

UVODNA IZOBRAZBA IZ GRUPNE ANALIZE – IZ DNEVNIKA JEDNE EDUKANTICE

/ GROUP ANALYSIS INTRODUCTORY COURSE: TALES FROM A STUDENT'S DIARY

Magbula Fazlović

SAŽETAK/SUMMARY

Jedan od uvjeta za edukaciju za grupnog analitičara je pripremna izobrazba iz grupne analize koja se sastoji od teorijskog dijela i vlastitog iskustva grupne analize. U ovom radu je opisano vlastito iskustvo i viđenje uvodne izobrazbe s posebnim osvrtom na iskustvenu grupu u formi dnevnika. Naglasak je stavljen na proces stjecanja iskustva u maloj grupi, emocionalnom učenju i pronalaženju razumijevanja dobivenih iskustava u ponuđenoj teoriji.

/ The group analysis introductory course is one of the requirements for group analysis training and consists of a theoretical part and personal experience gained through group analysis sessions. This paper presents personal experience and the perception of the introductory course with a special focus on the experience group in a form of a diary. Emphasis has been put on the process of gaining experience in a small group, emotional learning and finding the understanding of the experiences gained in the offered theory.

KLJUČNE RIJEČI / KEY WORDS

grupna analiza / *group analysis*, edukacija / *education*, grupni setting / *group setting*,
fenomeni grupe / *group phenomenon*

Magbula Fazlović, specijalizant iz psihijatrije, kandidat za edukaciju iz grupne analize, JZU „Zdravstveni centar Brčko, Brčko Distrikt Bosne i Hercegovine

/ Magbula Fazlović, resident in Psychiatry, candidate for group analysis training, Public health institution "Health Center Brčko", Brčko District of Bosnia and Herzegovina

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UVOD

Tokom studija medicine budući liječnici o psihoterapiji dobiju neke osnovne informacije o tome što je psihoterapija, koje su indikacije, kakvi sve psihoterapijski pravci postoje i tko provodi psihoterapiju. No s početkom psihijatrijske edukacije sva nedostatak opće medicinske izobrazbe postaje očita, kao i potreba za stjecanjem novih znanja i vještina. Kao specijalizant psihijatrije, osim želje da ovladam nekom novom vještinom, trebala sam prema programu specijalizacije imati vlastitog iskustva u grupnoj psihoterapiji i znati značajke vođenja grupne psihoterapije u bolničkom i izvanbolničkom *settingu*. Kako se na Klinici za psihijatriju Univerzitetskog kliničkog centra u Tuzli, gdje obavljam specijalizantski staž, jedanput godišnje organizirala pripremna izobrazba iz grupne analize (1), odlučila sam iskoristiti priliku i vidjeti je li to psihoterapijski pravac kojim bih željela ići (2). Odluka nije bila lagana s obzirom na to da se u edukaciju uključilo i nekoliko mojih kolega s kojima radim, a edukatori su bili ujedno i voditelji odjeljenja na kojima sam obavljala i trebam i dalje obavljati specijalizantsku praksu. Dodatna motivacija da uđem u edukaciju iz grupne analize bila je i radoznalost i traženje odgovora na pitanja što se u grupi stvarno zbiva, kako se grupa vodi i kako će i hoće li to sve utjecati

INTRODUCTION

During medical studies, future doctors acquire only the basics of psychotherapy: the knowledge of indications, psychiatric approaches and the experience gained from performing psychotherapy on professionals. When they begin their psychiatric education, all the deficiencies of general medical education become obvious, and so does the need to acquire new skills and knowledge. As a resident of psychiatry, apart from having the desire to gain a certain new skill, I also had to gain my own experience in group psychotherapy, as stated in my residency program, and to know the features of leading a group psychotherapy session in a hospital setting and outside of it. Since there is a group analysis introductory course (1) once a year at the Department of Psychiatry of the University Clinical Centre Tuzla, the Clinic where I was performing the residency program, I decided to use the opportunity to see if psychotherapy would be my area of expertise (2). The decision was not easy since some of my work colleagues also enrolled in this course. Also, the therapists in the group were also heads of the institution where I was doing my residency period at the time and will continue to do so in the future. An additional motivation for enrolling in the group analysis course was my own curiosity and a search for



na mene (3). Osim toga, Yalom (4) kaže da je grupna terapija čudna biljka u bašči psihoterapije.

Pripremna izobrazba organizirana je u formi blok-treninga koji se sastojao od teorije i iskustvenih grupa. Blok-trening se održavao jedanput mjesečno prema programu Instituta za grupnu analizu Zagreb (5). Prema Yalomu (4) lično grupno iskustvo kao integralni dio obuke i kontinuiranog profesionalnog razvoja nudi različite vrste učenja koje inače nisu dostupne. To su učenja na emocionalnom nivou.

Kada je počela uvodna izobrazba iz grupne analize, odlučila sam voditi jedan svoj mali dnevnik, kako bih kada se sve završi imala pregled svega onog što se u grupi i meni samoj dešavalo tokom procesa koji je trajao šest mjeseci. Grupa u kojoj sam se nalazila bila je zatvorenog tipa, što znači da je imala svoj vijek trajanja, da su je članovi mogli napustiti, ali da se novi nisu mogli uključiti. Grupa se održavala jednom mjesečno u „bloku“, uvijek na istom mjestu i u isto vrijeme. Predstavljala je primarnu grupu, odnosno našu porodicu, u kojoj bi mi kao edukanti za početak riješili neke svoje konflikte kojih možda nismo ni bili svjesni. Trebalo je provesti određeni broj sati u grupi kao član, da bi na vlastitoj koži osjetili grupne fenomene, jer se iz vlastitog iskustva bo-

answers to questions such as what is really happening in a group, how does one manage a group and whether this would affect me at all (3). Besides, Yalom (4) states that group therapy is an interesting plant in the garden of psychotherapy. The introductory course is organized in blocks consisting of theory and practice. Block trainings took place once a month according to the program of The Institute of Group Analysis in Zagreb (5). According to Yalom (4), personal group experience, as an integral part of training and continuous professional development, offers different types of learning that are otherwise unavailable. These represent learning at an emotional level. When the introductory course started, I made a decision to keep a diary in order to have records and an overview of everything that was happening within the group and within me during the six-month period of the process. The group I was in was a “closed group”, meaning it had a lifetime, the members could leave the group at any time but new members could not join. So, once a month, we had a group session “block”, at the same place and at the same time. The group was our “primary family group” through which we, as students, could cope with some issues we were maybe not even aware of. It was necessary to spend a certain number of hours in the group as a member,

lje uči nego iz onog koje je ispričano. Grupne *settinge* su pratila i predavanja koja su bila složena tako da prate razvoj grupe i svaki put mi se činilo da ono što smo pričali na grupi, kasnije se poklopi s temom koja je bila na predavanju.

PRVI BLOK – ANKSIOZNOST KOJU DO TADA NISAM POZNAVALA/ŠTO JE MENI SVE OVO TREBALO?

O grupnoj analizi znala sam samo površno do momenta kada sam krenula na uvodni tečaj. Prvi blok bio je jako težak i naporan bar za mene. Nove informacije, većinom nepoznati ljudi, a i one koje sam poznavala znala sam samo površno, jer sam tek došla na specijalizaciju na Kliniku za psihijatriju. Najteže je bilo kada smo imali malu grupu, napetost se mogla osjetiti u zraku, posebno kada bi grupa tek počela i kada se očekivalo da netko započne diskusiju. Zbog svega toga za vrijeme šutnje i iščekivanja tko će prvi progovoriti osjećala sam jaku anksioznost, do tada meni nepoznatu, bar ne u tolikoj mjeri. Točno sam mogla osjetiti kako mi srce lupa, kako mi se grlo steže, dlanovi znoje, mogla sam čuti svoje disanje i disanje osoba koje su sjedile pored mene. Za to vrijeme pogled sam držala usmjeren prema

to feel the group phenomenon on your own skin, because it is better to learn about it from one's own experience rather than read about it. The group setting was accompanied by lectures in order to follow the development of the group, and it seemed to me as if every group story later matched the topic of the lectures.

BLOCK 1: ANXIETY I KNEW NOTHING ABOUT (WHY DO I NEED THIS?)

I know very little about group analysis when I started the group course. Block 1 was very difficult, at least for me. New data, unfamiliar people, and the ones I knew I had just met because I had just joined the residency program at the Department for Psychiatry.

The hardest thing to deal with was the concept of a small group, and one could sense the tension in the air, especially at the beginning of the session and when it was expected for someone to start the discussion. Because of everything that was happening during the moments of silence and the expectation of the first words to come out, I felt severe anxiety I never knew existed within me, at least not to that extent. I could feel my heartbeat, my throats tighten, my palms sweat, I could hear my breathing and the breathing of peo-



središtu kruga koji je grupa napravila i pokušavala sebi dočarati taj matriks o kome se priča. Matriks sam zamišljala kao jednu malu, sivu energetske kuglu. Što smo više pričali u grupi, ja sam nekako imala osjećaj da se matriks povećava i dobiva razne boje, zavisno od onog što je pričano. Svaki put kada ne bi raspravljali u grupi, i kada bi šutjeli, u mojoj glavi rojile su se razne misli. U tim trenucima pokušavala sam se nečim zanimati da sebi nametnem razmišljanje o uobičajnim obavezama, o ljudima izvan grupe, o bilo čemu samo da sebi ublažim taj mučni trenutak. Kasnije sam na predavanju saznala da se tokom prve seanse uobičajno pojavljuje strah od nepoznatog, strah od drugih nepoznatih ljudi, te da je očekivana reakcija na taj strah šutnja, koja predstavlja jedan od oblika otpora u grupi (7). Bila sam nervozna, bilo me je strah, najviše od toga da ne izgubim kontrolu nad sobom, da ne kažem nešto što ne bi trebalo pred meni nepoznatim ljudima. Za cijelo vrijeme trajanja grupe neprestano sam gledala u sat na ruci drugih članova i računala koliko je još vremena ostalo da grupa završi. Trudila sam se da se u diskusiju ne uključujem previše. Voditelj mi se činio jako dalek, za nas nedostižan, imala sam osjećaj da smo svi mi u grupi laboratorijski miševi, a on znanstvenik koji nas promatra i proučava, zbog toga sam još više pa-

ple who sat around me. During this period, I kept my eyes on the centre of the circle we formed as a group, trying to envision the "matrix". I visualized the "matrix" as a small, grey energetic ball. The more we talked in the group, the more felt as if the "matrix" was increasing and receiving new colours, depending on the words that were said. Every time we were not discussing anything in the group or when we were silent, my head was full of various thoughts. In such moments I tried to force myself to think of everyday obligations, people outside the group, anything just to overcome that torturous moment. Later during the lectures, I found out that it common for the fear of the unknown, the fear of other unfamiliar people, to appear during the first session, and that the expected reaction to this fear is silence which represents a form of resistance in the group (7). I was nervous and scared, mostly of losing control over myself, saying something I should not say in front of people I do not know. The entire time of the session I spent looking at the watches of the other members of the group, counting how many hours were left until the end of the session. I tried hard not to get involved in the discussion too much. The therapist seemed very distant and hard-to-reach. I felt that the entire group was an experiment with laboratory mice, with the therapist as a scientist who was observing and

zila na svoje riječi i što govorim. Kako je prvi blok trajao dva dana, svaki put kada bi se završio i kada bih došla kući imala sam glavobolju, osjećala sam se iscrpljeno i samo sam čekala da se naspavam, uz pitanje što je meni sve to trebalo.

DRUGI BLOK – NAJBOLJE DA NE MISLIM NI O ČEMU I DA SEBI „PUSTIM NEKU PJESMU U GLAVI“

Već na drugom bloku osjećam da smo se kao članovi grupe počeli na neki način povezivati. Pojavio se osjećaj prihvaćanja, suporta i solidarnosti između članova grupe, odnosno došlo je do grupne kohezije (4). Neki su donosili hranu da možemo nešto pregristi na pauzi. Pojedini članovi pričali su o tome kako su jedva čekali naredni blok. Ja se nisam radovala, čak štoviše smatrala sam sve ovo kao jednu nelagodnu obavezu koju trebam ispuniti. I dalje mi je bilo teško sjediti na stolcu za vrijeme trajanja male grupe, i dalje sam uvijek sjedila leđima okrenutim vratima, jer mi je to bio najzgodniji položaj. Netko od članova je spomenuo da bi mjesto gdje sjedimo u grupi trebalo nekada promijeniti, ja sam to prihvatila iako sam uvijek gledala da sjedim tako da mogu gledati bar malo u prozor. Anksioznost je i dalje bila prisutna kada smo šutjeli u grupi i kada

analysing us, which made me even more cautious about my words and my speech. As Block 1 lasted for two days, each time it finished I had severe headaches after arriving home, I felt exhausted and craved sleep, and I asked myself: Why do I need this?

BLOCK 2: I SHOULD JUST STOP THINKING AND PLAY SOME MUSIC IN MY HEAD

At the beginning of Block 2 I felt that we had started bonding as members of the group. There was a feeling of acceptance, support and solidarity among group members, i.e. group cohesion (4). Some of the members brought food so that we could have a snack during breaks. Some of the members talked about excitement about the next Block. I did not feel excitement. What is more, I felt this was just another unpleasant obligation I had to fulfil. I still found it difficult to sit on my chair during small group sessions, and I was sitting with my back turned to the door, because that was the most comfortable position for me. A member suggested we should change seats occasionally, so I accepted the idea, even though I was always looking for a place with a view outside the window. Anxiety was still present during the moments of silence in the group, and when I wanted to say something I felt the anxiety was less



sam ja željela nešto reći, ipak bila je manja u odnosu na prvi blok, možda iz razloga što sam nesvjesno došla na ideju da je najbolje da ne mislim ni o čemu i da sebi „pustim neku pjesmu u glavi“. To sam i radila i bilo mi je mnogo lakše. Još uvijek sam gledala da do mene sjedi netko sa satom na ruci da mogu pratiti koliko je još vremena ostalo da grupa završi. Sve što sam iznijela pred članovima grupe i voditeljem bilo je nešto što sam većinom sama proradila i što me u tolikoj mjeri nije doticalo da bi moglo dovesti do toga da izgubim kontrolu nad svojim ponašanjem, jer mi je bilo jako važno da ostavim utisak stabilne i odmjerenе osobe. I dalje nisam gledala ljude u oči, jednostavno nisam mogla podići pogled i preletjeti njime preko lica članova grupe za vrijeme šutnje, nisam to činila ni kada sam pričala, uvijek sam gledala u neku tačku na podu. Gotovo uvijek sam osjećala olakšanje kada drugi pričaju i raspravljaju tako da se ja ne moram uključivati, samo da ne bude mučne tišine, iako me savjest grizla što se ne trudim i ja kao drugi, već samo sve pasivno promatram. Čak i ono što su nam govorili na predavanjima, da ako nam nečije riječi pokrenu neke osjećaje ili vrte neka sjećanja, da to trebamo iznijeti u grupi, i iako se meni to događalo, ja sam čvrsto odlučila da ne iznosim. Opet sam imala glavobolju kada se i ovaj blok završio.

pronounced in comparison to Block 1. Maybe the reason was my decision to just stop thinking and play some music in my head – when I made this decision, it was much easier! I still looked for a watch on the wrist of the person sitting next to me so that I could keep track of the time that was left in the session. Everything I shared with the members of the group and the therapist was something I had already processed and something which did not have much influence on me in the sense of taking me to the state of losing control of my behaviour because it was of extreme importance to me to send the impression of a stable and steady person. I still did not look people in the eye and I just could not look up and observe the faces of the group members during the silence. I did not even do that when I was talking, I always looked at a point on the floor. I almost always felt relieved when others were talking and discussing. This meant I did not feel the need to get involved, I just wanted there be no unpleasant silence, even though I felt guilty for not trying as hard as the others and just observing passively. Even though we were told during the lectures that we should share with the group if someone else's words evoked feelings or memories within us, I decided not to do so, even when it happened. Once again, I had a headache after this Block.

TREĆI BLOK – I MOJ „APSCES“ JE PUKNUO

Na ovom bloku nešto se u meni desilo, valjda to što sam doživjela i konačno svojim očima vidjela taj momenat o kome su nam pričali na predavanjima između grupa. Moment kada se spontano kroz diskusiju dođe do onog što osobu muči, tišti, što je razdire iznutra, te jezgre skrivene ispod slojeva i slojeva ljutnje, straha, neprihvatanja i drugih osjećanja kojima se nije znao uzrok i zašto se bez povoda javljaju u određenim situacijama, kada osoba konačno nađe i raskine taj „apsces“ iz kojega su periodično izlazile bakterije i toksini koji su trovali njeno tijelo. To iskustvo me natjeralo da konačno shvatim i prihvatim da sve ovo nije samo bezvezna priča, da se ispred mene ljudi slamaju, plaču i nakon toga izgledaju kao da su se oslobodili nekog velikog tereta kojeg su nosili u duši. Shvatila sam valjda da kad već sjedim tu da trebam i ja raditi na sebi, da više ne pružam otpor prema diskusiji u grupi i da nije strašno ako čovjek u jednom trenutku izgubi kontrolu nad svojim emocijama, ako se pokaže ranjivim, da zbog toga nije manje vrijedan u očima drugih članova i voditelja. Članovi grupe trebaju doživjeti cilj grupnog rada osobito važnim i trebaju percipirati grupu kao efikasan način prema ispunjenju tog cilja (7). Zbog svega toga i sama sam se počela više

BLOCK 3: ABSCESS REMOVAL

Something happened within me during this Block. I guess it was something everyone was talking about all the time and I have just realized it. This is the moment everyone was talking about during the lectures held between the sessions. This is the moment of realization about the thing that is actually tormenting you, bothering you, breaking you on the inside, the moment of reaching your core underneath layers and layers of anger, fear, non-acceptance and other feelings with an unfamiliar cause or the moment of discovering the why such feelings appear under certain circumstances. The moment when a person finally finds the “abscess” which has been periodically poisoning their body with bacteria and toxins. This experience has finally led me to the conclusion and acceptance of the fact that this is not an ordinary story. Great individuals were falling apart right in front of me, crying and getting rid of an enormous burden they were carrying in their souls. My realization was that, as long as I was sitting here, I might just as well work on my personality and stop resisting the group, since it is not so scary for a person to lose control of their emotion. Also, I have realized that vulnerability does not mean one is less worthy in the eyes of other members and the therapist. Group members need to experience group goals that are particularly important, and need to



uključivati u raspravu, pričala sam o događajima iz svoga života, prvo onim lakšim, blažim, jer i dalje je bio prisutan taj strah od gubitka kontrole, ali što sam više pričala, osjećala sam kao da neki teret pada s mojih ramena, kao da mi se podiže kamen s grudi i da ja lakše dišem i nekako jasnije vidim, nekako su mi boje pred očima bile jasnije, ljepše. Pritisak simptoma i patnja pojačavaju poriv za komunikacijom, što je u osnovi ljudskog bića. Ovaj nagon je jedan od najjačih snaga u dovođenju i očuvanju zajedništva članova u grupi, kojeg Bion naziva „valencija“ (8). Nije mi bio veliki napor sjediti u grupi, anksioznost se samo na momente pojavljivala, i to najviše kad bih trebala nešto reći. Osjetila sam da se i ja na neki način povezujem s članovima grupe, čak mi se i voditelj nije činio tako dalek i nedostižan, kao na početku ove edukacije. Manje sam gledala u sat, a primijetila sam da je jednom prošla i cijela grupa a da u sat nisam pogledala. Ovaj put nisam imala glavobolju nakon završetka bloka.

ČETVRTI BLOK – TO JE MOJA GRUPA

Ovaj put sam se na neki način i radovala tom našem susretu, iako sam znala da se neke posebne teme neće načinjati jer je bio mjesec Ramazana. Prilikom

perceive the group as an effective way to fulfil these goals (7). For of all these reasons, I started to get involved in the discussion. I talked about events from my life, first about those not so difficult, the lighter versions, because there was still a bit of fear of losing control. As I talked more, I felt as if some of the burden fell from my shoulders, as if a stone was lifted from my chest and I breathed more easily, and somehow I could see, somehow the colours in front of my eyes were clearer, more beautiful. The pressure of the symptoms and the suffering intensify the urge to communicate, which is in the essence of a human being. This urge is one of the greater strengths of preserving the community of the members of the group, which Bion calls “valence” (8). I did not feel as if sitting in a group was a great effort; anxiety appeared only when it was time to say something.

I felt a bond with other group members, and even the therapist did not seem as distant or hard-to-reach as was the case at the beginning of this course. I spent less time looking at watches and at some point, I noticed that an entire session had passed without me looking at a watch. I did not have a headache after this Block ended.

BLOCK 4: THIS IS MY GROUP

This time I looked forward to our new encounter even though there would

sjedjenja u grupi dok smo šutjeli i čekali da netko započne diskusiju, uspjela sam nekoliko puta podignuti pogled i prijeći njime preko lica drugih članova. Pokušala sam i to da se konačno odvojim od svoje pozicije sjedenja leđa okrenutim vratima, pa sam sjela suprotno, leđima okrenutim prozoru. Čak i oni članovi grupe koji mi i nisu bili nešto simpatični, sada su mi nekako postali dragi, na neki način sam ih razumjela i to što mi se nije sviđalo kod njih shvatila sam samo kao površnu masku kojom ljudi na neki način štite svoju ranjivost. Osjetila sam sigurnost unutar grupe i više mi nije bilo toliko važno što ću reći pred voditeljem. Kako grupa napreduje, tako se i uloga voditelja sve više otapa u grupnom matriksu i kohezivnoj povezanosti, proces detronizacije i dalje napreduje (8). Nije mi bilo toliko ni važno da ostavim utisak stabilne i odmjerene osobe, čak štoviše željela sam da svi upoznaju mene onakvu kakava stvarno jesam. Što sam se više uključivala u diskusiju u grupi, ja sam se bolje osjećala.

PETI BLOK – UVID I JAČANJE VLASTITOG „JA“

Ovaj put zaista sam se radovala susretu s članovima grupe. Imala sam neki predosjećaj da ću se i ja konačno dotaći nečeg što je meni bilo bitno. Nisam

not be any intriguing topics due to the fact that it was the month of Ramadan. While we were sitting silently in the group, waiting for someone to start a discussion, I managed to look up and observe the faces of other group members. Also, I tried to move from my usual seat, the one where my back was turned to the door, so I sat in a place where my back was turned to the window. I came to love the people I did not like at the beginning, and found the things I did not like about them were just superficial masks used to protect their vulnerability.

I felt secure in the group setting and did not care anymore about what I said in front of the therapist. As the group progressed, the role of the therapist increasingly dissolved in the group matrix, and cohesive connectivity and the process of deposition increased (8). I did not care about leaving the impression of a stable and steady person, I just wanted for people to know me as I really am. The more I got involved in the group, the better I felt.

BLOCK 5: INSIGHT AND STRENGTHENING OF “SELF”

This time I was so excited to meet all the group members. I had this feeling that I too would finally get to talk about something that mattered to me. I felt no



osjećala strah, čak nisam ni mislila o tome da bih se mogla rasplakati. Neka-ko kada smo sjedili u grupi, na nekom vjerovatno podsvjesnom nivou diskusija je krenula u tom pravcu i došla do toga da trebam ispričati nešto što me već neko vrijeme tišti u odnosu s meni bliskom osobom. Pričala sam o tome s drugim ljudima, pokušavala to raščistiti u svojoj glavi, ali nikada u potpunosti, uvijek su neki dijelovi izostajali. Osjećala sam da to trebam podijeliti s članovima grupe, da je pravo mjesto i vrijeme i da se trebam osloboditi tog tereta. Nisam se rasplakala, ali suze su mi stajale u grlu dok sam pričala, kako su riječi izlazile iz mojih usta tako sam se ja osjećala lakšom, u svom tom svom iznošenju koje i nije bilo na svjesnom nivou da kažem da sam mislila o svakoj riječi koju ću reći, izašle su i neke druge stvari koje su mi bile nepoznate ili koje sam izgleda i ja sama sakrila od sebe, želeći sebe vidjeti samo u onom lijepom svjetlu, nikad u ružnom. Ovaj put vidjela sam i svoju drugu stranu, onu koja nije za pohvaliti, ali isto tako onu zbog koje sam čovjek, a ne savršena mašina, i izgleda da je strah od te moje strane ličnosti bio strašniji nego što je ona sama. Valjda to nešto što sam ja smatrala strašnim i za nepohvaliti, u očima drugih članova grupe i nije izgledalo toliko grozno. Završila sam svoje izlaganje i bila sam sretna što je „to“ konačno izašlo

fear and I did not think of the possibility of crying. Somehow, when we sat in the group, on some probably subconscious level, the discussion was moving in that direction, and I had to share something that had been bothering me for a certain period of time in a relationship with someone close to me. I had previously spoken to other people about it, trying to release it from my head but I never completely managed to do so, and there were always some parts left. I felt I should share it with the group members, as if that was the right place and time to set it free completely. It did not make me cry but the tears were stuck in my throat. As the words were coming out of my mouth I felt at ease. Through statements I believe were not at a conscious level, some of the words which I was not aware of just came out. These words were unknown to me, or perhaps I had been hiding them from myself, wanting to see myself only in a positive light and never the opposite. This time I saw the other side of me, the one not to be bragged about but also the one that makes me a human being, and not a perfect machine. It seemed that the fear of my other personality was scarier than the personality itself. I guess the thing I thought was scary and not to be bragged about was not so significant at all in the eyes of other group members. After I finished my speech, I was so excited that "it" had finally left me. Understanding

iz mene. Shvaćanje da i drugi ljudi imaju slične morbidne ideje, strahove i impulse, te da i drugi ljudi pate isto ili više, djeluje kao stimulirajući terapeutski faktor, koji u konačnici osobu oslobađa anksioznosti i krivnje (10). Ovaj put zaista sam osjetila neku promjenu u sebi, neki mir, koji već duže vremena nisam osjećala. U svojoj glavi sam donijela odluku da trebam razgovarati s tom osobom, baš ovako kako sam razgovarala u grupi. Anksioznost više nisam osjećala ni za vrijeme diskusije ni kada smo šutjeli, pojavljivala se samo povremeno kada sam se ja htjela uključiti u razgovor, ali taj problem imam od prije. U satove na ruku drugih članova grupe više nisam gledala. Bila sam ponosna na sebe i na neki način sretna što je i mene dotakao ovaj grupni proces i što sam i ja konačno sazrela po pitanju nekih stvari, te što su mi se vratila neka sjećanja na djetinjstvo za koja sam mislila da sam ih zaboravila. U meni se javila i ideja da bih možda trebala nastaviti dalju edukaciju iz grupne analize. Prvi put sam nakon završenog bloka otišla kući sretna i zadovoljna, s osjećajem da sam se nečeg teškog oslobodila.

ŠESTI BLOK – „IDEM DALJE“

Ovo nam je posljednji blok pa su svi nekako sjetni. Ja sam ga s nestrpljenjem

that other people have similar morbid ideas, fears and impulses, and that other people suffer to the same extent or more, acts as a stimulating therapeutic factor, which ultimately releases anxiety and guilt (10). This time I really felt a change within me, some kind of tranquillity that I had not felt for a long time. I came to the conclusion that I should talk to the person in question in the manner I used when I talked to the group. I felt no anxiety during the discussion or during the moments of silence, it just appeared in the moments when I wanted to get involved in the conversation, but this was a problem I had already experienced. I was not looking at the watches on other people's wrists. I was so proud of myself and happy because this group setting had affected me too, and I was proud of finally growing to understand some of my problems as well as for recovering some of the memories related to my childhood I thought I had lost. So, I had the idea of continuing the group analysis education. For the first time after a Block had ended, I went home happy and satisfied because I had got rid of something very heavy.

BLOCK 6: I AM MOVING FORWARD

This is our final Block, so everyone was sort of sad. I was eagerly awaiting this



iščekivala. Bila sam sretna što konačno privodim jedan proces kraju, što sam ostala dosljedna, ispoštovala sve sate u grupi i na predavanju, što sam osjetila što je grupna analiza, jer ponekad riječi nisu dovoljne da se nešto opiše, već to treba doživjeti na vlastitoj koži. Sada sam bila sigurna da želim nastaviti edukaciju. Na ovom posljednjem bloku dotakla sam se još nekih stvari vezanih za sebe, nekih o kojima se govorilo na početku ovog procesa, a o kojima ja svjesno nisam željela pričati, iako su mi se slike i sjećanja na te situacije pojavljivale pred očima. Osjetila sam još veći mir u sebi i kao da me stvari koje sam ispričala iz svoje prošlosti više ne dotiču u tolikoj mjeri u kojoj su me doticale ranije. Voditelja više nisam doživljavala kao nešto što je iznad nas, već kao čovjeka s vrlinama i manama, koji može pogriješiti kao što može i uraditi nešto dobro. Sve to mi je mnogo pomoglo u odnosu s mojim ocem, jer očito je voditelj za mene predstavljao figuru oca. Nekako sam se oslobodila te fanatazije da je moj otac savršena osoba i da on ne smije pogriješiti, da je to njemu zabranjeno i da ja trebam težiti da budem kao on, ako ne i bolja od njega. Konačno sam prihvatila da moj otac ima i druge uloge u životu osim uloge oca i da se ne trebam ljutiti ako nekad ne ispuni sva moja očekivanja, isto kao što se ne treba ljutiti na sebe i kritizirati se ako ja nekad ne ispunim njegova. S historijskog as-

moment. I was happy about finalizing a process, being consistent, attending all the sessions in the group and lectures and having the opportunity to feel what group analysis is, because sometimes words are not enough to describe something, and one needs to feel it on their own skin. I was sure I wanted to finish the education. During the last block I spoke about myself as well, some matters that were already a topic at the beginning of this process. Even though pictures and memories related to the topics had appeared in front of my eyes, I did not speak about these deliberately.

I felt even more peaceful, as if the things related to my past that I shared could not affect me that much anymore. I did not perceive the therapist as someone superior anymore, but as a human being with virtues and flaws who might also make mistakes. This has helped me in the relationship with my father since the therapist represented a father figure for me. Somehow, I was set free of the fantasy that my father was a perfect person who cannot make a mistake – mistakes were forbidden for him, and I should strive to be like him or even better. I have finally reached the realization that my father has other roles in his life beside the role of being my father, that I should not be mad if he fails to meet my expectations and that I should not be mad at myself if I sometimes do not meet his.

pekta Freud je na završetak terapije u svojoj prvoj fazi gledao kao na proces osvješćivanja nesvjesnih sadržaja, a kasnije je završetak terapije povezivao s razrješavanjem transfernog odnosa bolesnika s njegovim terapeutom (10).

Na posljednjem bloku, koji je najbrže od svih dosad prošao, svi smo se oprostili i rastali u jednom prijateljskom duhu. Sve se nekako lijepo završilo na način da smo svi bili kao jedna porodica, da smo mnogo jedni od drugih naučili, ali da je ipak ovo sati što je određeno za uvod bilo dovoljno i da bi sve ispod i iznad toga moglo narušiti ovaj mir koji smo postigli.

Iako u grupnoj analizi osnovni terapijski agens predstavljaju terapijski procesi u grupi, grupna analiza je i individualni proces u koji bolesnici ulaze, sudjeluju te koriste iskustva iz grupe na jedinstveni, osobni način (4). Na nekom nesvjesnom nivou osjećam da je ova edukacija u moj život ušla u pravom trenutku, da sam se ja nekako promijenila, ali opet ostala ista, i da sam sada zadovoljnija sobom kada se pogledam u cjelini, više nego što sam prije bila.

USVAJANJE TEORIJSKOG ZNANJA

Psihodinamika znači um u pokretu. Psihodinamski referentni okvir postu-

From a historical point of view, Freud considered the ending of therapy the phase of awakening the unconscious, and later he linked the ending of therapy with a transferable relationship of the patient and his therapist (10). The last Block passed more quickly in comparison to the earlier ones. We said goodbye and parted in a friendly atmosphere. It all ended in such a way that we think of each other as a family. We all learned a lot from each other, and I think that the hours determined for the introductory course were enough and that a different number of sessions from the predefined number might have ruined the peace we had achieved. Although the basic therapeutic agents in group analysis are the therapeutic processes in the group, group analysis is also an individual process which a patient enters into, gets involved in and uses the experiences of the group in a unique, specific way (4). At an unconscious level, I feel that this course entered my life at the right moment, that I have changed but still somehow remained the same, that I am more satisfied with myself as an individual, more than I was before.

ACQUIRING THEORETICAL KNOWLEDGE THROUGH PRACTICAL EXPERIENCE

Psychodynamics represents a mind on the move. The Psychodynamic



lira da dinamski (pokretni) elementi u nesvjesnom utječu na svjesne misli, osjećaje i ponašanje. Psihoterapija koja se temelji na psihodinamskom referentnom okviru je psihodinamska psihoterapija. Obje tehnike: otkrivanje i potpora se koriste u gotovo svakoj psihodinamskoj psihoterapiji. Osnovni ciljevi psihodinamske psihoterapije su:

1. razumjeti elemente pacijentovog nesvjesnog, koji utječu na njegove svjesne misli, osjećaje i ponašanje
2. odlučiti hoće li otkrivanje ili podrška najviše pomoći u danom trenutku
3. otkriti nesvjesni materijal ili poduprijeti mentalno funkcioniranje na način koji će najbolje pomoći pacijentu (11).

Osjećati se dobro za sebe, imati odnose u ljubavi s drugima i raditi posao koji nas zadovoljava – to su ciljevi većine naših života. Svi imamo određene načine koji vode putem kojim pokušavamo postići ove ciljeve. Kad odrastemo, naši su obrasci prilično fiksirani i nije ih tako jednostavno mijenjati. Uobičajena priroda ovih obrazaca slična je načinu na koji voda teče niz brdo - nakon nekog vremena, kanalizira se određeno korito i voda uvijek teče svojim tokom. Ako poželiš da voda teče drugim putem, morat ćeš uložiti težak napor da se postojeći tok promijeni. Isto je i s nama – nakon određene dobi, prilično smo dosljedni u načinu na koji razmišljamo

Reference Framework postulates that dynamic (moving) elements unconsciously affect conscious thoughts, feelings and behaviours. Psychotherapy based on the psychodynamic reference framework is psychodynamic psychotherapy. Both techniques, detection and support, are used in almost every psychodynamic psychotherapy. The basic goals of psychodynamic psychotherapy are:

1. To understand the patients' unconscious elements that affect their conscious thoughts, feelings and behaviours
2. To decide whether detection or support will be most helpful at a given time
3. To disclose the unconscious material or support mental functioning in a way that will best assist the patient (11).

To feel good about yourself, to have a relationship full of love and to have a job which makes us happy – these are the goals of most of us. We all have certain ways of trying to achieve these goals. When we grow up, our patterns are mostly fixed and not so easy to change. The nature of these patterns is similar to the way water flows downhill – after some time, a certain corridor is channelled, and water is always flowing in it.

If you want a water to flow down another path, you will have to make a lot

i ponašamo se. Ali za mnoge ljude, njihovi karakteristični načini razmišljanja o sebi i suočavanja s drugima su neprikladni i trebaju način da ih promijene (11). Psihoterapija nam omogućuje da umjesto usvojenih i fiksiranih, počnemo razvijati nove obrasce ponašanja, te nam na taj način pruža priliku da stvorimo druge načine razmišljanja i ponašanja kako bi se poboljšala kvaliteta ljudskog života (12). Grupna analitička psihoterapija ima zajedničko porijeklo sa psihoanalizom u svojoj kliničkoj i teorijskoj orijentaciji, u obje terapijske situacije stav terapeuta je analitički (6).

Eksploracija podsvjesnih procesa je esencijalna praksa psihoanalize, a sastavni je dio grupne analize, po čemu se ona razlikuje od drugih grupnih terapija (13).

Kasnije sam tokom predavanja saznala da se tokom prve seanse uobičajno pojavljuje strah od nepoznatog, strah od drugih nepoznatih ljudi, te da je očekivana reakcija na taj strah šutnja, koja predstavlja jedan od oblika otpora u grupi (7). Anksioznost početnika u grupnoj terapiji se javlja pored opće anksioznosti koju osobe unesu u grupu i zbog otpora na grupni psihoterapijski doživljaj (6). Na početku rada grupe voditelj je ključna osoba preko koje članovi grupe projiciraju svoja unutarnja doživljavanja. Pristup matriksu grupe pristup je poznatom, nečemu što se ne može vi-

of effort to change the existing flow. The same is true for people who after a certain age become quite consistent in the way they think and behave. For many people, their characteristic ways of thinking about themselves and coping with others are inadequate and they need a way to change them (11). Psychotherapy allows us to develop new forms of behaviour instead of the adopted and fixed ones, thus giving us the opportunity to create other ways of thinking and behaving in order to improve the quality of our life (12). Group analytical psychotherapy has a common origin with psychoanalysis in its clinical and theoretical orientation, since in both therapeutic situations the therapist's attitude is analytical (6). The exploration of unconscious processes is an essential practice of psychoanalysis and is an integral part of group analysis, making it distinct from other group therapies (13). From the lectures I learned that during the first session the fear of the unknown, the fear of other unknown people and the expected reaction to this fear of silence, is one of the forms of resistance in the group (7). The anxiety beginners feel in group therapy occurs in addition to the general anxiety that people inject into the group and because of their group psychotherapeutic experience (6). At the beginning of therapy, the therapist is a key person through



djeti, čuti i opipati, ali što se može doživjeti i što utječe na zdravlje. Foulkes je matriks označio kao „hipotetičku mrežu“ (paučinu ili opnu) komunikacija i odnosa u grupi, a kasnije proširio: „Ima udjela na podlogu koja određuje značenje i važnost svih sadržaja i na kojoj počivaju sve verbalne i neverbalne komunikacije i interakcije“ (7). Daljim napretkom edukacije uloga voditelja sve više gubi na značaju, a taj isti značaj povećava se kod članova grupe. Odvajanje individuuma koji sazrijeva od autoriteta roditelja jedan je od najnužnijih, ali i najbolnijih koraka u razvoju. Apolutno je nužno da se to odvajanje odigra i smijemo pretpostaviti da se kod svake normalno sazrele osobe ono i odigralo u izvjesnoj mjeri. Napredovanje društva počiva uglavnom na ovom sukobu generacija (14). Kako grupa napreduje, tako se i uloga voditelja sve više otapa u grupnom matriksu i kohezivnoj povezanosti, proces detronizacije i dalje napreduje (8). Za malo dijete roditelji su, najprije, jedini autoritet i izvor svakog vjerovanja. Ali iz progresivnog intelektualnog razvoja ne može biti isključeno da dijete postupno upozna kategorije u koje spadaju i roditelji. Ono upozna roditelje drugih, uspoređuje ih sa svojim i tako stječe pravo da sumnja u njihovu neusporedivost i jedinstvenost, koje im je do tada pripisivalo (14). Sa historijskog aspekta, Freud je na završetak terapije u svojoj prvoj fazi gledao kao na proces osvješćivanja nesvjesnih

which group members are designing their inner experiences. The approach of the group's matrix is familiar, something that cannot be seen, heard or felt, but it can be experienced and affects one's health. Foulkes called the matrix a "hypothetical network" (a spider web or a membrane) of communication and group relationships, and then expanded: "It has a stake on the ground that determines the meaning and importance of all content and this is where all verbal and nonverbal communication and interaction rests" (7). Separating an individual who matures from the authority of a parent is one of the most important developmental step. It is absolutely necessary for this separation to happen, and we can suppose that it has happened to a certain extent with every adult person. The advancement of society rests mainly on this conflict of generations (14). As the group progresses, the role of the therapist increasingly dissolves in the group matrix, and cohesive connectivity and the process of deposition rises (8). For a little child, its parents are, first of all, the only authority and the source of every belief. But it cannot be excluded from the progressive intellectual development that the child gradually meets the categories that parents also belong to. The child meets the parents of others, and compares them with their own, and thus gains the right

sadržaja, a kasnije je završetak terapije povezivao s razrješavanjem transfernog odnosa bolesnika s njegovim terapeutom (10). Sifneos ističe da psihodinamska promjena podrazumijeva jasne dokaze da su razni neprilagodljivi odbrambeni mehanizmi zamijenjeni drugačijima, koji su više prilagodljivi i koji su osobi korisni u ophođenju s drugima u svakodnevnom životu, kao i djelomično ili potpuno rješenje psihodinamskih konflikata. Rješenje konflikta ne isključuje uvijek stvarno razumijevanje suptilnih elemenata koji su dio izvornog emocionalnog konflikta. Katkad jasne indikacije ponašanja individue izvan psihoterapije i njegova/njena sposobnost vladanja situacijama kojima prethodno nije mogao/la vladati, jasno ukazuju na poboljšanje i, dosljedno tome, na psihodinamsku promjenu (15). Mogu zaključiti da je ovo iskustvo u moj život došlo u pravo vrijeme, da me je promijenilo, a ipak na neki način učinilo istom. Oprostivši se od članova grupe i znajući da sve što je u grupi rečeno i doživljeno više se ponoviti neće, uz blagu nostalgiju naučivši osnovne zakone grupne analize, odlučila sam se za nastavak edukacije i produbljivanje znanja iz grupne analize koja će mi pomoći u daljnjem životu i uspostavljanju boljeg terapijskog odnosa s pacijentima. Iako u grupnoj analizi osnovni terapijski agens predstavljaju terapijski procesi u grupi, grupna analiza je i individualni proces u koji osobe ulaze, sudjeluju te

to doubt their incomparability and uniqueness, which they have so far attributed to them (14). From a historical point of view, Freud primarily thought the ending of the therapy to be a phase of awakening the unconscious and later he linked the ending of therapy with a transferable relationship of the patient and their therapist (10). Sifneos points out that psychodynamic change implies clear evidence that various non-adaptive defence mechanisms have been replaced by different ones, the ones that are more adaptive and useful to people in dealing with others in everyday life, as well as a partial or complete resolution of psychodynamic conflicts. The resolution of the conflict does not always exclude the real understanding of the subtle elements that are part of the original emotional conflict. Sometimes clear indications of the behaviour of an individual outside of psychotherapy and his/her ability to handle situations that he/she could not previously handle, clearly points to improvement and, consequently, to psychodynamic change (15). Although the basic therapeutic agents in group analysis are the therapeutic processes in the group, group analysis is also an individual process which a patient enters into, gets involved in and uses the experiences of the group in a unique, specific way (4). In the group, individuals become aware



koriste iskustva iz grupe na jedinstveni, osobni način (4). U grupi pojedinac postaje svjestan sposobnosti koje posjeduje skrivene sve dok je manje-više sam. Grupa je zato više od skupa pojedinaca, jer je pojedinac u grupi više nego pojedinac sam sa sobom. Osim toga, pojedinac u grupi svjestan je da su dodatne unutarnje mogućnosti što se otkrivaju tek članstvom u grupi većinom prilagođene funkciji osnovne grupe, odnosno grupe okupljene da bi djelovala prema osnovnim pretpostavkama (16). Zadržavanjem postignutih temeljnih obilježja razvoja u uzajamnom djelovanju napredovanja i regresije predstavlja jedan od preduvjeta normalnog razvoja. Drugim riječima, to znači da nema trajnih i bitnih smetnji u procesu integracije i unutrašnjeg povezivanja. Ako se tjeskoba postupno ublažava i prilagođava, napredak je veći od regresije i stvara se temelj duševne stabilnosti (17) koja je neophodan uvjet da se netko može baviti grupnom analizom.

of the hidden abilities they have. The group is therefore more than a group of individuals because an individual in a group is more than an individual on its own. In addition, an individual in the group is aware that the additional internal possibilities revealed only with the membership of a group are mostly customized to the function of the basic group, i.e. the group gathered to act on the basic assumptions (16). By keeping the achieved fundamental characteristics of development in the interaction of progression and regression presents one of the preconditions for stable development. In other words, this means that there are no permanent and significant interferences in the process of integrating and interconnecting. If anxiety is progressively alleviated and adjusted, progress will be greater than regression and the foundation of mental stability will be created (17), which is a necessary condition for someone to perform group analysis.

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