

REFLEKSIJE NA LJETNU ŠKOLU RIJEKA 23 – 28. 7. 2019.

/ REFLECTIONS ON SUMMER SCHOOL/RIJEKA, JULY 23-28, 2019

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Sudjelovanje na Ljetnoj školi od 24 do 28. srpnja 2019. u Rijeci bilo je vrlo intenzivno i bogato iskustvo za sve nas iz „lokalnog organizacijskog odbora“. Odlučili smo da se sastanemo i raspravimo koje impresije nosimo s ljetne škole i što su sve događanja emocionalno pobudila u nama. Dogovorili smo se da pokušamo staviti na papir svoje impresije. Evo teksta.

Nakon duge diskusije na našim *zoom*-sastancima naša izvorna Riječanka uvjerala nas je da uvodnu riječ na otvorenju ovogodišnje škole damo povjesničaru. Činilo nam se da će prikazivanje povijesnog, političkog i kulturnog konteksta grada Rijeke u kojem se ljetna škola održava biti lijepa dobrodošlica našem međunarodnom učenju i druženju. Činilo nam se da će potaknuti istraživanja dinamike koje barem koketiraju s idejama tolerancije, asertivnosti, koinonije.

S ponosom smo čekali priču o Karolini Riječkoj koja uspije nagovoriti engle-

Participation at the Summer School from July 23-28, 2019 in Rijeka was a very intense and productive experience for all of us from the “local” organizing committee. We decided to have a meeting and discuss what impressions we carry from Summer School and what events represented an emotional awakening. We agreed to try to put our impressions on paper, and the results are presented herein.

After a lengthy discussion in our Zoom meetings, our original director persuaded us to give the first word at this year’s school to a historian. It seemed that presenting the historical, political, and cultural context of the city of Rijeka in which the summer school was taking place would be a friendly welcome to our international learning and socializing. It seemed to us that it would inspire research dynamics that at least flirt with ideas of tolerance, assertiveness, and Koinonia.

We were proudly expecting the story of Carolina River that manages to persuade the English admiral not to shoot the

skog admirala da ne puca po francuskoj regati u riječkoj luci i tako spasi Riječane, Engleze, Francuze, Talijane, sve druge koji u gradu žive ili borave. Čekali smo priču o članku velikog Jergovića u kojem opisujući Rijeku kaže da je to jedini pravi europski grad u Hrvatskoj, ponajprije zbog stajališta koje Riječani imaju. Čekali smo i priču o još laskavijim recentnim rezultatima istraživanja povjesničara koja pokazuju da je ta regija uz (istarsku) jedina u Hrvatskoj gdje se bilježe najmanji postotci fašističkih ideja među mladim ljudima. Čekali smo i slatku priču o riječkom kolaču rigojanči kao podsjetniku na ljubavnu priču između mađarskog violinista romskog podrijetla i belgijske princeze koji su jednom posjetili Rijeku, a čiji je okus trajni austrougarski eho. Sve to nismo dočekali.

Prošla je već godina dana od ljetne škole, a još uvijek pokušavamo razumjeti zašto u uvodnom predavanju povjesničarke nije bilo traga o navedenim detaljima riječke povijesti, nego je u prvi plan (da budemo iskreni, u jedini plan) stavila primjere agresivnih, čime god motiviranih netolerantnih, pa i divljačkih poteza koje su razne vlasti i vlastodršci na tom području činili. To nemilo, uporno polusatno nizanje tako selekcioniranih informacija doživjeli smo kao rafale iz mitraljeza kojem ni na čas ne nedostaje municije. Dok smo to slušali, jako smo požalili što smo pristali na uključenje povjesničara. Pitali smo se zašto ta povje-

French regatta in Rijeka's port and thus saved the world, the English, the French, the Italians, all others who live or reside in the city. We were awaiting the story of the Great Jergovic article describing Rijeka as the only real European city in Croatia, firstly because of the attitudes that Rijeka has. We also awaited the story of the more flattering recent research of historians who show that this region, alongside Istria, is the one in Croatia with the smallest percentages of fascistic ideas among young people. We also awaited a sweet story about the cake of the rivers Rigojanči as a reminder of the love story between the Hungarian violinist of Roma origin and the Belgian princess who once visited Rijeka and whose taste is a permanent Austro-Hungarian echo. None of that was forthcoming.

It has been a year since summer school. We are still trying to understand why, in the introductory lecture of the historian, there was no trace of the moments mentioned above of Rijeka. These moments are closer to history than the one at the forefront of the lecture. Moreover, the historian aggressively presented these examples of savage moves that the various authorities in Rijeka have done. This disagreeable and persistent half-hour string of selective information we experienced as machine gun bursts that were not even at the moment lacking ammunition. While we were listening, we regretted that we agreed to include the historian. We wondered why this historian approached his city with so little love; we



sničarka tako neljubazno prilazi vlastitu gradu, pitali smo se kome i čemu oponira: nama kao organizatorima, nama kao struci, želi li nam otjerati goste...

Uvodno predavanje bilo je kontrapunkt samom naslovu „Tolerancija“. Trebamo li naći prostora i za takvu situaciju? Razumski vjerojatno i da. Kontrapunkt znači u figurativnom smislu.

U seansama velike grupe saznali smo o nekim sudionicima velik broj osobnih detalja. Sznali smo o njihovim obiteljskim emocionalnim problemima. Naprimjer, dirljive su bile snažne emocije majki koje su suočene s teškim izborom: „pustiti“ svoje sinove u rat ili ne, znajući da nije riječ samo o ograničenom vrlo opasnom razdoblju koje sinovi moraju provesti kao vojnici, u ratu koji je prolazan. Naime, ratna događanja lako mogu ostaviti dugotrajne teške psihološke, a time i životne posljedice, na što su ukazali sudionici grupe. Drugim riječima, sinovi nakon ratnih iskustava, i kad ih sretno prožive, ne nastradaju tjelesno, često mogu zadobiti dugotrajne psihološke povrede. Sznali smo i o odluci mlađeg muškarca koji je odbio služenje vojnog roka i na taj se način nastojao distancirati od traumatske ratne prošlosti njegove nacije. O tim dvojabama uz intenzivne emocije raspravljalo se na grupnim seansama, a posebno su bila angažirane majke sinova. Sznali smo i o problemima blisko-

wondered who and what he was imitating: to us as organizers, to us as an expert, if he wanted to chase our guests away.

The introductory lecture was the counterpoint of the title tolerance itself. Is it likely we had to find tolerance and space to contain such a situation? In the large group sessions, we learned a lot of personal details about some of the participants. We found out about their family's emotional problems. For example, we were touched by the potent emotions of mothers who faced a difficult choice: whether to let their sons go to war, and know that it is not only a limited, perilous period that the sons must carry out as soldiers, which is ultimately transient. War events can quickly leave long-lasting severe psychological and, consequently, life consequences, as the participants of the group indicated. In other words, the sons' experiences after the war, and when they had "happily " lived through it, despite not not suffering physically, can often cause prolonged psychological injuries. We also learned about the decision of a younger man who refused military service and thus sought to distance himself from the traumatic war history of his nation. With intense emotions, the participants, primarily mothers, debated these dilemmas in group sessions. We also learned about the problems of closeness, trust, and communication between father and son. A divorced parent (father) had emotional problems with his son, and his son also had emotional problems with his father.

sti, povjerenja i komunikacije rastavljenog roditelja – oca sa sinom, kao i o njegovim emocionalnim problemima povezanim s njegovim ocem.

U grupi je jedan sudionik, pripadnik organizacijskog odbora škole, ispričao svoj impresivan san. Bez obzira na potencijalnu veliku emocionalnu i simboličku vrijednost sna, u kojem proganjajući objekt prolazi kroz transformacije i uvijek iznova bježi iz ograničenog (kontejniranog) okvira, san u grupi nije mogao biti odgovarajuće obrađen. To je i razumljivo, jer obrada takva sna, a i ostalih snova sudionika zahtijeva okvir dobre male grupe.

U grupi se pojavila i simbolična eksternalizacija. Naime, mali bezazleni gušter „tarantula“ u više seansi šetao je grupnim prostorom. Dolazio bi do pojedinih sudionika koji su različito reagovali. Neki su se i uplašili. Udaljavao se, prilazio drugima. Najviše se zadržavao u središnjem prostoru. Sudionici su ipak odlučili da ga ne ubiju, iako je bilo i takvih mišljenja, kao „definitivnog rješenja“. Dapače, na sljedećim seansama neki su očekivali da će se pojaviti, a kad se pojavio, nastalo je olakšanje. Gušter se pojavio, odnosno, preživio je do sljedeće seanse. Taj gušter bio je eksternalizirana slika voditelja, ali i nesvjesnih dijelova *selfa* sudionika. Neki sudionici međusobno su nazivali voditelja „gušter“ izvan grupnih seansi. I

In the large group, one participant, a member of the organizing committee of the school, told an impressive dream of his. However, despite the potential great emotional and symbolic value of the dream, in which the haunting object passes through transformation and is always fleeing from a limited (container) frame, the dream could not be adequately processed in the group. One can expect that because the processing of such a dream and the other dreams of the participants requires a framework of a “good enough” small group.

A symbolic externalization occurred in the group. Namely, a small harmless “tarantula” lizard was seen in several sessions walking in the group space. The tarantula would come to some participants who had reacted differently. Some of them were scared. It would move away and approach the others. It mostly stayed in the central area. However, the participants decided not to kill it, although there were also such suggestions as a “definitive solution.” In fact, at the next sessions, some expected it to appear, and there was relief when it did. The lizard showed up, and he survived until the next session. This lizard was an externalized image of the group leader, but also the unconscious parts of the present participants. Namely, some participants referred to each other as the leader of the “lizard” outside of group sessions. Moreover, the group leader felt that way to and compared himself to a lizard in the session.



voditelj je to osjetio, pa je u seansi sebe usporedio s gušterom. Pitao je i sudionike koji bi njihovi dijelovi mogli biti predstavljeni tim gušterom, kada se i oni tako osjećaju kako (pretpostavljaju da) se osjeća gušter u našem društvu.

Gušter inače vjerojatno živi u prostoriji za grupne seanse. On je „domaćin“, a i voditelj, iako nije iz Rijeke, bio je pripadnik hrvatskoga dijela organizacijskog odbora, pa je i on u neku ruku „domaćin“ za pripadnike iz drugih zemalja koji su bili u grupi. Osim toga, gušter je potpuno bezopasan pa se na njega bez straha može primijeniti sva agresija do ubijanja bez ikakvih posljedica. Naprimjer, jedna sudionica grupe voditelju je nakon njegove intervencije glasno viknula: „Začepi!“ Voditelj joj je odgovorio: „To je bilo grubo“, a ona je odgovorila: „Ja sam takva, gruba sam.“ Pritom je vjerojatno pretpostavljala da druge osobe trebaju prihvatiti njezinu grubost, odnosno da ona ne treba svoju agresiju i kritičnost, koje mogu biti opravdane, ali isto tako i vrlo subjektivne, izraziti na socijalno prihvatljiviji način.

Ta sudionica vjerojatno se osvetila voditelju za njegovu prijašnju intervenciju. Voditelj je u prethodnoj interakciji imao drugačiji doživljaj reakcije grupe na jednog sudionika od nje. Naime, grupa se nasmijala kad je jedan mlađi sudionik rekao: „Kad sam ja bio mlad...“ Time mu je grupa pokazala da je i dalje mlad, iako se

However, he also asked the participants to present their parts as could be presented by this lizard, when they feel the way (they assume that) a lizard feels in our society.

The lizard usually lives in the room used for group sessions. One can say the lizard is a “host”, and the group leader, although not from Rijeka, was a member of the Croatian part of the organizing committee and was, in some way, the “host” for the members of the various nations that were in the group. Additionally, this lizard was entirely harmless, so it could be used without fear to channel all aggression to killing it without any consequences. For example, a group participant shouted aloud to the leader after his intervention: “Shut up!” The group leader replied, “That was rough”, and the participant replied, “That’s the way I am, I am coarse.” She probably assumed that other persons should accept her rudeness, or that she does not need to express her aggression and criticality, which may be justified, but also very subjective, in a socially acceptable way.

That participant must have been retaliating against the group leader for his earlier intervention. In an earlier interaction, the manager had a different experience of the group’s reaction to one participant than she did. The group laughed when a younger participant said, “When I was young.” The group pointed out that he was still young, although in his experience he was already older, and perhaps he meant more experienced. The group

sam možda doživljavao starijim, a možda je pritom mislio da je iskusniji. Grupa se nasmijala, sudionik se nasmijao, ali ta sudionica prekorila je grupu. Rekla je da nije u redu da se grupa smije sudioniku. Na to je voditelj rekao da nije riječ o zlonamjernoj kritici, da ga mi volimo, pa se možemo zajedno i nasmijati. Međutim, ta sudionica nije bila zadovoljna, nije se mogla nasmijati zajedno s grupom, nego je tu intervenciju doživjela kao narcističku povredu i kasnije se osvetila.

U sadržaju komunikacija, kao u tipičnoj srednjoj grupi, bilo je dosta tema koje su se odnosile na opća društvena zbivanja, o kojima su sudionici nastojali racionalno diskutirati. Jedan je primjer aktualni politički lider jedne velike države koji je toj državi donio materijalni prosperitet, ali po cijenu velikih općih društvenih negativnih pojava. Sudionica iz te zemlje zbog neslaganja s tim negativnošću, koje je po njezinoj procjeni vladavina tog lidera također donijela njezinu narodu, emigrirala je u drugu državu.

Zatim, pojavile su se traumatske teme iz bliže i dalje prošlosti, koje još nisu emocionalno obrađene na nacionalnim razinama.

Jedan je primjer bivši politički lider koji je sada ratni zločinac, a bio je u edukaciji iz grupne analize.

Dotaknuta su pitanja ratnih zločina, specifičnog ratnog zločinca, sukoba određene

laughed, the participant laughed, but that participant reprimanded the group. She told the group it was wrong for the group to laugh at the participant. That is what the group leader said about not being malicious critics, that we love him so that we can laugh together. However, this participant was not satisfied. She perhaps could not laugh together with the group, but experienced this intervention as a narcissistic injury and later retaliated.

In the content of the communication, as in the typical middle group, there were many topics related to general social events, which participants sought to discuss rationally. One example was the current political leader of a great state, which brought tangible prosperity to the state but at the expense of significant general social negative phenomena. The member of this nation, because of disagreement with these negativities, emigrated to another state.

Traumatic topics then emerged from the closer and distant past, which were not yet emotionally processed at the level of nations.

One example was a former political leader who is now a war criminal, and the discussion on him was an education in group analysis.

It touched on issues of war crimes, a specific war criminal, a conflict of individual nations, which in the great group found their "ambassadors" who spoke not only



nih naroda, koja su u velikoj grupi našla svoje „ambasadore“ koji su govorili ne samo u svoje osobno ime nego u ime cijelog svojeg naroda. Na primjer pripadnica jednog naroda pripadnici drugoga zabranila je komentiranje društvenih nepravilnosti, jer je prema njezinu mišljenju narod te sudionice svojim ponašanjem isključio pravo komentiranja ponašanja drugih naroda. Ta dva naroda su i dalje u aktivnom političkom sukobu, koji je često na rubu ratnog sukoba. Dakle, riječ je o još uvijek nerazriješenim aktualnim sukobima u vanjskom realitetu, a ne samo o nerazriješenim traumatskim pitanjima iz bliže i dalje prošlosti.

Također, kako su seanse odmicale, pojavljivali su se i procesi koji su tipični za veliku grupu. U velikoj grupi emocionalno se doživljava kao jedina istina koja se ne propituje, ne utvrđuju se činjenice, nego se odmah na osnovi pobuđenih emocija djeluje.

U predzadnjoj i zadnjoj seansi pojavila su se emocionalno intenzivna zbivanja koja su se nastavila iz jedne u drugu seansu.

Na predzadnjoj seansi jedna sudionica opisala je kako se osjeća vrlo loše, ima mučninu, vrtoglavicu, povraća joj se. Ostali sudionici okrenuli su se prema njoj te je time došla u središte pozornosti. Nastojali su je utješiti. Međutim, terapeuta su njezini simptomi i njihovo javno prikazivanje asociirali na konver-

in their name but in the name of the entire nation. For example, a member of one nation banned a member of the other nation from the right to comment on any societal irregularities. The reason for banning was the political behavior of the nation of other participants that excluded the right to comment on the behavior of other nations. These two nations are still in active political conflict, often on the verge of war. Therefore, this was a matter of still unresolved actual conflicts in the external reality, not only the unresolved traumatic issues from closer and further in the past.

Also, as the sessions moved on, the processes that are typical of a large group manifested. In a large group, one perceives emotions as the only truth, which one needs not examine, and which are not determined by facts but immediately based on the emotions aroused. In the previous and last sessions, extreme emotional events took place that continued from one session to another.

In the previous session, one participant described how she felt terrible; she has nausea, dizziness, she vomits. Various participants turned to the participants, which came into the spotlight. They tried to comfort her. However, the therapist publicly said her symptoms were associated with the conversion symptoms that mimic pregnancy. After a while, he addressed his co-therapist, the group analyst, and said to her, “Dear, you may not be pregnant.” It was an attempt to interpret the move to another object

zivne simptome koji oponašaju trudnoću. Nakon nekog vremena obratio se svojem koterapeutu, grupnoj analitičarki i rekao joj: „Draga, da nisi možda trudna?“ To je bio pokušaj interpretacije s pomakom na drugi objekt, kako ne bi sudionicu grupe izravno izložio njezinu nesvjesnom sadržaju. Velika grupa, prema mišljenju voditelja nije odgovarajući grupni okvir za osobne interpretacije. Koterapeut nije reagirao, nije prihvatio „igru“ s nesvjesnim. Sudionica grupe i dalje je imala svoje simptome. No uskoro je vrijeme isteklo te je terapeut rekao grupi, odnosno prekinuo je nastavak zbivanja, iako je sudionica i dalje imala svoje simptome. Tada je više drugih sudionica prišlo toj sudionici, nastojale su je utješiti, vjerojatno toplim riječima, a i tjelesnim kontaktom, grljenjem i slično.

Nakon seanse velike grupe tu večer organizirana je zajednička gala večera na kojoj su bili prisutni svi.

Na sljedećoj seansi velike grupe nakon nekog vremena spomenuta sudionica prekida razgovor drugih sudionika, zauzima središnju poziciju u grupi i iznosi svoju optužbu protiv voditelja grupe. Kaže da ona razumije da je voditelj prekinuo seansu jer je isteklo vrijeme (iako je njoj bilo vrlo loše). Za to ga ne optužuje. Ali optužuje ga da ju je izvan seanse za vrijeme gala večere napadno gledao, što joj je uzrokovalo neugodne osjećaje. Time se u grupi stvorila situacija mu-

so that the group participant would not directly expose its unspoken content. A large group, in the opinion of the host, is not an appropriate group framework for personal interpretation. The co-therapist did not react; he did not accept the game with the unprocessed idea. The group participant still had their symptoms. However, the time was soon up, and the therapist told the group, or he interrupted the continuation of the events, although the participant still had her symptoms. At that point, several other participants quickly came to this participant. They sought to comfort her. They offered her warm words of support, and also the contact, hugging, and so on.

After a session that evening, there was a social event – the gala dinner where everyone was present. In the next session of the large group after some time, the participant interrupted the conversation of other participants, took the central position in the group, and made their accusation against the group's host. She said she understands that the conductor interrupted the session because the time was up (even though she felt terrible). For that, she does not accuse him. However, she accuses him of looking at her offensively outside the session during the gala night, causing her unpleasant feelings.

The group created the situation of martyrs and victims in the group, now with a role in which the victim becomes a torturer and defies public humiliation and condemnation of martyrs.



čitelja i žrtve, sada s obratom uloga u kojoj žrtva postaje mučitelj i izvrgava javnom poniženju i osudi mučitelja.

Nastala je emocionalno vrlo intenzivna situacija. U takvoj intenzivnoj emocionalnoj situaciji sudionica koja je sjedila pokraj voditelja ustala je, napustila mjesto kraj njega, prešla preko prostorije i sjela uz sudionicu – žrtvu, koja je sada u grupi predvodila napad više sudionica na voditelja. Koliko se voditelj sjeća, zažrlila ju je. Ta sudionica sada je iz uloge žrtve postala osvetnica. Više sudionica pridružilo se njezinu napadu na voditelja. Jedna iskusna sudionica, pripadnica organizacijskog odbora, također je izrazila suosjećanje sa sudionicom u ulozi žrtve. Rekla je kako sestrinska podrška puno znači u teškim trenucima. Drugim riječima, prihvatila je da je sudionica stvarno bila napadnuta, da je žrtva, iako nju u konkretnoj situaciji u grupi nitko nije napadao, nego je meta napada bio voditelj. Jedna sudionica rekla je da ona, suprotno od doživljaja ostalih, voditelja doživljava kao zabavnog, zaigranog i prijateljskog. Ta izjava naišla je na čuđenje članica grupe koje su bile u ulozi napadača. Druga potpora bila je od jednog sudionika koji je istina bio usklađen sa stajalištem grupe da voditelja treba kazniti, ali nakon nekog vremena „kažnjavanja“ rekao je: „Sada je bilo dosta.“ Naime, više sudionica grupe uključilo se u napad na voditelja, a njihova kritika sada više nije imala

It was an emotionally intense situation. One member left his position beside the group leader, crossed the room, and sat with the “victim”. She hugged her. The victim now led the attack of several participants on the group leader. The participant has now become a vigilante in the victim’s role. More participants joined her attack on the group leader. An experienced group member also expressed sympathy with the participant in the role of the victim. She said that sisterly support means a lot in awkward moments. In other words, she accepted that the group leader had attacked the participant, although in the particular situation in the group, he did not perform the attack, but the target was a host of attacks. One participant said that, contrary to the experience of others, she experienced the group leader as entertaining, playful, and friendly. This statement came as an unbelievable surprise to members that were in the role of the assailants. The second support was from one participant, who was the truth in harmony with the group’s position that the group should punish the group leader, but after a great “punishment” he said, “That is enough now”. Namely, more participants in the group had joined the attack on the host, and their criticism now had no connection with the original charge. The host was carefully listening and contained, without verbalization. Namely, it was assessed that the group had no receptivity to verbal interventions in this situation. The co-therapist was also hitting back.

veze s prvotnom optužbom. Voditelj je sve pažljivo slušao i sadržavao, bez verbalizacije. Naime, procijenio je da u toj situaciji nema prijemčivosti grupe za njegove verbalne intervencije. Koteraapeut je također bio šutljiv.

Sudionica je svoju povredu i napad na voditelja temeljila na njezinu doživljaju izvan seanse. Osim nje, uznemirujuće „gledanje“ nitko nije mogao primijetiti, ono se „dogodilo“ neverbalno i bez stvarnog kontakta izvan seanse, tako da mu sudionici grupe nisu mogli svjedočiti i procijeniti o kakvoj je povredi riječ. Međutim, njezina optužba bila je grupna realnost, „zločin se dogodio“ i sada je u seansi bila prilika za osvetu. Sudionik koji je želio prekinuti napad na voditelja taj je napad sudionica usporedio s mitološkim osvetnicama furijama. Nešto kasnije taj sudionik, starije životne dobi, žestoko se sukobio s drugim, znatno mlađim sudionikom koji ga je optužio da mu ne da govoriti, a on mu je odgovorio da ova grupa od sudionika pravi prave pacijente kojima je potrebno liječenje.

Zanimljivo je da su voditelja napale žene, što možda upućuje i na nesvjesnu muško-žensku dinamiku, a u kojoj je voditelj postao predstavnik zlostavljачkog muškog roda. Bilo je i elemenata sukoba mlađe i starije generacije, očeva i sinova, očeva i kćeri, sukoba osoba iste generacije. Bilo je i libida između generacija, naprimjer oca i kćeri, oca i sinova.

The participant based her injury and the attack on the group leader based on her experience outside the session. Besides her, the disturbing “look” could not have been seen by anyone, it “happened” and without real contact outside the session, so that the group participants could not testify and estimate what kind of injury was done. However, her accusation was a group reality, “the crime happened”, and now there was a chance for revenge. The participant who wanted to terminate the attack on the host compared the attack with the mythological Avengers of Furies. Later, this participant, of elderly age, came into fierce conflict with the other numerous younger participants, who accused him, and he replied that this group of participants was made up of real patients, who needed treatment.

Interestingly, the host had attacked women, which may also indicate an uncertain male-female dynamic, in which the host had become a representative of the abusive male gender. There were also elements of conflict between younger and older generations, fathers and sons, fathers and daughters, and conflicts in the same generation. There was a libidinal element between generations, for example, father and daughter, father, and sons. In a large group, there was persistent mutual opposition. There was no islet of hope, or idealization, no myth or legend which in its story carries an idea about the triumph of goodness, the beautiful, the righteous. We were



U velikoj grupi bili smo zaista uporni u uzajamnom suprotstavljanju. Bez otočića nade, bez otočića idealizacija, bez nekog mita ili legende koji u svojoj priči nosi i neku ideju (ma, dovoljno i iluziju) o pobjedi dobrog, lijepoga, pravednoga. Utapali smo se u režimima, ratovima, prebrojavali mrtve... neki od nas osjećali su se potapano, bez zraka. Čekali smo neki trenutak kada se možemo u velikoj grupi oglasiti s nečim što bi se moglo čuti kao nada, kao izlaz (pa ipak smo u gradu u koji je uplovila Carpathia sa spašenima). Neki od nas taj su trenutak našli u viđenju i interpretaciji sna koji je ispričao jedan član grupe o metamorfozi jedne čudne u staklenku zarobljene životinje. U obliku te životinje vidjeli smo slovo, kao slovo kineske abecede, vidjeli smo neki novi jezik koji grupa počinje učiti, neki novi identitet. Ali ta asocijacija nije pala na plodno tlo, nitko nije na to reagirao ni najmanjim znakom.

Jake emocije donose uvjerljivost, a u uvjetima velike grupe nije lako čak i iskusnim terapeutima, a pogotovo neiskusnima, ili pacijentima koji su također bili sudionici velike grupe, razmišljati nepristrano i neutralno o događanjima u grupi. *Settinzi* su se miješali, nije bilo dovoljno vremena za prorađivanje i time su se događanja intenzivirala.

U grupama u različitim *settinzima* bili su prisutni prožimajući osjećaji boli i žalovanja, na trenutke nepodnošljivi, toliko da se o njima nije moglo misliti.

drowning in regimes, wars, counting of the dead. Some of us felt trapped, breathless. We waited for a moment when we could advance something in the large group that could one hear as hope, as a way out (and yet we are in the city where Carpathia sailed with the rescued). Some of us found that in the vision and interpretation of a dream of one member of the group. There was a metamorphosis of a strange animal trapped in a jar in the dream. In the form of a lizard, we saw the letter of the Chinese alphabet. We saw a new language that the group was beginning to learn, some new identity. However, that association did not fall on fertile ground; no one responded to it or gave the slightest sign.

Strong emotions are persuasive, and in the conditions of a large group, thinking impartially and neutrally about the events in the group is not comfortable even with experienced therapies, and especially unseasoned participants or patients who were also participants of a large group. The setting was interfering, there was not enough time to do the work, and thus the events intensified.

In different group sessions, pervading feelings of pain and mourning were present, at times so unbearable members they could not think about them. Some members of the large group did not come to sessions. Others did not address with specific content. The personal, institutional, national, intercontinental identities, and transgen-

Pojedini članovi velike grupe nisu se pojavili ili smo se bavili konkretnim sadržajima, a osobni, institucijski, nacionalni, interkontinentalni identiteti i transgeneracijske traume ponovno su oživljene i prorađivane.

Ono što smo prepoznali jest da je trauma pozadina svega što potiče interakcije. Problem „šatora“ pojavljuje se kad se osjetimo „ugroženima“ te bježimo pod šator sudionika iz svoje subgrupe. Dobili smo dojam u jednom trenutku kako se nas iz Rijeke/Hrvatske doživljava da smo u većini, a nas je na skupu bilo svega petnaest i na velikoj grupi shvatili smo da nismo svi prisutni. Ostali su se ponašali kao manjina. Pitali smo se zbog čega taj dojam? Ne znamo! Nemamo pojma! Bili smo svi u svojim „šatorima“ i tenzija je rasla. Kao da smo i u ovoj velikoj grupi pokušali prepoznati svaki svoj šator u koji pripadamo ili mislimo da bismo trebali pripadati. Bilo je mnogo različitih šatora-subgrupa.

Nismo se iznenadili kada je majčinski osjećaj straha za mladunče proradio. Naime, vođe velikih skupina traže da im majke „poklone“ svoje sinove u ime ideja velike skupine. Taj strah od gubitka, koji je u nekim zemljama trenutačno stvaran, probudio je duboke majčinske strahove. Ta bol osjetila se u velikoj grupi i probudila bolna sjećanja na sve traumatske (ratne) gubitke koji još uvijek nisu oplakani. Dobro je jedna članica velike sku-

erational traumas were reviewed and prophesized.

What we have identified is that the trauma is at the base of anything that triggers interactions. The problem of the “tent” occurs when we feel “threatened”: we flee under the tent to those who share our subgroup. At one point, we who were from Rijeka/Croatia felt as if we were in the majority, while actually we were only 15, and in a large group, we realized that we are not all present. The other members, about eighty of them, behaved like a minority. We wondered and still do not know how the group got such an impression. We do not know. We were all in our tents, and the tension grew. It is as if in this large group, we tried to recognize every tent we belong to or think they should belong to. There were a lot of different tents-subgroups.

We were not surprised when the maternal sense of fear for her cubs awoke. Namely, leaders of the large groups demand that their mothers “present” their sons in the name of the idea of a large group. This fear of loss, which in some countries is currently realistic, has awakened deep maternal fears. This pain was felt in the large group and awakened painful memories of all the traumatic (war) losses that were no more. One group member of the large group said that only seven years ago, she could calmly talk about the pain she felt was carried by her World War II grandmother, which she had not experienced, but only



pine rekla da je tek prije sedam godina mogla mimo govoriti o boli koju je osjetila da nosi njezina baka iz II. svjetskog rata, koji ona nije doživjela, već je samo slušala o gubitcima. U našoj velikoj grupi kumulirale su se traume II. svjetskog rata, Domovinskog rata, problem Kosova, Srbije i NATO-a, Izraelsko-palestinski ratovi itd. Možda je dojam da smo mi iz Hrvatske u većini proizašao iz činjenice da smo mi kod kuće? Tako su drugi imali potrebu da nas „napadaju“, tj. da se brane kao da su ugroženi. Možda se zbog svih tih činjenica nije moglo otvoriti pitanje Albanaca i Srba, Hrvata i Srba itd. To je potaknulo one koji su zaista bili u manjini (Indija, Novi Zeland) da se na kraju jave i pokušaju skrenuti tokove velike grupe prema problemima koji njih muče kao što su: kada se rodim kao žensko – ne vrijedim i stalno se moram dokazivati – rodni identitet.

ŠTO SMO NAUČILI U VELIKOJ GRUPI?

Dojmio nas se san o djetetu astronautu koje je lansirano u svemir. U bezgraničnom prostoru u kojem nema odnosa pitanje je hoće li dijete/grupa preživjeti?

Roditelji/autoriteti koji nisu dovoljno dobri i odbacuju svoju djecu šaljući ih u rat. Kao da je velika grupa na temelju snova i fantazija prorađivala duboku ambivalenciju i primitivne slojeve ranih objektnih odnosa.

listened to stories about the losses. Our large group expressed the accumulated traumas of World War II, the Homeland War, the problem of Kosovo, Serbia, and NATO, the Israeli/Palestinian strife. Perhaps the impression that we from Croatia were in the majority came from the fact that we are at home. Others therefore needed to “attack” us, i.e., to defend themselves as if they were compromised. Perhaps because of all these facts, the issue of Albanians-Serbs, Croats-Serbs, could not be broached. Such a situation prompted those who were in the minority (India, New Zealand) to finally say something. They tried to turn the tide of the large group towards problems that also afflict them, such as: being born a woman and thus not having enough worth, and always having to prove one’s gender identity.

WHAT DID WE LEARN IN THE LARGE GROUP?

We were impressed by the dream of a child/astronaut launched into space. In a borderless space where there is no relationship, the question is, will the child/group survive?

Are parents/authorities not good enough, and do they reject their children by sending them to war? It was as if, through dreams and fantasies, the large group had prophesied deep ambivalence and primordial layers of early object relations.

Trauma je pokretač u velikoj grupi koji pokrene duboke egzistencijalne strahove ili sram.

Teško je otvoriti duboke majčinske osjećaje i strahove za djecu koju šalje-mo u rat u ime obrane nacionalnih interesa. Možda smo bili premala velika grupa za takva bazična pitanja koja su ugrađena u naše rodne identitete bez obzira na kulturološke razlike. Pitanje rodni razlika problem je koji se rješava stoljećima. Još uvijek žene, majke traže sigurnost, zaštitu od svojih muškaraca. To vjerujemo prenose i na svoje sinove i teško im je prihvatiti činjenicu da kada odrastu, postaju samostalni, imaju svoja stajališta o vlastitoj ulozi u okviru velike grupe-nacije.

Žene svuda osjećaju da se moraju dokazivati, na poslu, u braku, u zajednici. Možda je zaista problem ženski rodni identitet? Naime, pravo glasa žene su dobile prije nepunih 100 godina. Dakle, ako to gledamo s religijskog stajališta, stvorene su od Adamova rebra i oduvijek postoji ta nejednakost u spolovima. Možda je upravo trauma na riječkoj velikoj grupi izbacila na površinu pobunu žena-majki, kćeri, unuka! Tu bol gubitka sina, kćeri u svrhu nekih općih ideala s kojima se majke ne slažu i da je dosta da one podnose žrtvu u realiziranju ideja vođa-muškaraca.

Naziv škole i ideja za taj naziv bila je tolerancija. No postizanje tolerancije

Trauma is the initiator in a large group that triggers deep existential fears or shame.

It is challenging to broach deep maternal feelings and fears for the children we send to the war on behalf of the defense of "national interests". We may have been too small a "big group" for such basic questions that are embedded in our gender identities regardless of the cultural differences. The issue of gender differences has been a problem for centuries. Women and mothers are seeking safety and protection with their men. We believe this they transmit to their sons, and it is difficult for them to accept the fact that when they grow up, they become independent and have their own views on their role in the framework of a large group – a nation.

Women everywhere feel they have to prove themselves, at work, in marriage, in the community. Could this be the female gender identity? Namely, women received suffrage less than 100 years ago. If we look at it from a religious standpoint, they are made from Adam's rib, and there is always this gender inequality. Perhaps it was the trauma of a large group that was brought to the surface by the rebellion of women-mothers, daughters, grandchildren! The pain of losing a son, a daughter for some general ideals with which mothers disagree. Moreover, they are enough to contribute to the sacrifice in the realization of the ideas of leaders-men.



zahtijeva razne dugotrajne i naporne psihološke procese, kao što su žalovanje i oprost. Tolerancija nije moguća ako za nju nisu stvoreni vanjski i unutarnji preduvjeti. Naprimjer, ako su na globalnoj razini narodi u sukobu, čak i u ratu, između njihovih predstavnika nije moguća tolerancija.

Također, transformacija mržnje putem dijaloga u grupnu kulturu terapijsko je postignuće koje možemo očekivati kao rezultat duljeg rada dobre srednje grupe (de Mare).

Drugim riječima, nije realno očekivati takvu grupnu kulturu bez znatnih ulaganja resursa, koji se u konačnici svode na ljubav prema ljudima. Humanizam, nesebična ljubav prema ljudima oslanja se na sublimaciju agresije, ali još više na postojanje i sublimaciju libida.

Posebna je značajka okvira škole brza izmjena realnih i terapijskih okvira. Ta je alteracija neizbježna u školi, ali sudionicima postavlja posebne emocionalne i psihološke zahtjeve.

Regresija i transferni doživljaji dominiraju u terapijskom okviru velike grupe, a u stvarnim događajima, kao što su zajednička večera, pijeње kave, razgovori između terapijskih seansi dominiraju socijalna pravila ponašanja, kulturne društvene norme.

The name of the school and the idea behind that name was tolerance. However, achieving tolerance requires a variety of long-lasting and exhausting psychological processes, such as mourning and forgiveness. Tolerance is not possible unless one creates the external and internal prerequisites for it. For example, if the nation is in global-level conflicts, even in war, there is no possible tolerance between their representatives.

Furthermore, the transformation of hatred through dialogue into group culture is a therapeutic achievement that we can expect as a result of the great work of a "good enough" median group (de Mare).

In other words, it is not realistic to expect such a group culture without a significant investment of resources, which ultimately boils down to the love of people. Humanism, selfless love of people, relies on sublimation of aggression, but even more on the existence and sublimation of libido.

A distinctive feature of the school framework is the rapid modification of real and therapeutic frameworks. This alteration is inevitable in the school, but the participants set special emotional and psychological requirements.

Regression and transfer experiences dominate the therapeutic framework of a large group. In realistic events, such as an ordinary dinner, drinking coffee, or conversations between therapeutic ses-

Sposobnost toleriranja tih brzih oscilacija, a ne njihovo miješanje u doživljajima vrlo je važno.

U suprotnom, sudionici mogu lako pridodati transferne doživljaje socijalnim interakcijama i tumačiti ih u tom svjetlu, odnosno pridodati stvarno značenje transfernim doživljajima u grupi.

Tijekom ljetne škole razvili su se vrlo intenzivni odnosi. U matrici su se iskristalizirali dijelovi *selfa* koji nisu dovoljno vitalni, koji nedostaju i prorađivani su duboki primitivni slojevi objektnih odnosa. Nastavili smo ratovati. Kontrapunkt s početka nije dočekaio drugu liniju, drugi izraz. Nije dočekaio da uz agresiju bude prisutan i libido. Ali poput ambivalentnog i nevidljivog člana male grupe koji se pojavio na zadnjem *settingu* i postao vidljiv i Riječka ljetna škola izrodila je jedno bogato iskustvo u grupnoanalitičkoj zajednici.

Simbol grada Rijeke, morčić, za koji nobelovac Andrić kaže da je naš srećonoša, nije ponosno ušetao i sjeo u našu veliku grupu. Možda drugi put.

sions, social rules of conduct, cultural, and social norms dominate.

The ability to tolerate these rapid oscillations rather than mixing them into the experience is essential.

Otherwise, participants can easily add transference experiences to social interactions and interpret them in that light, or add real meaning to the transference experience in the group.

In The Summer School, we developed very intensive relations. Vital parts of our self crystallized the matrix of the school. However, we continued our war. The counterpoint from the beginning did not meet the second line, the second phrase. We waited in vain for the aggression to manifest a libido. However, like ambivalence and invisible members of a small group who appeared at the last meeting and became visible, The Rijeka Summer School gave birth to a rich experience in the group analytical community.

The symbol of the city of Rijeka, which Nobel laureate Andrić calls our lucky man, did not walk proudly and sit in our large group. Maybe next time.