

# RODNI IDENTITET U GRUPNOM PROCESU

## / GENDER IDENTITY IN GROUP PROCESS

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### SAŽETAK/SUMMARY

O rodnom identitetu teoretizira se još od nastanka psihoanalitičkih teorija. Brze društvene promjene među ostalim podrazumijevaju i promjene u poimanju rodnog identiteta, s obzirom na to da se bitno razlikuju od njegova poimanja od prije deset ili dvadeset godina. Cilj ovog rada bio je dati pregled na koji način teorija i praksa grupne analize razumijeva razvoj rodnog identiteta i kako grupni procesi omogućuju ekspresiju, razumijevanje, prihvaćanje i osnaživanje jedinstvenog rodnog identiteta svakom članu grupe. Važno je istaknuti da spoznaje iz grupne analize mogu dati znatan doprinos teoriji u razumijevanju procesa razvoja rodnih identiteta povezanih s jezikom, kulturom i socijalno nesvjesnim.

*/ Gender identity has been a subject of discussion since the emergence of psychoanalytic theories. Rapid social changes of the past ten or twenty years have influenced changes in the notion and understanding of gender identity. The aim of this paper is to provide an overview of how the theory and practice of group analysis reflect the development of gender identity and how group processes enable the expression, understanding, acceptance and empowerment of a unique gender identity to each group member. It is important to point out that insights from group analysis can make a significant contribution to theory in understanding the process of developing gender identities related to language, culture, and the socially unconscious.*

### KLJUČNE RIJEČI / KEYWORDS

rodni identitet / *gender identity*, spolni identitet / *sexual identity*, grupna analiza / *group analysis*, grupni procesi / *group processes*

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## UVOD

Pitanje rodnog, spolnog i seksualnog identiteta predstavlja kompleksno pitanje činjenicom da u samoj distinkciji tih termina vlada konfuzija. Osim toga prisutna je i zbunjenost koja vlada zahvaljujući zapanjujućoj raznolikosti teorija i uvjerenja, kao i složenosti rodnih i seksualnih identiteta (1). Tomu još treba dodati i jezičnu barijeru. Tako u nekim jezicima, kao što su njemački, finski, estonski i naprimjer slovenski, riječ rod ne postoji. U hrvatskome jeziku rabe se pojmovi rod i spol te stoga i pojmovi rodnog i spolnog identiteta. Spol i rod su prožeti kulturom, poviješću i značenjima. Beate Schumacher ističe da to u najvećoj mjeri ovisi o tome gdje smo rođeni i mogu biti više ili manje različiti pojmovi ovisno o jeziku koji učimo. Osim toga jezik može odražavati, propagirati i njegovati rodnu kulturu kao i rodnu nejednakost i pridonijeti različitom razumijevanju rodnog i spolnog identiteta (2).

Spol se definira kao biološka kategorija koja se u prvom redu temelji na reproduktivnom potencijalu, dok je rod društvena razradba biološkog spola. Rod se gradi na biološkom spolu, ali premašuje biološke razlike. No dok o spolu razmišljamo kao o biološkom i rodu kao društvenom, ta razlika nije jasna. Ljudi imaju tendenciju razmišljati o rodu kao posljedici odgoja, kao društvenom i stoga

## INTRODUCTION

The issue of gender and sexual identity is a complex issue because there is often confusion in the distinction between these terms. In addition, confusion is due to the astonishing diversity of theories and beliefs, as well as the complexity of gender and sexual identities (1). Language barrier further complicates the issue. Thus, in some languages, such as German, Finnish, Estonian and Slovenian, the word "gender" does not exist. In the Croatian language, the terms gender and sex are used, and therefore the terms gender and sexual identity are also used. Gender and sex are imbued with culture, history and meanings. Schumacher points out that our understanding of the two concepts largely depends on where we were born, and which language we speak. Also, language can reflect, propagate and preserve gender culture as well as gender inequality and contribute to different understandings of gender and sexual identity (2).

Sex is defined as a biological category based primarily on reproductive potential, while gender is a social elaboration of biological sex. Gender is built on biological sex but it transcends biological differences. Still, while we think of sex as biological and gender as social, that distinction is not always very clear. People tend to think of gender as a consequence of upbringing - as social, and therefore fluid - while sex is the result of nature, simply given by biology. However, nature and upbringing are intertwined

fluidnom, a spol je rezultat prirode, jednostavno nastao biologijom. No priroda i odgoj isprepliću se i nema očite točke u kojoj spol prestaje i počinje rod. Strogo razgraničenje ne uspijeva jer ne postoji jedinstveni objektivni biološki kriterij za muški ili ženski spol. Spol se temelji na kombinaciji anatomskih, endokrinih i kromosomskih značajki, a odabir među tim kriterijima za dodjelu spola izrazito se temelji na kulturnim uvjerenjima o tome što nekoga zapravo čini muškim ili ženskim. Stoga je definicija bioloških kategorija muškaraca i žena i razumijevanje ljudi o sebi i drugima u pojmovima muško ili žensko u konačnici društvena. Biologija nudi dihotomne muške i ženske prototipove, ali nam nudi i mnoge jedinke koje na razne načine ne odgovaraju tim prototipovima (3).

## TEORIJSKA RAZUMIJEVANJA RODA I RODNOG IDENTITETA

Psihoanaliza je bila prva opsežna teorija osobnosti koja je pokušala objasniti podrijetlo onoga što danas nazivamo rodom. Pregledom psihoanalitičkih teorija koje su započele razmatranja o rodu, kao najvažnija navode se razmatranja Sigmunda Freuda, Horneyja i Jonesa te Stollera (4). Sigmund Freud postulirao je maskulinitet kao prirodno stanje iz kojeg se djevojka povukla u feminitet nakon sudbonosnog otkrića da nije imala penis. Psihoanalitička teorija dala

and there is no obvious point at which sex ceases and gender begins. Sharp demarcation fails because there is no single objective biological criterion for determining male or female sex. Sex is based on a combination of anatomical, endocrine, and chromosomal features, and the choice among these criteria for award of sex is based very much on cultural beliefs about what actually makes someone male or female. Thus, the definition of biological categories of men and women and people's understanding of themselves and others in terms of male or female is ultimately social. Biology offers dichotomous male and female prototypes, but it also offers us many individuals that, in various ways, do not match these prototypes (3).

## THEORETICAL UNDERSTANDINGS OF GENDER AND GENDER IDENTITY

Psychoanalysis was the first comprehensive theory of personality to attempt to explain the origins of what we now call gender. In a review of the psychoanalytic theories that began the considerations of gender, the considerations of Sigmund Freud, Horney, Jones and Stoller are cited as the most significant (4). Sigmund Freud postulated masculinity as a natural state from which a girl withdrew into femininity after the fateful discovery that she did not have a penis. Psychoanalytic theory gave a wealth of material to the elucidation of



je obilje materija u razjašnjenju roda pri čemu se primarno odnosila na edipovski i postedipovski razvoj. Naime, S. Freud smatrao je da je predfalusni razvoj stadij razvoja koji je u biti podudaran za oba spola. Razvoj se počinje razlikovati tek s djetetovim otkrićem anatomske razlike, odnosno dječjim otkrićem da dječaci imaju penise, a djevojčice ne. Teoriju feminiteta i maskuliniteta, onoga što danas nazivamo identitetom rodne uloge, Freud je izveo iz kontrasta između ponašanja dvaju spolova nakon tog otkrića.

Sigmund Freud vjerovao je u prirodnost toga da se falusna težnja povezuje s dječakovom majkom, koja mu je libidonožni objekt od rođenja. Edipov kompleks, koji se sastoji od nježne privrženosti majci i neprijateljskog suparništva s ocem, predstavlja prirodni ishod razvoja libida. Tek u kontekstu Edipova kompleksa dječakova prethodna percepcija spolne razlike dobiva značenje. Dječak sada pretpostavlja, na temelju svojega prethodnog iskustva gubitka dojke i fecesa, da bi njegov penis mogao biti cijena njegove libidne katekse majci. U strahu od gubitka penisa mali dječak bira narcističku kateksu svojeg penisa umjesto libidne katekse majke, odriče je se i identificira se sa svojim ocem. Tako da je kastracijska anksioznost razriješila Edipov kompleks i dovela do stvaranja superega, internalizacije očinskog autoriteta. Iako je dječakov maskulinitet bio pojačan identi-

gender, primarily referring to oedipal and post-oedipal development. Namely, S. Freud held that pre-phallic development is a stage of development that is essentially the same for both sexes. Development begins to differ only with the child's discovery of anatomical difference, that is, children's discovery that boys have penises and girls do not. The theory of femininity and masculinity, what we now call gender role identity, was derived by Freud from the contrast between the behaviours of the two sexes after that discovery. Sigmund Freud believed that it was natural for the phallus aspiration to be tied to the boy's mother, who had been his libidinal object since birth. The Oedipus complex, which consists of a gentle attachment to the mother and a hostile rivalry with the father, represents the natural outcome of libidinal development. It is only in the context of the Oedipus complex that the boy's earlier perception of gender difference acquires significance. The boy now assumes, based on his previous experience of breast and faecal loss, that his penis could be the price of his mother's libidinal catechesis. In fear of losing his penis, the little boy chooses the narcissistic catechesis of his penis instead of the mother's libidinal catechesis, renounces it, and identifies with his father. In that way castration anxiety resolved the Oedipus complex and led to the creation of the superego, the internalisation of paternal authority. Although the boy's masculinity was reinforced by identification with his father, it arose in his

fikacijom s ocem, nastao je u urođenim aktivnim (ili maskulinim) težnjama prema majci. U tom smislu S. Freud je maskulinitet promatrao kao urođeni ili prirodni rod. U razmatranju feminiteta Freud polazi od toga da djevojčica, za razliku od dječaka, na otkriće spolne razlike odgovara pretpostavkom da je kastrirana, nakon čega prihvaća klitorisnu inferiornost i do kraja života pati od zavisti na penisu. Djevojčica smatra da je njezina majka, koja ju je poslala u svijet tako nedovoljno opremljenu, odgovorna za nedostatak penisa. Stoga se, kako bi stekla penis, odriče svoje majke kao ljubavnog predmeta i libidno se okreće ocu. Kasnije, saznanjem da je njezina kastracija nepopravljiva, poželjela je imati očevu bebu kao kompenzaciju. Tako je u dječaka kastracijska tjeskoba razriješila Edipov kompleks, dok je u djevojčice kastracijska tjeskoba započela Edipov kompleks (5, 6, 7, 8).

Karen Horney i Ernest Jones kritički se osvrćući na Freuda sugeriraju da su i feminitet i maskulinitet prethodili falusnoj fazi i da je svaka izvedena odvojeno od urođenih predispozicija (9-15). Stoga su feminitet i maskulinitet imali predfalusno, dakle preedipso podrijetlo. Robert J. Stoller sugerira da je stanje primarnog feminiteta u oba spola koje je nazvao profeminitetom ostatak djetetove primarne identifikacije s majkom (16, 17, 18, 19). Prema njegovu mišljenju sadržaj maskuliniteta predstavlja muš-

innate active (or masculine) aspirations toward his mother. In this sense, S. Freud viewed masculinity as an innate or natural gender. In considering femininity, Freud assumes that a girl, unlike a boy, responds to the discovery of gender difference by assuming that she is castrated, after which she accepts clitoral inferiority and suffers from envy of the penis for the rest of her life. The girl believes that her mother, who sent her into the world so under-equipped, is responsible for the lack of a penis. Therefore, in order to acquire a penis, she renounces her mother as a love object and turns to her father libidinally. Later, learning that her castration was irreparable, she wished to have her father's baby as compensation. Thus, in boys, castration anxiety resolved the Oedipus complex, while in girls, castration anxiety began the Oedipus complex (5, 6, 7, 8).

Karen Horney and Ernest Jones, critically looking at Freud, suggest that both femininity and masculinity preceded the phallic phase and that each was derived separately from innate predispositions (9-15). Thus, femininity and masculinity had a pre-phallic, hence pre-Oedipal, origin. Robert J. Stoller suggests that the condition of primary femininity in both sexes, which he named profemininity, is a remnant of the child's primary identification with the mother (16,17,18,19). In his opinion, the content of masculinity represents the male need to overcome the primary female identification. More



ku potrebu da prevlada primarnu žensku identifikaciju. U novije vrijeme Ellen Fleishman navodi da se rodni identitet odnosi na uvjerenje pojedinca da je on ili ona muško ili žensko (20). Nancy Chodorow smatra da rodni identitet podrazumijeva kognitivni osjećaj rodnoga *selfa* uspostavljen u prve dvije godine istodobno s uspostavljanjem osjećaja *selfa*. Kasnije procjene poželjnosti nečijeg roda i aktivnosti i načina ponašanja povezanih s njim, ili vlastita osjećaja adekvatnosti u ispunjavanju očekivanja rodne uloge izgrađen je na tom temeljnom rodnom identitetu (21). O'Heron i Orlofsky rodni identitet vide kao nešto što se ne odnosi samo na individualni osjećaj sebe kao muškarca ili žene nego na njegov ili njezin općenit osjećaj maskulitiniteta ili feminiteta (22).

## RODNI IDENTITET U GRUPNOJ ANALIZI

Elaborirajući pitanje rodnog identiteta Morris Nitsun daje pregled radova objavljenih u „Group analysis“ u razdoblju od 1986. do 2002. godine, u kojima se pokušava naglasiti to pitanje u grupnoj psihoterapiji. Posebno se osvrće na radove autora kao što su Barbara Elliott, Isobel Conlon, Chris Rose i Erica Burman (23). Barbara Elliott navodi da grupnu psihoterapiju, osobito analitički orijentiranu, i muškarci i doživljavaju vide kao femininu aktivnost. Njezino

recently, Fleishman states that gender identity refers to an individual's belief that he or she is male or female (20). Chodorow believes that gender identity implies a cognitive sense of gender self, established in the first two years, simultaneously with the establishment of a sense of self. Later assessments of one's desirability of gender and activities and behaviours associated with it, or one's own sense of adequacy in meeting gender role expectations is built on this fundamental gender identity (21). O'Heron and Orlofsky see gender identity as something that relates not only to an individual's sense of self as a man or woman, but to his or her global sense of masculinity or femininity (22).

## GENDER IDENTITY IN GROUP ANALYSIS

Elaborating on the issue of gender identity, Nitsun provides an overview of papers published in Group Analysis in the period from 1986 to 2002, in which an attempt is made to emphasise this particular issue in group psychotherapy. He pays special attention to the works of authors such as Barbara Elliott, Isobel Conlon, Chris Rose and Erica Burman (23). Barbara Elliott states that group psychotherapy, especially analytically oriented, is seen by both men and women as a feminine activity. Her exploration of the emotional, the hidden, and the unseen is more naturally connected to the feminine. This gives female members of the group

istraživanje emocionalnog, skrivenog i neviđenog prirodnije je povezano s femininim. Time se članicama grupe daje očita prednost, stvarajući razliku u moći između njih i muškaraca koja podriva konvencionalne pretpostavke o muškoj dominaciji. Hraniteljske značajke žena, dojke, tada se percipiraju ne kao grudi, nego kao penis. Paralelno, muškarci se osjećaju obespravljeno, impotentno. Poteškoće u pregovaranju i rješavanju tog paradoksa pogoršava prijeteća priroda biseksualnih identifikacija, tako da identifikacije sa suprotnim spolom muškaraca i žena pobuđuju intenzivnu anksioznost. Dolazi do procesa *splittinga* pri čemu članovi grupe ispoljavaju percepciju destruktivnih atributa suprotnog spola: žene potencijalno postaju sve prodomnije i nalik penisu, muškarci pokorniji i povučeniiji. Međutim, ako se ti elementi mogu prepoznati i razumjeti, pacijenti mogu početi otvorenije istraživati svoje biseksualne želje i identifikacije. Elliot navodi: „Muškarci mogu početi uživati u svojem feminitetu kao izrazu primanja i zadržavanja, a ne uskraćenosti. Žene mogu početi uživati u svojoj muškosti kao izrazu potencije i stvaralačke snage, a ne sadističke moći. Kad se zavist i strah prema suprotnom spolu ublaže, manje energije bit će potrebno za obranu od tih elemenata i muškarci i žene mogu početi davati i primati jedni od drugih na fleksibilniji način.“ Elliot sugerira ne samo da rod grupnog te-

a clear advantage, creating a difference in power between them and men, undermining conventional assumptions about male dominance. The nutritional qualities of women, like the breast, are then perceived not as breasts but as penises. At the same time, men feel inadequate, disenfranchised, impotent. Difficulties in negotiating and resolving this paradox are exacerbated by the threatening nature of bisexual identifications, so that identifications with the opposite sex of men and women evoke intense anxiety. There is a process of splitting where members of the group express the perception of destructive attributes of the opposite sex: women potentially become more penetrating and penis-like, men more submissive and withdrawn. However, if these elements can be recognized and understood, patients can begin to more openly explore their bisexual desires and identifications. Elliot states, “Men can begin to enjoy their femininity as an expression of receiving and retaining rather than being denied. Women can begin to enjoy their masculinity as an expression of potency and creative power rather than sadistic power. When envy and fear of the opposite sex subside, less energy will be needed to defend against these elements, both men and women can begin to give and receive from each other in a more flexible way”. Elliott suggests not only that the gender of the group therapist influences the group process, but that the particular way the therapist deals with their masculine and feminine identifications also



rapeuta utječe na grupni proces nego i da poseban način na koji se terapeuta bavi njihovim maskulinim i femininim identifikacijama utječe na stupanj rodne fleksibilnosti u grupi (24).

Isobel Conlon posebno se usredotočuje na pitanja povezana s rodom koja se tiču ženskog grupnog terapeuta, osobito percipirane moći ženskog autoriteta kao voditelja, što je proizašlo iz konteksta potpuno ženskih grupa. S obzirom na mješovitu odgovornost voditelja koja uključuju funkcije koje se mogu promatrati kao više feminine (poput razumijevanja, osjetljivosti i empatičnog reagiranja) ili maskuline (kao što je držanje autoriteta, uspostavljanje granica i izazovnih intervencija) pojavljuje se napetost između voditelja i članica grupe. Jedan skup reakcija članova grupe može biti sumnja i ogorčenost zbog pretpostavljenog 'maskulinog' autoriteta voditeljice i težnja da se ocrni i napadne njezin autoritet. Voditeljica grupe paralelno može osjećati tjeskobu zbog preuzimanja te uloge, boreći se s vlastitim poteškoćama u posjedovanju moći. Tada se može razviti *splitting* između „očinske“ i „majčinske“ funkcije voditelja i sklonost da se potisnute jedno u korist drugoga. To je slično disocijativnom *splittingu* rodnih identifikacija koje je opisala Elliott.

Prema Conlon napetosti koje proizlaze iz rodnih funkcija voditelja grupe mogu biti prilika da se u grupi suoči i

affects the degree of gender flexibility in the group (24).

Isobel Conlon focuses in particular on gender-related issues concerning the female group therapist, particularly her perceived power of authority as a conductor, which arises from the context of all-female groups. Given the mixed responsibility of conductors that include functions that can be viewed as more feminine (such as understanding, sensitivity, and empathetic response) or masculine (such as holding authority, setting boundaries, and making challenging interventions), tension arises between conductors and group members. One set of reactions among group members may be suspicion and resentment about the conductor's presumed 'masculine' authority and a tendency to tarnish and attack her authority. At the same time, the group conductor may feel anxious about taking on this role, struggling with her own difficulties in possessing her power. Then a splitting can develop between the "paternal" and "maternal" functions of the conductor and the tendency to push one in favour of the other. This is similar to the 'disociative splitting' of gender identifications described by Elliott. According to Conlon, the tensions arising from the gender functions of a group conductor can be an opportunity for the group to confront and explore the whole issue of gender identity and defence against it. She extrapolates part of this to the male conductor, in parallel suggesting that it



istraži cijelo pitanje rodnog identiteta i obrane od toga. Ona dio toga ekstrapolira na muškarca voditelja, paralelno sugerirajući da bi to moglo biti teško za muškarce integrirati ili priznati njihove feminine, majčinske atribute. Conlon tvrdi i da je manja prijetnja grupi doživjeti da se muški voditelj ponaša majčinski nego da ženski voditelj to ne čini. U vrijeme većeg osnaživanja žena žene više cijene i dive se nego što se odriču drugih ženskih autoriteta i njihovih aktivnijih, 'maskulinih' uloga. No riječ je o tome da još uvijek postoji određena ambivalencija o rodnim promjenama i Conlon upozorava na kontinuiranu složenost pregovaranja o rodu i načinu na koji to predstavlja i moderira grupni terapeut (25). Chris Rose ukazuje na još jedan važan, ali relativno zanemaren aspekt rodnih reprezentacija u grupama: jezik. Ona ističe da jezik ima glavnu ulogu u stvaranju našeg rodnog osjećaja sebe s jezičnim stilovima i obrascima stereotipno povezanim s muškim i ženskim. Ona također tvrdi da je jezik neodvojiv od iskustva: nije samo prijevod iskustva nego čini iskustvo. Slično, značenje nije jednostavno izraženo jezikom: stvara ga jezik. Dakle, jezik je sastavni dio društvene konstrukcije roda. Često je to tako nesvjesno: događa se na široj kulturnoj razini i kontinuirano se filtrira prema pojedincu koji ga ponovo filtrira u kulturu. Unutar toga nesvjesnog jezičnog uzorka uloga je roda donese-

might be difficult for men to integrate or acknowledge their feminine, maternal attributes. However, Conlon argues that it is less of a threat to the group to experience a male conductor behaving maternally than a female conductor who does not. At a time of greater empowerment of women, women increasingly value and admire other female authorities and their more active, 'masculine' roles. However, the point is that there is still some ambivalence about gender changes and Conlon warns of the continuing complexity of gender negotiation and the way it is represented and moderated by a group therapist (25). Chris Rose points to another important but relatively neglected aspect of gender representations in groups: language. She emphasises that language plays a major role in creating our gender sense of self, with language styles and patterns stereotypically associated with masculine and feminine. She also argues that language is inseparable from experience: it is not just a translation of experience; it constitutes experience. Similarly, meaning is not simply expressed in language: it is created by language. Thus, language is an integral part of the social construction of gender. It is often unconscious: it happens on a broader cultural level and is continuously filtered towards the individual who in turn filters it into culture. Within this unconscious linguistic pattern, the role of gender is rendered. Chris Rose notes that group psychotherapy is language dependent: who tells whom what and in what way. She argues that



na. Chris Rose primjećuje da je grupna psihoterapija ovisna o jeziku: tko kome što govori i kako. Ona tvrdi da se rodne identifikacije neprestano otkrivaju i jačaju kroz jezik u grupi, ali da to pitanje može ostati i zaglavljeno u rigidnim obrascima i stilovima komunikacije. Kao nešto što se izvodi, jezik je podložan istraživanju i pregledu. Pojedinac ima mogućnost izbora, djelovanja i kreativnosti, što može pomoći u preoblikovanju rodnih atribucija u grupi.

Erica Burman proširuje temu ženskih rodnih pitanja u grupe, s posebnim osvrtom na seksualnost i moć. Ona naglašava „šutnju“ unutar grupne analize o erotskom, posebno homoerotskom transferu i kontratransferu. Iako to, prema njezinu mišljenju, odražava dugogodišnje zanemarivanje i patologizaciju homoseksualnosti u psihoanalitičkom području, napominje da se psihoanaliza široko rasplinula s feminističkom teorijom u raspravama o rodu i spolnosti. To, međutim, nedostaje u grupnoj analizi. Ona ističe i da su rod i spol ključna priznata područja subjektiviteta središnjeg u psihoterapijskom nastojanju. Istodobno su prisutni duboki društveni utjecaji na rod koji doista pozivaju, zahtijevaju grupnu perspektivu. Problem s izostanka razgovora o rodu implikacija je da je rod fiksna konstanta. Takav odnos prisutan je nasuprot mnogih psihoanalitičkih teorija koje ističu rod kao konstrukciju koja je (poput konstrukcije

gender identities are constantly being discovered and strengthened through group language, but that the issue can also become stuck in rigid patterns and communication styles. As something that is performed, language is subject to research and review. An individual has the ability to choose, act, and be creative, which can help reshape gender attributions in a group.

Erica Burman expands the topic of women's gender issues into groups, with a special focus on sexuality and power. She emphasises the "silence" within the group analysis of erotic, especially homoerotic transfer and countertransference. Although this, in her view, reflects the long-standing neglect and pathologisation of homosexuality in the psychoanalytic field, she notes that psychoanalysis has widely disintegrated with feminist theory in discussions of gender and sexuality. This, however, is missing in the group analysis. She also emphasises that gender and sex are key recognised areas of subjectivity central to the psychotherapeutic endeavour. At the same time, there are profound social influences on gender that truly call for and require a group perspective. The problem with not discussing gender is the implication that gender is a 'fixed constant'. This relationship stands in opposition to many psychoanalytic theories that emphasise gender as a construction that is (like the construction of subjectivity) always fragile and incomplete (26). Erica Burman emphasises

subjektiviteta) uvijek krhka i nepotpuna (26). Erica Burman ističe potrebu da grupna analiza uzme više u obzir te teme s posebnim osvrtom na društveno rodne procese koji odražavaju učinak moći i autoriteta i na prijenos tih procesa kroz transferne odnose u grupi (27).

## PROMIŠLJANJA

Pitanje rodnog identiteta nije jednostavno. Psihoterapeuti se suočavaju s potpuno drugačijim spolnim okruženjem od onoga od prije samo deset ili dvadeset godina. Za grupnu psihoterapiju to je poseban izazov. Grupna kultura prirodno inklinira različitosti. Većina psihoterapijskih grupa sastoji se od heterogenih populacija i vrednuju različitosti kao uvjet za rast i promjenu. Grupa simbolizira obiteljsku skupinu u kojoj se nerazriješeni aspekti izvorne obiteljske spolne konfiguracije mogu izraziti, ali u kojoj postoje nove mogućnosti spolnog otkrivanja i razvoja (23). Grupna analiza čini matricu u kojoj se rodni stereotipi i rigidnost uz intrapersonalne i interpersonalne procese mogu pretvoriti u bogatiji i fleksibilniji kompleks identifikacija, reprezentacija i ponašanja (28). Tako može dovesti do premošćivanja razlika unutar i između članova. Grupa pruža široke mogućnosti femininim i maskulinim identifikacijama uz eksploraciju i prorađivanje ponašanja koja razotkrivaju aktivnost i

the need for group analysis to take more account of these topics with special reference to social gender processes that reflect the action of power and authority and to the transmission of these processes through transference relations in the group (27).

## REFLECTIONS

The issue of gender identity is not simple at all. Psychotherapists today face a completely different sexual environment than they did only ten or twenty years ago. This is a special challenge for group psychotherapy. Group culture naturally inclines to diversity. Most psychotherapy groups are made up of heterogeneous populations and value diversity as a condition for growth and change. The group symbolises a family group in which unresolved aspects of the original family sexual configuration can be expressed, but in which there are new possibilities for sexual discovery and development (23). Group analysis forms a matrix where gender stereotypes and rigidity through intrapersonal and interpersonal processes can be transformed into a richer and more flexible complex of identifications, representations, and behaviours (28). This can lead to bridging differences within and between members. The group provides ample opportunities for feminine and masculine identifications through the exploration and elaboration of behaviours that reveal activity and passivity, autonomy and intimacy, indi-



pasivnost, autonomiju i intimnost, individualnost i međuovisnost, neovisnost i ovisnost. Zapravo, naša je biseksualnost ta koja je važna za naše razmišljanje, sposobnost simbolizacije i kreativnost (29). Da bi se to dogodilo, psihoterapeut mora biti u miru sa svojom biseksualnošću, s raznim oblicima ženstvenosti i muškosti, s agresivnim dijelom u sebi kao i s nježnim, te na taj način stvoriti prostor za multiple forme roda. U analitičkim grupama članovi grupe mogu pronaći međusobne rezonancije i tako obogatiti svoje identifikacije, ponašanja i odnose s drugima. Proširujući i produbljujući svoj unutarnji svijet različitim obrascima identifikacije, članovi prevladavaju narcističke ranjivosti i jačaju svoj jedinstveni rodni/spolni identitet (28). No odsutnost seksualnog diskursa onemogućuje nam da se odgovarajuće pozabavimo tom temom (23, 30).

Pitanja rodnog identiteta i atipičnosti koje sa sobom nosi u fokusu su društvenih zbivanja, ali i psihoterapijske teorije i prakse. Stoga grupni terapeuti trebaju višedimenzionalno razumijevanje spola, baš kao što je potrebno s bilo kojom od temeljnih dinamika ljudskog postojanja (31). Još je jedno važno pitanje u vezi s rodnim identitetom pitanje kontratransfera voditelja. Anne Alonso ističe da terapeuti poput pacijenata imaju svoju obranu i da je analiza protuprijenosa važna u rješavanju rodnih pitanja u psihoterapijskim grupama (32).

viduality and interdependence, independence and dependence. In fact, it is our bisexuality that is important to our thinking, ability to symbolize, and creativity (29). For this to happen, the psychotherapist must be at peace with his/her bisexuality, with the various forms of femininity and masculinity, with the aggressive part in himself/herself as well as with the gentle, thus making room for multiple forms of gender. In analytical groups, group members can find resonances with each other and thus enrich their identifications, behaviours, and relationships with others. By expanding and deepening their inner world with different patterns of identification, members overcome narcissistic vulnerabilities and strengthen their unique gender / sexual identity (28). However, the absence of sexual discourse prevents us from adequately addressing this topic (23, 30).

Today, the issues of gender identity and atypicality that it brings with it are the focus of social events, but also psychotherapeutic theories and practices. Therefore, group therapists need a multidimensional understanding of gender, just as it is necessary with any of the fundamental dynamics of human existence (31). Another important issue regarding gender identity is the issue of conductor's countertransference, so that Alonso points out that therapists like patients have their own defences and that analysis of countertransference is important in addressing gender issues in psychotherapy groups (32).

## ZAKLJUČAK

Imajući u vidu sve navedeno, preostaje nam samo još se jednom složiti s Martinom Grotjahnom koji navodi da psihoterapeut mora biti čovjek za sva vremena. Mora biti jedinstvena osoba, ali otvorena uma, spremna predvidjeti i prihvatiti promjene (33). U skladu s time mora kontinuirano raditi na sebi, proširivati svoje svjetonazore i biti u tijeku s društvenim događanjima.

## CONCLUSION

Having in mind all of the above, we can only agree once again with Grotjahn, who states that a psychotherapist must be a man for all seasons. He must be a unique person, but open-minded, ready to anticipate and accept change (33). Accordingly, he must continuously work on himself, expand his worldview, and be aware of social events.

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