

## Group Analytic Training in Times of War and Peace – What Has Group Analysis Given Me? Group Analytic Education in Times of Peace and War

Ljiljana Moro

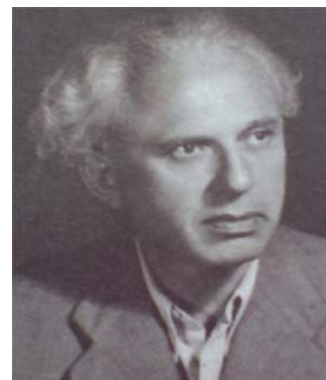
Dear colleagues and friends,

It is my honor to be with you today.

I will try to share with you my experience of what training in group analysis has meant for us in Croatia and for me personally. I will reflect on times of peace and times of war, and finally, what I personally gained from training in group analysis. Unfortunately, I cannot avoid some historical data.

You might wonder why I have added another title. In our country, we call training in group analysis education. We also have the term "educator in group analysis" for the training group analyst. From this example, we can see how significant language is in expressing cultural identity.

And education means education. We use the word education when talking about training in group analysis because it refers to the process of upbringing, transmission of general and work experiences, knowledge, social norms, and values from previous generations to younger ones (from parents to children, from educators to students). It refers to the transmission of cultural and civilizational heritage with the purpose of development and enrichment of the society. Education is a fundamental precondition for the existence and survival of human communities. On an individual level, it encompasses the process of acquiring knowledge, skills, and habits, developing physical, intellectual, moral, aesthetic, and work abilities, etc. Some psychologists define it as a broader term for upbringing and learning (Croatian Encyclopedia, online edition. Lexicographic Institute Miroslav Krleža, 2013 - 2024. Accessed January 15, 2024.)



Training is defined in Croatian language as giving and receiving knowledge, transmitting knowledge by which individuals, command structures, units, and temporary formations are educated, trained, perfected, and rehearsed for the execution of missions and tasks and for the execution of functions of the Armed Forces (Croatian Encyclopedia, online edition. Lexicographic Institute Miroslav Krleža, 2013 - 2024. Accessed January 15, 2024.)

For us in Croatia, training in group analysis is more than just training. I agree with Helena Klimova, who writes about totalitarian regimes and the significance of language in group analysis and states: Understanding totalitarian dynamics draws several theoretical contributions to group analysis, but especially important are those taken from self-psychology and from the study of systems of communication, especially of language. Language serves as a means of communication and it is laden with a symbolic function, not only when transformed into art (poetry, drama, literature). Language and communication play a decisive role in connection with self-development, but also as a central dimension of the structure of human groupings ((Klimova in Hopper, Weinberg, Volume 1. 2017. p. 187/88). I would add that language in totalitarian systems is also dangerous. In a totalitarian system like former Yugoslavia, it was dangerous to think out loud, especially in the first 20 years. In 1964, changes began, the third bloc was created - the bloc of non-aligned countries. Within the community, an awakening and a desire for change had emerged, especially among students who showed a desire for democracy. Unfortunately, the so-called "Croatian Spring" was completely stifled in 1971. Olga Marlin described the situation in a totalitarian system in Czechoslovakia in great detail (Marlin in Hopper, Weinberg 2017,81-88), which coincides with our experiences. Given that group analysis emerged in such a system, it certainly has its specificities.

### Psychotherapy in communist Yugoslavia.

#### Psychiatry-Psychotherapy

In former Yugoslavia, psychotherapy began to emerge in hospital settings because private practice was not allowed until the 1980s. Stjepan Betelheim, neuropsychiatrist, psychoanalyst, and member of the IPA (International Psychoanalytical Association), 1953. opened the first psychotherapy department in former Yugoslavia, in 1969, together with Duška Blažević, opened the Center for Mental Health at the Neuropsychiatric Clinic (Klain, 2019, p. 49).



Why was psychotherapy important for psychiatrists in a totalitarian system?

We felt that psychiatry did not have a proper place in medicine, and psychotherapy allowed us to feel better. Having our own building, our own room with a glowing signal "DO NOT ENTER" gave us the feeling of being free to speak and listen. Psychotherapy was our tunnel to the world. We could officially invite colleagues from abroad without political connotations. Socializing with colleagues from abroad made us feel like we were doing well. The

Center for Mental Health was the center for psychotherapy training for the whole of Croatia (Prevedar, 2021, p. 56).

The initial impulse for the emergence of group analysis was professor S. Bettelheim's visit to his old friend S.H. Foulkes, whom he had known from Berlin since the 1930s. Upon returning from London, he began working with groups. The first attempts at educational work in group analysis occurred in 1972. when professor Leopold Bregant from Ljubljana, Slovenia, requested that his trainees in individual psychotherapy have experience working on themselves in groups led by group analysts Cividini and Klain. Encouraged by this initial success, they believed that colleagues from Croatia should also be given the opportunity for their own experience of the therapeutic process. Professors Cividini and dr. Klain started educating psychiatrists in group analysis, i.e., they established two groups of employees from the Center for Mental Health. The group met once a week for three years (Klain, 2019, p. 50).

At the same time, in 1973, the first postgraduate course in psychotherapy was organized. During the postgraduate study, an introductory course in group analysis was organized for candidates. (Prevedar 2021,p50)

In addition to group analysis in the true sense of the word, the Center for Mental Health offered the possibility of group education in Balint groups for family medicine doctors and other professionals. At that time, the Center also offered courses in interpersonal relations for teachers and similar professionals (Klain et al., 2008, p. 14). All of these activities were conducted by group analysts.

Eugenija Cividini Stranić's (1983) and my (1988) study visits to the IGA London further expanded the development of group analysis (Moro, 1988, p. 147). Training programs in group analysis were structured. The Psychotherapy Section and the Working Group for Group Psychotherapy held regular meetings where psychotherapists presented their work. The discussions that followed contributed to a better understanding of psychodynamic phenomena in both individual and group psychotherapy. Training in group analysis took place through work in experiential groups, group observations through a one-way mirror, co-therapy, and supervision. Good cooperation with the IGA London developed, and workshops led by James Home (1980), Malcolm Pines (1983), Dennis Brown (1986), and others were held in Zagreb at the Center for Mental Health.

A significant leap occurred when the organization of the 6th European Symposium on Group Analysis was entrusted to us in 1984. Colleagues showed great interest in group analysis and later in training in group analysis. In the evening hours of that symposium, discussions about creating

a European association of institutions that would conduct training in group analysis began. The leaders of these meetings were Malcolm Pines and Janos Tsegos.

During that time, psychotherapists from the Center for Mental Health maintained contacts with colleagues from all around the world.

In 1989, they were entrusted with organizing the 9th International Congress of the International Association of Group Psychotherapy (IAGP), which was attended by 1135 participants from all over the world. At this congress, the ideas about creating a network of institutions conducting training, which were discussed at the 6th European Symposium on Group Analysis, led to the constitution of the European Group Analytic Training Institutions Network (EGATIN).

Over time, a group of group analysts formed, and they felt the need to have their own recognizable identity within the Center for Mental Health in Zagreb. Thus, a founding group led by Eduard Klain established IGA Zagreb in 1988. At that time, the Institute for Group Analysis had all the conditions to immediately and fully become a training institute of EGATIN.

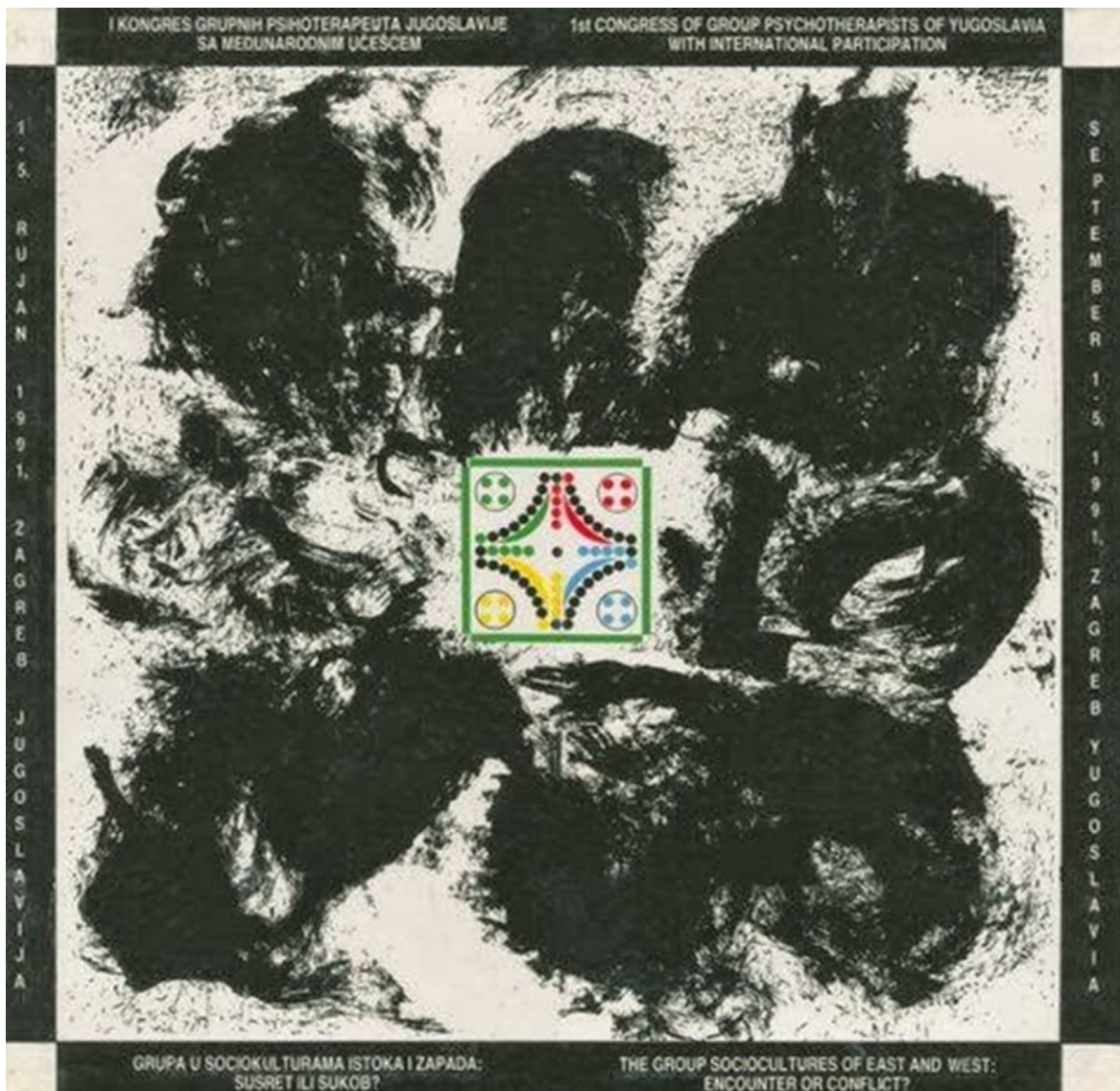
The main task of the Institute (IGA Zagreb) was the education of group analysts, group psychotherapists, and group therapists, as well as special training for training group analysts. Additionally, the Institute emphasized professional and scientific work and publishing activities. The Institute also paid special attention to the education of psychiatrists and psychologists in psychiatric hospitals. We consider the education of psychiatric nurses in group psychotherapy in psychiatric hospitals very significant (Klain, Gregurek, 2007, pp. 3-6).

In the same year that IGA Zagreb was founded (October 1988), training in group analysis began in the organization of IGA London. Initially, a selection of candidates was made (Moro, 1988, p. 109). Twenty-four trainees were accepted, of whom 20 completed the training. The majority of the trainees were from Croatia, with some from Slovenia and Bosnia and Herzegovina. They were mainly psychiatrists and a few psychologists. The training took place four times a year for four days each time. The work was very intensive from 1988 to 1994.

Already from the 6th European Symposium on Group Analysis (1984), the idea of establishing the Association of Group Psychotherapists of Yugoslavia began to emerge. At the 9th International Congress of IAGP, this idea became more apparent, and a working group was formed, which presented the program and statute at the psychotherapy symposium in Plitvice in 1988. On November 17, 1988, the founding assembly of the Association of Group Psychotherapists of Yugoslavia was held (Rašković, 1988, p. 146). Representatives from all republics agreed for the Association to join the IAGP, which happened in 1989 in Budapest. The organization of the first

congress of group therapists was entrusted to IGA Zagreb. It was supposed to be the first congress of group psychotherapists of Yugoslavia with international participation. The congress was supposed to take place from September 1-5, 1991, in Zagreb.

The theme of the congress was "Group in Sociocultures of East and West: Encounter or Conflict?" The congress was never held, although posters and programs were ready, because of the war. It's as if group analysts sensed the tension and formulated it through the theme of the congress.



### What did we do during communism?

During communism, we gathered knowledge and resolved our internal psychological conflicts while working on our professional identity. Knowledge gave us a sense of security, something that no one could take away from us because it was always our own. Olga Marlin writes about the situation in Czechoslovakia, which was partly similar to the events in Croatia (1990); "The official

ideology largely represented the influence characteristic of the mentality of basic assumptions, while the functions of the workgroup were also preserved in society and continued to maintain development and learning, which influenced a certain progress of society."( Hopper, Weinberg 2016, pp.90)

### Training during the Homeland War

Former Yugoslavia, a multinational entity consisting of six republics and two autonomous regions that were also home to smaller ethnic groups, could not continue following old centralized policies. However, unlike the countries of the Soviet bloc, Yugoslavia had to go through war. This war was not just a conflict but also an opportunity to express long-suppressed identities, history, religious affiliation, culture, economic interests, and political aspirations (Urlić, Britvić 2008).

The war began in Slovenia on June 25, 1990. It lasted a very short time, and Slovenia left the federation. On August 17, 1990, after unsuccessful talks about the possible confederation of Yugoslav republics, the Yugoslav army attacked Croatia. Permanent alarms and stays in shelters began. Soon, the first refugees from the eastern part of Croatia arrived. Working in institutions became very complex. We could say that we experienced an adaptation phase during which we had to adjust to the new situation, recognize the external danger, and adhere to general safety instructions. During that period, we learned how to survive. In the second phase, we already had structured programs to assist newly formed groups. We also organized help for ourselves. We learned how to preserve ourselves - to not burn out.

#### **Adjustment phase** - The traumatized help the traumatized

During the phase of adjustment, psychiatrists and psychotherapists went to refugee settlements and provided them with psychological assistance. Group analysts educated professionals from various backgrounds to work with refugees and individuals in shelters.

We quickly recognized that the newly arisen situation would not last only a few days like in Slovenia and that we needed to adapt. This meant that patients with neurotic issues were now faced with the **impossibility of regular attendance**, as the **duration of sessions became unpredictable** due to potential air raids, requiring everyone to seek shelter. The **relationship with patients changed. Reality became dominant.** The safety of the setting was completely compromised. The constancy of time and space became inconsistent.

## A case report

At that point, the group consisted of 9 members and had been meeting twice weekly for 7 years. I will present a session from October 1992. There are two Slovenian women and a Montenegrin in the group, the rest are Croatian.

M. (Montenegrin) talks about feeling persecuted, threatened and insecure in Slovenia, where he moved 5 years ago for work. He could not find a job in Serbia. When the group tried to confront him that it is impossible that everyone around him is against him because he is a Serb, he does not accept it. Before that, the group dealt with his need to idealize me, as he always sat close to me and agreed with my interventions. The group often pointed this out to him - that he wanted to be the favorite member of the group, to please the conductor etc., however, M. refused to hear it. I felt that he expected me to confirm that everyone was against him, that his fears were real. However, my intervention was a summary of everything that was said. M. left the session dissatisfied. Two days later, he reports that he had an accident and that he has an ulcer that has been bleeding for a long time. He left messages to the secretary every other day saying that he wanted to come to the group as soon as possible. The group told him they are thinking about him, encouraged him to rest and heal and reassured him that the group was waiting for him. After three weeks, he comes to the group rather haughtily and talks about how his colleagues at the hospital and Slovenians are wonderful. The group members say they are glad and they return to the session before the accident when he had the feeling that no one understood him and that everyone was against him. M. says that he thought a lot and that he agrees with the group, but that it's all Ljiljana's (my) fault. Now the conductor wants to kill him, she is letting him bleed out. He is also angry with the group for not visiting him in the hospital. They are not a good object and mother Ljiljana persecutes him until he is destroyed. The group is terrified at first. They look at each other - and then a member, who very often takes on the role of the conductor's assistant, states that it seems to her that he is now satisfied. He replies that he is afraid of her idealized father. The group then manages to very gently and patiently show him that even in the first situation when he blamed the Slovenians, he actually conveyed his inner fears of "being left behind" and dramatized in the work group where he had a lot of difficulties and disagreements. After that, it happened again in our therapy group. When he experienced an accident and existential fear, he realized that this Slovenia was not such a bad mother, so he returned to the conductor he had previously idealized and who did not protect him from this group, and he projected all negative feelings onto her (the conductor). The group also reflected on their needs in relation to the conductor in such difficult external situations. During its time, this group also touched upon the cultural differences

between Zagreb and Belgrade, Croats and Serbs, Serbs and Slovenes, Slovenes and Croats. Before the Homeland War, this group never mentioned who was of which nationality.

We realized that transference situations in clinical work not only involve the reconstruction of the past in the present but that the complete therapeutic situation "here and now" relates to the reality in which both the patient and the therapist currently live and feel, and they cannot avoid or deny it because that external situation still shapes their lives. We couldn't ignore the anxiety in the sessions that wasn't caused by early developmental issues but by the real external situation. The only way for all of us to feel better was to talk about the "here and now." Some of us who had memories from World War II could connect with the "now and there" as well as the "there and then" because we recognized the repetition of past experiences in the present. We tried to prevent the **encapsulation** of current traumatic events and possibly connect some components of traumatic events with traumatic experiences "there and then."

### **Learning from the group and preventing lasting consequences of psycho-traumatization**

We felt the need for a break and for someone who would work with us, in a way that we worked with traumatized individuals. International colleagues invited us to various workshops abroad that they organized for us. It was **burn-out prevention** for us (Frančičković, Pernar, Moro, Rončević, 1998). We are grateful to them for that.

In clinical work, we worked **in co-therapy pairs** to make as many young colleagues feel safer when they joined groups with traumatized patients (Pernar, Moro, Frančičković, 1996).

In the second phase, we already had structured programs to assist newly formed groups. We also organized help for ourselves. We learned how to preserve ourselves - to not burn out.

We wanted to **overcome helplessness**. It is important to remember that in terms of the social unconscious, a person can be equally unaware of external social facts as they are of their internal psychic memories.

We tried to understand social events and **recognize the social unconscious**. We encountered a mixture of personal and social resistance because feelings of personal and social helplessness stem from increased insight into social facts and social forces. We felt helpless, and the feeling of being unable to influence the external situation was very unpleasant. We tried to turn that feeling into words. It wasn't easy to describe that special, almost inexpressible feeling, the experience of



helplessness. We all felt it, and this equality can be seen as a kind of group transfer of unconsciously perceived situations from their social context to our personal current situation.

Hopper calls this equivalence and states: "The concepts of the social unconscious and equivalence emphasize the importance of the experience of personal and social helplessness. They are therefore particularly useful for understanding how and why groups recreate various aspects of social trauma that occurred at another time and place." (Group, 1996)

The intrapsychic "group" we created participates in conversations between personality aspects capable of thinking and other personality aspects that hate and fear thinking. The group fears and hates the fact that immaturity is an inevitable part of the human condition and that learning and maturation processes require tolerating feelings of ignorance, confusion, and powerlessness. "True thinking requires tolerance of ignorance, tolerance of 'being in uncertainties, mysteries, doubts, without an irritable reaching after fact and reason'" (Keats, 1817; quoted by Bion, 1970, p. 125, in Ogden, 2008).

During the first two years of the war, we managed to structure an education program for helpers, and we sought help from colleagues abroad for supervision to process traumatic events more easily and better contain work with traumatized groups. Through working with refugees and soldiers we recognized their sense of helplessness and tried to direct them to think, i.e., not to remain in a pre-psychotic state but to observe the feeling and seek a way out. We encouraged them to realize that there are people who found themselves in the same situation but have different mindsets and are seeking a way out. We recognized the need for a magical leader who would solve everything. This was especially present in refugee groups where we encouraged them to think about the new situation which resulted from wartime events while acknowledging that hatred will not ease the real situation.

When group members behave according to the principles of basic assumptions, we recognized "group's hatred for experiential learning", as well as its "hatred for the process of development" (Bion 1994, p. 82- 89).

Social objects (place, house) are internalized through positive processes that involve identification with objects full of love and care of various kinds, which refugees and exiles have lost and are going through negative processes that involve identification with aggressors of various kinds. It is likely that the internalization of social objects, to a certain extent, is always associated with a sense of absence, loss, and/or separation from the objects on which subjects depend. "Therefore, the foundations of intrapsychic life are always rooted in traumatic experience, either related to the

inevitable trauma of life's instability, or to early maternal deprivation in the context of family life" (Hopper, 1991).

Thus, we professionals regularly met and learned from the group experience, as Bion wrote: 'Psycho-analytic virtue lies not in the number of theories an analyst can command but the minimum number with which he can meet any contingency he is likely to meet'(Bion 1975). Our thinking was guided by the human need to know the reality of who we are and what is happening in our lives.

After adapting to the new situation, we began discussing the **establishment of trauma centers**, which we achieved.

By establishing Trauma Centers, we felt safer and shared our experiences with colleagues from abroad through various sponsored projects.

Today, Trauma Centers monitor and study the clinical condition of traumatized individuals and continue research to prevent the consequences of psycho-traumatization (Letica&Frančičković, Urlič, Britvić).

*What happened to our professional group?*

Up to that point, each professional group (psychologists, psychiatrists, psychotherapists) had its own meetings, and we didn't socialize. The war brought us together. We all met and agreed on who would take on which activities: working with soldiers going to the front, working with soldiers seeking psychological help after combat actions, working with refugees, displaced children, children in shelters, and children moved to safer areas without parents to continue their education regularly. We organized care for refugees in Slovenia, Hungary, and Italy. We also worked with helpers. We agreed on who would document what so that we could publish our experiences in articles, books, and brochures. It took us two years to adapt to the new situation and establish a new regime of communication and work both with patients and with our own education.

We continued the cooperation with IGA London, but we soon organized training in group analysis in Rijeka, Split, and Pula, as well as in Bosnia and Herzegovina in Tuzla, Sarajevo, and later in Mostar, following the same model. It was important for us to ensure a setting, the constancy of time, and a safe space, which facilitated working in a block system and choosing a location not exposed to attacks from land or air.

Earl Hopper writes: "An analyst who is unaware of the effect of social facts and social forces cannot be sensitive to their unconscious re-creation within the therapeutic situation. They will not be able

to provide space for patients to imagine how their identities were formed at certain historical and political turning points, and how it still affects them and their lives."(Group, 1996)

### Post-war period

The Institute for Group Analysis was a part of the Center for Mental Health, which was renamed the Clinic for Psychological Medicine. After the war, the number of candidates interested in training in group analysis declined. Various other psychotherapeutic techniques were developed, which were no longer tied solely to medicine or institutions. Psychotherapy has moved out of clinical centers. Thus, in 2014, the Institute had to, according to legal provisions, leave the hospital framework and become an independent association. The Institute opened its doors to all interested individuals and now offers structured training in group analysis in a block system or continuously, depending on the candidates' preferences. In Croatia, in 2017, a law on psychotherapy as a special activity was passed. The Psychotherapy Chamber was established. Training in group analysis is one of the legally recognized psychotherapeutic techniques. In 2020, during the COVID-19 pandemic, group analysts organized very quickly and began working via virtual platforms. Soon after, earthquakes occurred, first in Zagreb and then in Petrinja, all of which was elaborated in therapy groups. Theoretical knowledge and clinical experience helped us structure our day and not feel lost and lonely. It also enabled us to keep learning from the experience of groups, but in a new, online variant.

### What we gained from group analysis during wartime and afterwards

We recognized the possibilities of using acquired knowledge to overcome the difficult, newly emerged external situation we found ourselves in – simply put in a question of "How to survive?", this means that:

- structured approaches based on knowledge to help newly formed groups: refugees, exiles, soldiers, and aid providers of these groups
- recognized the social unconscious by recognizing the actual external situation
- recognized the experience of helplessness
- structured an education program for helpers
- tried to prevent the incapsulation of traumatic events
- psychotherapy has moved out of institutions
- trauma centers have been established
- 25 years after the war, psychotherapy has become an independent profession

### *What happened in the former Yugoslavia?*

In a totalitarian system like the former Yugoslavia, we were all the same. Attempts were made to ignore class differences. This was especially apparent during the first 20 years of ex-Yugoslavia. We always had to be careful about what to say, when to say it, and in front of whom. There was always something left unsaid, as Maria Garzia Riva calls it "transgenerational unsaid". There was a historical truth we learned in school and a historical truth we heard from older family members. All of this was ingrained in memory, shaping attitudes, and feelings towards others. The traumas suffered by grandparents, parents, and ancestors during their life histories are transmitted to children and grandchildren, festering like an invisible poison of the history. The Homeland War reminded me of my early experiences, and in some ways, I coped more easily precisely because of those early experiences. What reoccurred? In the Homeland War, we did not suffer from hunger as I remembered from World War II. Solidarity was great in the beginning. We helped each other as much as each of us could contribute. That phase lasted until we got used to the new way of life, which included going to shelters, socializing in shelters. As it lasted, we started to get angry with those who did this to us. In the media, there were different names for aggressors, mostly always indicating another national group, and in the community, in the shelter, "who is who?" differentiations started. The process of subgrouping began already in the shelter. We tried to protect individuals who had been living with us in the neighborhood for decades, but the division was getting bigger and bigger. Again, many different military groups, as in World War II. The socio-historical level determines the culture in which we are born and constitutes us as subjects (Gadamer, 1989; Foucault, 1975;) to the extent that our ancestors, grandparents, parents were born and raised in a certain historical and cultural context and transmitted through educational models, stories, as well as unconscious communication of fears, concerns, ideas about the world, and prejudices (Cramer, 2000).

Foulkes, 1983, wrote: "Therefore, the macrocosm, filtered through the microcosm, permeates us, defining us as human beings regardless of our own intentions and directing our actions." Historical and social events create concrete conditions within which life stories unfold, changing them in accordance with specific developments. In order to free ourselves from the legacy that, unconsciously, we embody in our individual life stories, it is necessary to thoroughly develop awareness of these connections between historical, social, cultural, and psychological levels. Specifically, in the second post-war period of the

twentieth century, fifty years after the war, violence, crimes, and atrocities of all kinds, attempts were made to start over. However, perhaps not enough containers were available, within which all the hatred still circulating between different nationalities and within individual republics could be worked out. The ban on free speech, expressing different views, partly contributed to the accumulation of dissatisfaction and it was not possible to contain that negative energy. Then the process of subgrouping began, dividing the community. Each group had its own cultural, national tent.

In former Yugoslavia, patriarchal families emphasize obedience, conservative religion, as well as national mythologies, folk songs, and literature (Klain, 1998). These families tend to transmit their hatred and anger, guilt and shame, obedience to authority, and desire for inter-ethnic revenge. Parents, teachers, journalists, politicians, and religious leaders often encourage children in these patriarchal families and communities to idealize their ethnic group, demonize and project their guilt onto rival ethnic groups.(Klain 1998)

A mature individual is one who has managed to transcend the boundaries of their own background and, accordingly, think about these circumstances, take them as problematic, and locate them within their historical and contemporary social context. A mature person can and wants to think about their psychic life and the lives of others, their interpersonal relationship within the community and the identity of others, as well as their own identity and the identity of others (Fonagy, 1989 in Hopper 1996). This is the essence of de Mare's (1991) concept of citizenship: "maturity" implies readiness and ability to take on roles associated with the status of "citizen." (in Hopper,1996)Of course, this is also a group phenomenon in which people cannot take on such roles unless they have also ensured access to citizenship, which is a political process (Hopper,1996).

## Group Analysis and Myself?

### Seeing and Being Seen

The first time I sat in a group I was a silent observer. I must admit that those years were an extraordinary experience for me. Understanding the process of group dynamics, thinking about what the group leader would choose is a feeling that gives the trainee security. I think that during the phase of being a silent observer, I resolved my relationship with verbal delict. Everything is fine as long as the observer sees the group members behind the screen, but it is no longer so comfortable when the observer becomes part of the group, especially if you sit as the only female member in a group of young men with potency issues. However, this experience helped me

doubly; being seen as a woman and learning how to deal with it, and seeing the relationships within the group and their latent messages before the group members became aware of them. Working in that group gave me a sense of worth, that it was not necessary for others to confirm, and that narcissisms are different and sometimes provoke painful reactions and borderline aggressive messages that leave painful long-term memories in all group members. The stage of the group-analytic setting gave me the experience of how different we are, but also the importance of the way the message is sent.

#### From Trainee to Educator

Being a group member is an experience that largely leaves the trainee in the status of a student. Mostly during that period, I resolved my relationship with authorities. I remember an incident when I laughed at myself realizing how equal I was to the until-now unattainable authorities and recognized their fear of losing their unattainability. Believe me, it feels good!

#### Waiting Your Turn

Narcissistic injuries are very painful, especially if they stem from the libidinal part of narcissism. Upon completing my therapy in group analysis, I felt secure sitting as the leader of my groups. I enjoyed recognizing the emotional growth of my group members. At one point, I had seven groups. I tolerated injustices in the work environment much easier, whose order of advancement was based on "criteria" that were never openly spoken and known. But still, I was satisfied with my job because I drew satisfaction from my own groups. When I was appointed as an educator to lead a group of trainees in Osijek, I was satisfied because, well, it was my turn. Today it's different. There are frameworks that, if the candidate meets them, give them a certain status. I hope that the hidden games and schemes are less present today.

#### "Harmful" Effects of Group Analysis

The process of group analysis affects both the group member and the leader. During training, when I sat in the group as a member, I would sometimes have a painful realization about some people whom I had a better opinion of.

We can be disappointed by some parts of the personality structure of trainees, that we know are difficult to change or even unchangeable because they are ego-syntonic and they use the knowledge from group analysis for political purposes and thus inflict painful experiences on people in the newly created conflict.

I must admit that after these revelations, I mourned relationships with some colleagues, with whom I was close. So, about recognizing certain verbal and non-verbal messages, hidden messages in everyday communication - it is sometimes better and more pleasant not to hear and recognize.

How to live in a professional group?

Working with groups, I have learned from group members through their stories that it is very important to find one's place in a professional group and also in a family group. The group is indeed a constant stage for life. Because of all of the above, which I remember, I am glad every time I sit in a group and observe what is happening within the circle. They constantly give me some new reflections of myself in others thoughts, which encourages me to think about it after the session (Moro 2008).

## Literature

1. Croatian Encyclopedia, online edition. Miroslav Krleža Lexicographical Institute, 2013 - 2024. Accessed on January 15, 2024.
2. Klimova, H.: The false self/the false collective self a dynamic part of the social unconscious, in the book Hopper, E. & Weinberg, H.: The Social Unconscious in Persons, Groups, and Societies, Volume 1: Mainly Theory. (New International Library of Group Analysis, Band 1) Paperback - 9 Aug. 2017
3. Marlin, O.: Psychoanalytic view of the totalitarian mentality: the case of the Czech experience, in the book Hopper, E. & Weinberg, H.: The Social Unconscious in Persons, Groups, and Societies, Volume 2. Mainly Foundation Matrices. Routledge, Taylor & Francis Group, 2016, pp. 81-2.
4. Klain E. in Moro Lj., Klain E., Josić D., Brumen Budanko Z., Pavlović S. 30 years of the Institute of group analysis. *Psychotherapy*, 2019;33(1), pp. 46-122.
5. Prevendar, T. (2021). Development of psychotherapy in Croatia - from the beginning until 2018. Zagreb: Medicinska Naklada, pp. 44-58.
6. Klain, E. et al. (2008). Group analysis-analytical group psychotherapy. 2nd edition, Zagreb: Medicinska Naklada, pp. 12-16.
7. Moro, Lj. (1988). Eight weeks at the Institute of group analysis. *Psychotherapy*, XVIII(2), pp. 147-148.
8. Klain E. Introduction in Klain E., Gregurek R. (2007). Group psychotherapy for nurses and technicians. Medicinska Naklada, Zagreb, pp. 3-6.

9. Moro, Lj. (1988). Elective workshops for diploma course, Zagreb, June 16-19, 1988. *Psychotherapy*, XVIII(1), pp.109-110.
- i. Rašković, S. (1988). Establishment of the Association of Group Psychotherapists of Yugoslavia. *Psychotherapy*, XVIII(2), pp.146. In Urličić, I., Britvić, D.: *Group-Based Strategies Employed in the Wartime and Post-War Treatment of Psychological Trauma: Experience from the War in Croatia*. *Clin Soc Work J* (2012) 40:421-428
10. Frančišković T., Pernar M., Moro Lj., Rončević I.: *Agravating and mitigating factors in the development of the Burn out Syndrome*, in: *War, violence, trauma and coping process*, ed. by Arcel L.T., RCT/IRCT; Copenhagen, 1998; 319-325. (Međunarodni skup istog naziva održan u studenom 1995. u Zagrebu)
11. Pernar M., Moro Lj., Frančišković T.: *Cotherapy in the PTSD group*, in: *Trauma recovery training: Lessons learned*, ed. by Ajduković D., Society for Psychological Assistance, Zagreb, 1997; 383 - 394. (Međunarodni skup istog naziva održan u svibnju 1996. u Zagrebu)
12. Hopper, E.: *The Social Unconscious in Clinical Work. Group*, Vol. 20, No. 1, 1996
13. Ogden, T.H. (2008). *Bion's Four Principles of Mental Functioning*. *Fort Da*, 14B:11-35.
14. Bion, W. R. (1975). *Experiences in groups and other papers*. Jason Aronson, 1994 - Broj stranica: 11.
15. Hopper, E. (1991). *Encapsulation as a defence against the fear of annihilation*. *International Journal of Psychoanalysis*, 72(4), 607-624.
16. Bion, W. R. (1975). *Learning from experience*. New York: Aronson.
17. Letica-Crepulja, Marina ; Stevanović, Aleksandra ; Palaić, Diana ; Vidović, Iva ; Frančišković, Tanja *PTSD Symptoms and Coping with COVID-19 Pandemic among Treatment-Seeking Veterans: Prospective Cohort Study // Journal of clinical medicine*, 11 (2022), 10; 2715, 11. doi: 10.3390/jcm11102715
18. RIVA M.G. (2013), *The role of the traumatic "Transgenerational unsaid"*. Historical, social, educational, psychological in life histories. <https://www.academia.edu/68877820/>
19. Gadamer H. G. (1992), *Truth and Method*. Continuum: London.
20. Foucault, M. (1975) *Discipline and Punish*, Vintage Books (1975)
21. Cramer, P.: *Defense mechanisms in psychology today. Further processes for adaptation* *Am Psychol* (2000) Jun;55(6):637-46.
22. FOULKES S.H. (1983), *Introduction to Group-Analytic Psychotherapy: Studies in the Social Integration of Individuals and Groups*. Maresfield Reprints, London
23. Klain, E.: *Destructive and Reparative Processes within War Groups*, *CMJ*, 37(2):98-104
24. Fonagy, P. (1989). *On tolerating mental states*. *Bulletin of the Anna Freud Centre*, 12, 91-115.
25. Moro, Lj.; *Što mi je dala grupna analiza, 20 godina Instituta za grupnu analizu*, Zagreb 2008, pp. 111-115,