and rites from his culture of origin. The coexistence of different cultures requires both parties to succeed in being both inside and outside their own culture at the same time, to manage to preserve their own roots but at the same time be sympathetic to the corresponding attempt of their counterpart. The group situation is certainly the most appropriate for learning this model of relational functioning.

Luisa Brunori and Francesca Tombolini propose an integrated approach which deals with transcultural problems on several levels: the individual level, with the recognition of the traumas prior to migration and of being extraneous to the western conception of psychological aid; the level of the relation between psychologist and patient, characterised by being out of step with each other, with a non-coincidence of the symbolic space, where there are no shared symbols or myths, historic background or social organisation. Another level concerns the structuring of a network between the figures of assistance: the psychologist himself, the doctor, the social worker and the cultural mediator.

The "transcultural" psychologist is defined as a figure located in an intermediate space defined by various disciplines: anthropology, ethnopsychiatry and ethnopsychotherapy. He needs to be familiar with this "interethnic space" and be willing to search for new ways of communication and of adjusting his skills in order to reach a better understanding of the immigrant patient and the suffering that he expresses through his cultural codes.

Group analysis of psychodynamic inspiration, conducted by alternating small and large groups, could be an effective method for experiencing cultural difference. The alternation between small and large groups mobilises the phantasms associated with the passage from the known to the unknown and breaks through the newly formed boundaries, while also enabling clarification of the cultural domains, the emergence of ideals, and the revelation and elaboration of the ambivalent sentiments of hate and attraction towards the foreigner. The authors propose and encourage the creation of new forms of structures of intercultural groups "of transition" through which the traumas may be integrated at personal and social level and the conflicts and differences of the cultural groups faced.



### 31th International Summer School Berlin

Dealing with Time in Groups and Organisationsn - July 30th - August 9th 2002  
Group Dynamics Section of the German Association of Group Psychotherapy and Group Dynamics (DAGG)

European Academy Berlin

www.iss-berlin.org      www.isk-berlin.de

First Announcement

Please forward this mail to anyone You think might be interested!

#### About the International Summer School

The International Summer School is a theme-centered group dynamics seminar that is taking place for the 31th time in the European Academy in Berlin. The students are from Western Europe, and for many years there have also been participants from Russia and other Eastern European and non-European Countries. This international mixture provides an opportunity for intercultural learning that has become more and more important in an increasingly united Europe with its stronger interdependence of social, economic and cultural organisations. One group will be conducted in English, the other in German.

Invited are all, who as counsellors and supervisors, trainers, psychotherapists and teachers work in groups, teams and projects; who as executives and managers in the profitmaking as well as in the non-profitmaking sector are leaders of groups and teams, who as scientists are interested in processes in and between (multicultural) groups, who are interested in a self-experience group and in meeting people from different professional and languages cultures. The learning process in group dynamics takes place on three levels: the level of individual self-experience in a multiprofessional and multicultural group, the level of the ongoing group process and the level of the course as an organisation. Learning from experience in the here and now, reflecting this experience and developing new options for action are equally important.

#### Work settings

Training groups, Reflection groups, theme-centered groups, Plenary Sessions

#### Trainers/Tutors

Dr. Oliver König (Cologne), Trainer for Group Dynamics (DAGG), Supervisor (DGSv) and Sociologist  
Dipl. Social Worker Margarete Gerber-Velmerig (Nottuln), Trainer for Group Dynamics (DAGG), Supervisor (DGSv), Counsellor for Management and Organisations, and other members of the Group Dynamics Section of the DAGG

#### Enrolment and cost

The overall cost, including full board and lodging for 10 days, is e 1370,00 or e 1780,00 if sponsored by an organisation. Partial bursaries may be granted in special cases.

#### For information and enrolment

Europäische Akademie Berlin  
Bismarckallee 46-48, D-14193 Berlin  
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### Between Worlds and Cultures: Hope, Anxiety and Visions

#### IV Summer Academy of the DAGG and IAGP in Granada

Granada 2003 June 2<sup>nd</sup> - 6<sup>th</sup>

The Summer Academy establishes for the fourth time a professional link between theory and practice of the important approaches of group psychotherapy and group work at an international level. Four models of group psychotherapy will meet in Granada: group analysis, psychodrama, group dynamic and behavioural group therapy. It is hoped that the exchange between colleagues from different countries and cultures will intensify the scope of the professional exchange. The experiential encounter creates the basis of a shared culture of the group. Culture emerges from the dialogue with other cultures. The Conference Venue is a moresque palace in the Albaicin (historic district under protection of the UNESCO).

There will be one international experiential workshop running daily. It will combine two different approaches of group psychotherapy: Group analysis and Psychodrama and two different languages: english and spanish. A daily large group with all participants will be run by different leaders with different methodological approaches around the theme of the Academy. There will be daily lectures on Anthropological and Sociological aspects of intercultural groups: Anxiety, Hope and Culture; Anxiety and Hope in the Public Space; Existential Challenges in Cultural Comparison; Dreams as Visions of Future Transcendence; Emigration in the world of tomorrow. There will be plenty of

opportunities to share information with colleagues from several European countries and from abroad. Different cultural evening activities: Flamenco (including training), trips around the historic Granada.

#### Registration fees

Before 1 March 2003: 490,- EUR  
Before 1 May 2003: 590,- EUR  
After 1 May 2003: 650,- EUR

**Travel and Accommodation:** Hotel-List and help for booking available on request.

#### Organisation and Registration

Dr. J. Burmeister, Board Member IAGP, Chairman DAGG  
Besmerstr. 27  
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Tel: 0041 71 9296060 - Fax: 0041 71 6886983  
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## The 15<sup>th</sup> International Congress of IAGP

**Congress Theme Crossroads of Culture: where groups converge**

**August 25 August 29, 2003**

**Istanbul Convention & Exhibition Center (Lütfi Kırdar Congress Center), Turkey**

**Pre-Congress Workshops August 24 & 25.**

Further information about the Congress and Pre-Congress Workshops, as well as Guidelines for the submission of proposals for presentation can be found on the the Congress web-site ([www.iagpcongress.org](http://www.iagpcongress.org)) or Contact the Congress Secretariat, Kubaba Tourism Travel Agency, Güniz, Sokak, No:44/1 Kavaklıdere, 06700 Ankara, Turkey.

You can visit the site of the Congress, the Lütfi Kırdar Convention and Exhibition Center in Istanbul at the following Internet address: [www.icec.org](http://www.icec.org)

Deadline for submissions September 30, 2002  
(extension of the deadline may be possible in selected instances)

=====  
The Presidential Address will be delivered by Sabar Rustomjee, FRANCZP during the Opening Session on Sunday evening, the 24<sup>th</sup>. On each of the five days of the Congress, the day will begin with a presentation by a Plenary Speaker. Five have been selected, each of which represents five regions of the world. The speakers are:

### USA

Jonathan D. Moreno, Ph.D. is Kornfeld Professor and Director of the Center for Biomedical Ethics at the University of Virginia. Dr. Moreno is the son of the founder of IAGP. His presentation will be based upon his most recent book entitled, "Undue Risk: Secret State Experiments on Humans."

### Europe

Prof. Dr. Franz Josef Radermacher is a Professor of mathematics and artificial intelligence at the University of Ulm in Germany. His Plenary Address, about globalization, is entitled: "The Social and Cultural Dimension of Sustainable Development: Balance or Destruction."

### Asia

Prof. Dr. Sudhir Kakar, a psychoanalyst and writer from New Delhi, is currently a Senior Fellow at the Center for the Study of World Religions of Harvard University. The title of his Plenary Address is: "Psychoanalysis and Eastern Healing Traditions."

### Turkey

Prof. Dr. Ýlber Ortaylı of Galatasaray University, is a historian in the Faculty of Law, with extensive knowledge of the varied ethnic, cultural, and political history of Turkey.

He will lecture on the history of Istanbul with its ethnic and cultural diversity.

### South America

Mrs. Laura Bonaparte is a clinical psychologist and psychoanalyst in Buenos Aires. She has been active with the Mothers of Plaza de Mayo

and with Amnesty International. She will lecture on the psychological aspects of social violence.

### The Istanbul Pre-Congress Training Institute - August 23/24 2003

The Istanbul Pre-Congress Institute 2003 gather a wide range of internationally reknown experts from our profession. Their contributions reflect the rich diversity of different approaches, different regions and different perspectives in the field of group work and group therapy today. The workshops address the senior colleague as well as the beginner while they are committed to increase skills, knowledge, training and self experience of the participants. *Leyla Navarro, Dr. J. Burmeister: Co-Chairmen Pre-Congress Institute*

- When Enemies Meet: Large-group Trauma and Identity: *Vamik Volkan/USA and Turkey*
- Men and Women, Together and Apart: Gender and Culture: *Frances Bonds-White/USA, Luiz Cuschnir/Brasil*
- Organisational consultation with 'Action Methods' : Organisations as 'Organisms': *Marianne Wiktorin/Sweden*
- "Family Therapy With Stepfamilies: Creating A Culture For Change" : *Richard E. Reposa, Alberto C. Serrano/USA*
- Dreams and Imagination in Psychodramatic Group Psychotherapy: *Grete A. Leutz/Germany, Maurizio Gasseau/Italy*
- From one river-bank to the other: Rivalry, Convergence and Transformation: *David Gutmann, Adib Jarrar, Jacqueline Ternier-David /France*
- Group-Analytic models of trans-cultural interaction: Median Groups as a multicultural experience: *Margarita Kritikou, Vassilis Menoutis/ Greece*
- Creativity for Your Future Living: *Sue Daniell/Australia*  
Building the Future: Practical and theoretical work with adolescents: *Icamı Tiba/Brasil*
- Dialogue in Impossible Situation: *Ruth Duek/Israel, Kate Tauvon, Göran Ahlin/Sweden*
- The Transgenerational Trauma: *Anne Ancelin Schützenberger/France*
- Group Analysis: *Malcolm Pines/Great Britain*
- Anti-Groups: *Morris Nitsun/Great Britain*

Come join us in Istanbul, the crossroads of two continents, where cultures converge.

Howard D. Kibel, M.D.

Bernhard Strauss, Ph.D.

Co-Chairmen, Scientific Program Committee



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