

# **AKTIVNOST I EKSPRESIJA MENTALNIH PROCESA U SNOVIMA I GRUPNIM FENOMENIMA**

## **/ ACTIVITY AND EXPRESSION OF MENTAL PROCESSES IN DREAMS AND GROUP PHENOMENA**

Gorana Bolić Vadjla

### **SAŽETAK/ABSTRACT**

Grupni *setting* i dinamika imaju svoje specifičnosti koje utječu na rad sa snovima. Tema snova u grupi kompleksna je; neki grupni analitičari u Foulkesovu konceptu o snovima nalaze kontroverze i nedovršenost, drugi na nov način iščitavaju pojedine aspekte, prepoznajući ih u suvremenosti. Razumijevanju grupnih procesa i snova pridonosi poznavanje aktivnosti mentalnih procesa i njihove ekspresije, ne samo kao intrapsihičkih nego i intersubjektivnih fenomena. Snove u grupi nemoguće je proučavati izolirano od drugih teorijskih koncepata grupne analize.

Ovaj rad donosi kratku povijest percepcije primarnog procesa i snova te poveznicu s Foulkesovom teorijom grupne analize, uz primjer rada sa snovima u analitičkoj grupi.

*/ Group setting and dynamics have their own specifics that affect dreamwork. The topic of dreams in a group setting is rather complex. While some group analysts find controversy and incompleteness in Foulkes's concept of dreams, the others interpret certain aspects in a new way, recognizing them in the contemporary context. Knowledge of the activities related to mental processes and their expression contributes to a better understanding of group processes and dreams, not only as intrapsychic but also as intersubjective phenomena. Dreams in a group are impossible to study in isolation from other theoretical concepts of group analysis. This paper provides a brief history of the perception of the primary process and dreams, establishes a link to Foulkes's theory of group analysis and gives an example of working with dreams in an analytical group.*

### **KLJUČNE RIJEČI / KEYWORDS**

snovi u grupi / *dreams in a group*, mentalni procesi / *mental processes*, matriks / *matrix*,  
rezonancija / *resonance*, inetrsubjektivnost / *intersubjectivity*

Gorana Bolić Vadjla, psihijatar, psihoterapeut, grupni analitičar, edukator, IGA Zagreb, Neuropsihijatrijska bolnica „Dr Ivan Barbot“ Popovača, [goranaanabolic@gmail.com](mailto:goranaanabolic@gmail.com)

/ Gorana Bolić Vadjla, psychiatrist, psychotherapist, group analyst, educator, IGA Zagreb, Neuropsychiatric Hospital "Dr Ivan Barbot" Popovača, [goranaanabolic@gmail.com](mailto:goranaanabolic@gmail.com)



## UVOD

Objava Freudova kapitalnog djela „Tumačenje snova“ (1900.) nakon početne rezerviranosti izazvala je zaokupljenost psihoanalitičara snovima i interpretacijom „kraljevskim putem u nesvjesno“ uz znatan doprinos njihovu razumijevanju (1).

Sigmund Freud „učenje o snovima“ smatrao je diferentnim „korakom dalje od psihoterapijskog postupka prema dubinskoj psihologiji“, a o snovima je pisao i kao o „specifičnoj formi mišljenja“ i „... mislima poput svih drugih, izmijenjenih djelovanjem cenzure i nesvjesnom revizijom“ (2, 3).

S. H. (Michael) Foulkes teoriju grupne analize razvijao je u vremenu u kojem se snovi više ne percipiraju tako jedinstvenim oblikom komunikacije te se fokus zanimanja pomiče na druge analitičke fenomene. Evaluacijom značenja snova u kliničkoj praksi zaključilo se kako nesvjesne fantazije konstantno stvaraju pritisak na ego utječući na svakodnevni život i svaku analitičku komunikaciju.(4)

Foulkes snove vidi i kao individualne kreacije nenamijenjene komunikaciji s drugima i kao korisne u grupnoj situaciji; navodi primjer transfernih snova. Smatra da manifestni sadržaj sna, unatoč distorziji latentnih misli sna, ima svoje značenje; osobito kao zrcalo

## INTRODUCTION

After initial reservations, the publication of Freud's major work, *The Interpretation of Dreams* (1900), provoked psychoanalysts' interest in dreams and dream interpretation as "the royal road to the unconscious" and significantly contributed to their better understanding. (1)

Sigmund Freud regarded "dream learning" as a differential "step beyond a psychotherapeutic procedure towards deep psychology", and wrote about dreams as a "specific form of thought" and "... thoughts like all others, altered by censorship and unconscious revision" (2,3).

S.H. (Michael) Foulkes developed the theory of group analysis at a time when dreams were no longer perceived as such a unique form of communication. Thus, the focus of interest shifted towards other analytical phenomena. By evaluating the importance of dreams in clinical practice, it was concluded that unconscious fantasies constantly create pressure on the ego, affecting everyday life and analytical communication. (4)

Foulkes regarded dreams both as individual creations not intended for communication with others and useful tools in a group setting. He also provided the example of transfer dreams. Foulkes believed that the manifest content of the dream, despite the distortion of latent dream-thoughts, has its own meaning, especially in terms of mirroring. Dreams presented in a group belong to that group.

transfera. Snovi izneseni u grupi pripadaju grupi. Razlikuje „individualne“ od „grupnih“ snova, a potonje ističe primarno kao komunikaciju interpersonalne dinamike, aktualnog transfera u odnosu na voditelja i kao indikator nesvjesnih otpora grupe. S njima se postupa u skladu s njihovim dinamičkim značenjem, upravo kao sa svakom drugom komunikacijom, a njihova analiza prepušta se grupi (5, 6, 7).

Za Irvina D. Yaloma snovi su dragocjeni i prava je šteta ne koristiti se njima; on zagovara opušteniji pristup i manju opterećenost njihovim tumačenjem: „Potpuno shvaćen san? Nema šanse! To ne postoji. Irmin san, koji se Freud najviše trudio potpuno protumačiti, već je više od stoljeća izvor kontroverza i mnogi istaknuti psihoterapeuti i dalje iskazuju različita gledišta o njegovu značenju“ (8).

## **AKTIVNOST I EKSPRESIJA PRIMARNOG PROCESA**

Doživljavamo li snove „kao svaku drugu misao“ ili smo skloni, kako navodi Meltzer, idealizirati ih na djetinjast način i u kontratransferu se pridružiti toj idealizaciji (9)?

Što u nama oni pokreću ?

Na djelu je „koncentriran“ primarni proces i naš pokušaj ovladavanja njime; govorom, logikom, uzročno-poslje-

Foulkes also introduced the difference between “individual” and “group” dreams emphasizing that the latter category primarily serves to communicate interpersonal dynamics, and the current transfer in relation to the leader and as an indicator of the unconscious resistance within the group. Group dreams are thus treated in accordance with their dynamic meaning, just like any other communication, and their analysis is deferred to the group. (5,6,7)

For Irvin D. Yalom, dreams are precious and it would be a real shame not to use them. Yalom advocates a more relaxed approach and less strain in their interpretation: “A fully understood dream? No way! That does not exist. Irma’s dream, which Freud did his best to fully interpret, has been a source of controversy for more than a century, and many prominent psychotherapists continue to express differing views on its meaning.” (8)

## **ACTIVITY AND EXPRESSION OF THE PRIMARY PROCESS**

Are we experiencing dreams “as any other thought”, or are we inclined, as Meltzer puts it, to idealize them in a childish way, and to attach that idealization in countertransference? (9)

What do dreams drive in us?

At work are the “concentrated” primary process and our attempt to master it through speech, logic, cause-and-effect



dičnim vezama i vremenskim granicama; sekundarnim procesom mišljenja.

Primarni proces Freud razmatra kao ostatak razvojne faze u kojoj je to bio jedini mentalni proces te navodi kako uvođenje principa stvarnosti cijepa misaonu aktivnost. Tako se već u dječjoj dobi pojavljuje fantaziranje, a u odraslih dnevno sanjarenje; slobodno od testiranja stvarnosti i podređeno principu ugone (10).

Primarni proces ima svoju privlačnu i potresnu dimenziju, često se povezuje upravo sa snovima, ali i dječjim mišljenjem, umjetnošću, simptomima i svijetom psihoza.

Michael Robbins navodi kako je u Tumačenju snova Freud prvi put i najkompletnije prikazao primarni i sekundarni proces mišljenja kao okvir funkcioniranja našeg uma na svjesnoj i nesvjesnoj razini te kako suvremena neuroradiološka istraživanja (Solms i Turnbull (2002.), Braun (1999.), Paus (1999.)), potvrđuju Freudova razmišljanja i upućuju na postojanje dvaju kvalitativno i razvojno nezavisna aspekta mentalne aktivnosti i ekspresije. Primarna mentalna aktivnost jest senzorno-perceptivno-afektivno- motorička i prisutna od rođenja, a sekundarna mentalna aktivnost, dakle zrela kognicija i simboličko mišljenje, razvijaju se postupno. Prema Robbinsu, aktivnost primarnog procesa u našem psihološkom prisutnija je i od većeg značaja nego što se to

relations, and time limits, or the secondary thought process.

Freud considered the primary process as a remnant of the developmental stage in which this was the only mental process and stated that the introduction of the reality principle implies splitting of the thought activity. Consequently, fantasizing occurs already in childhood and daydreaming in adulthood, free from reality testing and subject to the pleasure principle. (10)

The primary process has its attractive and shocking dimension, and it is often associated with dreams, but also with children's thinking, art, symptoms and the world of psychosis.

Michael Robbins states that in *The Interpretation of Dreams* Freud for the first time gave a comprehensive overview of the primary and secondary thought processes as the framework in which our mind functions on the conscious and unconscious levels. Robbins also points to modern neuroradiological research (Solms and Turnbull (2002), Braun (1999), Paus (1999)) confirming Freud's theory and suggesting existence of two qualitatively and developmentally independent aspects of mental activity and expression. The primary mental activity is sensory, perceptual, affective and motor and it is present from birth while the secondary mental activity, i.e., mature cognition and symbolic thinking, develops gradually. According to Robbins, the primary process is more present and of greater

uobičajeno smatra, ali je putem snova, psihičkih simptoma i paraprakse vidljiva i dostupna opservaciji (11, 12, 13).

Yoav Yigael nalazi kako je Freud u Kratkom pregledu psihoanalize primarni proces poistovjetio s *idom*: „Nalazimo kako procesi u nesvjesnom ili u *idu*, slijede drugačije zakonitosti od onih u predsvjesnoj aktivnosti ega... Primarni proces mentalna je komponenta *ida*." Isti autor pita se zbog čega primarni proces tijekom razvoja nije u potpunosti prevladan sekundarnim procesom te zaključuje kako primarni proces predstavlja izvor snage za sekundarni proces i da potonji bez njega ne može opstati (14).

Arthur H. Modell, citirajući Holta, koji navodi kako je funkcioniranje primarnog procesa na principu zadovoljstva evolucijski neodrživo, iznosi mišljenje kako postoji razlika između primarnog procesa u snovima i primarnog procesa u budnom stanju te da potonji nije orijentiran na ispunjenje želje, nego izbjegavanje boli i stoga ključan za naše preživljavanje (15).

Wilfred R. Bion ističe nerazdvojjnost, odnosno usporednost primarnog i sekundarnog procesa, uvodeći pojam alfa-funkcije kao transformirajućeg modela. Beta-elementima naziva sirove percepcije i emocije pogodne samo za projektivnu identifikaciju, a koje izmijenjene majčinom alfa-funkcijom u alfa-elemente mogu biti pohranjene u

importance in our psyche than usually believed, and it is visible and accessible for observation in dreams, psychological symptoms and parapraxes. (11,12,13)

Yoav Yigael finds that Freud's *On Psychoanalysis* identified the primary process with the id: "We find that the processes in the unconscious or in the id follow different laws than those in the preconscious activity of the ego.... The primary process is the mental component of the id." Yigael also wonders why the secondary process did not overpower the primary process during development and concludes that the primary process is a source of power for the secondary process and that the latter cannot survive without it. (14)

By quoting Holt, who suggested that the functioning of the primary process on the basis of the pleasure principle is unsustainable in terms of evolution, Arthur H. Modell points to a difference between the primary process in dreams and the primary process in the waking state, and that the latter is not focused on fulfilling desire but on avoiding pain and is, therefore, crucial to our survival. (15)

Wilfred R. Bion emphasizes the inseparability, i.e., the parallelism of the primary and secondary processes by introducing the concept of the alpha function as a transforming model. (According to Bion, raw perceptions and emotions are beta-elements, suitable only for projective identification, and which, altered by the mother's alpha function into alpha-elements, can be stored in memory, sup-



memoriji, potisnute i prorađivane, pogodne za simbolizaciju i misli sna (16).

Prema Jamesu S. Grotsteinu, princip ugone i primarni proces funkcioniraju komplementarno sa stvarnošću i sekundarnim procesom kao podređene funkcije u svjesnom i kao predominantne u nesvjesnom (17).

Za Thomasa H. Ogdena „govoriti kao sanjariti“, poput slobodnih asocijacija, podržava uključivanje primarnog procesa mišljenja i onoga što se čini nelogičnim. Ističe kako je nemoguće osloniti se u radu samo na upamćene i interpretirane snove kao put koji olakšava psihološki rast (18).

Pritom je riječ o regresiji u službi ega kad je u procesu regresije ego sposoban mobilizirati energiju, transformirati je i povezati sa sekundarnim procesom.

O tome Foulkes iznosi: „U grupi su prisutni potiskivanje, obrane i otpori, iracionalnost, primitivnost i djetinjasto ponašanje, na djelu je, dakle, primarni proces. Sve navedeno prisutno je u svim ljudskim situacijama, a razlika je samo u tome hoće li se i kada te do koje mjere i kako istaknuti (5).“

Foulkes iznosi mišljenje kako je ono što je dinamički nesvjesno istodobno subjekt primarnog procesa (5).

Pišući o nesvjesnom, Freud (1915.) navodi kako su primarni proces, bezvre-

pressed or processed, befitting symbolization and dream thoughts.) (16)

According to James S. Grotstein, the pleasure principle and the primary process function complementary with reality and the secondary process, as subordinate functions in the conscious and predominant in the unconscious. (17)

For Thomas H. Ogden, “talking-as-dreaming” in the form of free associations supports the inclusion of the primary thought process and what seems illogical. Ogden emphasizes that it is impossible to rely only on remembered and interpreted dreams on a path that facilitates psychological growth. (18)

Here, it is important to consider regression in the service of the ego, when the ego is able to mobilize energy, transform it and bind it to the secondary process through regression.

In relation to that Foulkes states: “Suppression, defence and resistance, irrationality, primitiveness and childish behaviour are present in the group, and so the primary process is at work. All of the above is present in all human situations, and the only difference is whether, when, to what extent and in what way it will be expressed.” (5)

Foulkes argues that what is dynamically unconscious is at the same time the subject of the primary process. (5)

Writing about the unconscious in 1915, Freud pointed to the primary process,

menost i zamjena vanjske stvarnosti unutarnjom značajke koje možemo pronaći u procesima koji pripadaju nesusvjesnom. U svojim je radovima pojam primarnog procesa povremeno znao upotrijebiti za sve nesusvjesne mentalne funkcije i sadržaje, uključujući i ono što je aktivno potisnuto tijekom razvoja. Njegovo zapažanje o tome kako je vrijedno primijetiti da nesusvjesno jedne osobe može reagirati na nesusvjesno druge, a da ne prođe kroz instancu svjesnoga danas se smatra nagovještajem jednog od najvažnijih suvremenih psihoanalitičkih koncepata, teorije intersubjektivnosti. U toj „teoriji analitičkog polja“ psihološki fenomeni pokušavaju se razumjeti unutar intersubjektivnog konteksta u kojem se stvaraju, kao proizvod dvaju sučeljenih doživljajnih svjetova, a ne više kao proizvodi izoliranih intrapsihičkih fenomena (19, 20).

„Intrapsihičko“, „interpersonalno“ i „grupnodinamičko“ Foulkes vidi kao jedan proces; „transpersonalni“: u interpersonalnoj sferi zbiva se međusobna interakcija, a transpersonalni aspekt modalitet je kojim se uz procesiranje u matriksu interakcija razumije (6).

On iznosi tvrdnju da je grupa cjelina u kojoj svaki događaj, čak i ako se odnosi samo na jednog člana, zahvaća cijelu grupu:

Grupa je unutar pojedinca, kao što je i izvan njega, i što je intrapsihičko u isto

timelessness and the replacement of the external by the internal reality as the characteristics that can be found in the processes that belong to the unconscious. In his works, he occasionally used the term “primary process” to describe all unconscious mental functions and content, including those that were actively suppressed during development. Today it is considered that Freud’s observation of how valuable it is to notice that one person’s unconscious can react to the unconscious of another without passing through the conscious, actually is a hint of one of the most significant psychoanalytic concepts - the theory of intersubjectivity. This “analytical field theory” understands psychological phenomena within the intersubjective context in which they are created as products of two confronted experiential worlds and no longer as products of isolated intrapsychic phenomena. (19,20)

Foulkes regards “intrapsychic”, “interpersonal” and “group-dynamic” as a single process; “transpersonal”; the interaction takes place in the interpersonal sphere whereas the transpersonal aspect is a modality used to understand the interaction through processing in the matrix. (6)

He also argues that a group is a whole in which each event, even if it concerns only one member, affects the whole group:

The group exists within the individual, as it exists outside of him; the intrapsy-



vrijeme podijeljeno je s grupom. Takozvani unutarnji procesi u pojedincu predstavljaju internalizaciju sila koje djeluju u grupi kojoj pripada. Granica između onoga što je unutra i onoga što je vani konstantno se pomiče i iskustvo tih promjena posebno je važno. Čak i objektivno, teško je utvrditi jasnu granicu između onoga „unutra“ i „vani“. On ističe interaktivne procese koji se zbivaju u matriksu grupe i razlikuje ih od međusobnih interakcija pojedinih članova grupe (6).

Uvođenjem pojmova matriksa i rezonancije u grupnu analizu, Foulkes u vremenu u kojem je stvarao čini korak dalje u pokušaju razumijevanja psiholoških fenomena.

Matriks je mreža koja se kontinuirano razvija u grupi; sadržava svjesne i nesvjesne misli i osjeća je članova grupe. Slobodne asocijacije nisu nešto što je u pojedincu, nego su zajednički kreirane unutar grupe, od svih članova (21, 22, 23). Rezonancija je nesvjesna, visokospecifična reakcija u odgovoru na stimulus; svaki član odgovara u skladu s osobnim mogućnostima na specifičnoj razini regresije, fiksacije ili razvojnog zastoja iz kojeg djeluju njegovi poremećaji i konflikti. Bez rezonancije nema intersubjektivnosti (6,21).

U prilog vitalnosti koncepta rezonancije govore otkrića neuroznanosti (Iacoboni (2009.)); područja zrcalnih neurona

chic is at the same time shared with the group. The so-called internal processes within an individual represent the internalization of the forces acting in the group to which the individual belongs. The line between what is “inside” and what is “outside” is constantly shifting and it is very important to experience such changes. Even objectively, it is difficult to draw a clear line between “inside” and “outside”. Foulkes highlights the interactive processes taking place in the group matrix and distinguishes them from the interactions between individual group members. (6)

By introducing the concepts such as matrix and resonance into group analysis, Foulkes took a step further in an attempt to understand psychological phenomena.

The matrix is a network that is continuously evolving within a group. It contains both conscious and unconscious thoughts and feelings of group members. Free associations are not something that belongs only to the individual but are rather created together by all members of the group. (21,22,23). Resonance is an unconscious, highly specific reaction in response to a stimulus. Each individual member responds according to his or her personal capabilities, at a specific level of regression, fixation, or developmental delay, from which disorders and conflicts operate. Without resonance there is no intersubjectivity. (6)

The findings of neuroscience (Iacoboni, 2009) support the vitality of this con-



mozga koji se povezuju s kapacitetom za rezonanciju i empatiju (24).

Foulkesovo poimanje mentalne psihičke aktivnosti, zbog kojeg ga danas smatraju jednim od prvih intersubjektivista, odražava i na njegov pristup snovima u grupi koji nije moguće proučavati izolirano od drugih teorijskih koncepata grupne analize.

Procesi progresivne komunikacije, od primarne, simbolične, nesvjesne razine, prema svjesnom i artikularanom jeziku, operativna su baza za svu terapiju u grupi i to nas dovodi do interpretativnog, analitičkog dijela (6).

## SNОВI U GRUPI

Eduard Klain zapaža kako grupni analitičari različito pristupaju snovima: od njihove marginalizacije do stajališta da se bez analize snova grupna analiza ne može provoditi. Kao moguće razloge ističe kako postoje autori koji zastupaju mišljenje da samo snovi kod kojih se u manifestnom snu pojavljuje grupa mogu biti analizirani u okviru grupe. Prema njegovu mišljenju svi ostali snovi intimna su stvar snivača i ne smiju se u grupi „dirati“.

On navodi kako grupni analitičari smatraju da bi i u grupi bilo važno kada bismo mogli doći do latentnih misli sna, ali budući da grupni *setting* nije za to

cept. There are areas of mirror neurons of the brain which are associated with the capacity for resonance and empathy. (24)

Foulkes' understanding of mental psychic activity, because of which he is considered to be one of the first intersubjectivists, is also reflected in his approach to dreams in a group setting. It is impossible to study this approach in isolation from other theoretical concepts relevant to the group analysis.

Progressive communication processes, ranging from the primary, symbolic, unconscious level to the conscious and articulated language are the operational basis for all group therapy. This brings us to the interpretive and analytical part of the paper. (6)

## DREAMS IN A GROUP SETTING

Eduard Klain notes that group analysts approach dreams differently. Their perspective varies from complete marginalization to holding a view that the group analysis cannot be conducted without dream analysis. Klain states some of the possible reasons for that:

“There are authors who are of the opinion that only dreams where the group appears in a manifest dream should be analysed within the group. In their opinion, all other dreams are an intimate matter of the dreamer and must not be discussed in the group.”



povoljan, uglavnom se analizira manifestni sadržaj sna i simboli koje on pruža. Klain smatra da se u razvijenoj grupi može barem dijelom doći do latentnih misli sna, posebno onih koje imaju transferni sadržaj. Snovi u grupi dobar su put za otkrivanje interakcija, komunikacija i transfernih odnosa i kao takve ih treba iskoristiti (25).

Neki autori smatraju kako u Foulkesovu pisanju o snovima ima dvosmisljenosti (Potthoff) i kontradiktornosti (Pines). Kao primjer navode njegovo pisanje o snovima kao fenomenu nenamijenjenom javnosti, ali i korisnom u grupi. Tu stanovitu podvojenost pripisuju Foulkesovoj poziciji u odnosu na Freuda; bio je njegov sljedbenik, ali istodobno je razvijao novu analitičku tehniku (ortodoksni/radikalni Foulkes (Dahlal), tradicionalni/revolucionarni Foulkes (Potthoff)) (22, 26).

Foulkes je vidio razliku između „individualnih“ i „grupnih“ snova. Soren Aagaard u Foulkesovu pisanju o tome kako se u grupnoj analizi, u odnosu na psihoanalizu, mogu razmatrati sasvim različiti aspekti snova s obzirom na drugačiji kontekst u kojem se iznose (individualni/grupni), smatra očitim da je Foulkes tek tražio način kako proučavati snove u grupi i kako im teorijski prići u grupnoj analizi koju je razvijao (27).

Nancy Edwards iznosi mišljenje kako nije provedena tranzicija iz individual-

He also states that group analysts believe that it is important to reach for the latent dream-thoughts in the group, but since the group setting is not favourable for doing that, the manifest content of the dream and the symbols it provides are mostly used. Klain is of the opinion that in a developed group, latent dream thoughts can be reached at least in part, especially those dreams that have transfer content. Dreams in a group setting are a good way to discover interactions, communication, and transference relationships, and should be used as such. (25)

Some authors find ambiguity (Potthoff) and contradiction (Pines) in Foulkes's writings on dreams. As an example, they quote his works explaining dreams as a phenomenon which is not intended for the public, yet can be useful in the group setting. A certain dichotomy is attributed to Foulkes's position in relation to Freud. Foulkes was Freud's follower, and at the same time, he developed a new analytical technique (orthodox/radical Foulkes (Dahlal), traditional/revolutionary Foulkes (Potthoff)). (22,26)

Foulkes established a distinction between "individual" and "group" dreams. In Foulkes's writing on completely different aspects of dreams that can be considered in the group analysis compared to psychoanalysis, given the different context in which they are presented (individual/group), Soren Aagaard finds that Foulkes was clearly looking for ways of studying dreams in a group setting and approaching them theoretically in terms of the group analysis he was developing. (27)

nog rada sa snovima u grupni *setting*. Ona ističe kako terapeut istodobno mora pratiti grupni proces, individualno funkcioniranje i snove. Verbalna i neverbalna komunikacija u grupi, svjesna i nesvjesna, percipiraju se kao zamjena za slobodne asocijacije. Bitno je vrijeme u kojem se određena komunikacija i san pojavljuju, kao i afektivna pratnja onoga koji san iznosi, a sve se događa u kontekstu aktualnog psihoterapijskog procesa u koji su uključeni voditelj i svi članovi grupe, a koji naziva totalnim procesom (28).

Yalom navodi kako voditelj mora selektivno pristupiti snovima iznesenim u grupi; neki se moraju ignorirati, dok se oni koji uključuju problem na kojem pacijent i grupa trenutno rade moraju eksplorirati. „Grupni snovi“ odražavaju osjećaje snivača prema jednom ili više članova grupe te mogu reflektirati ne samo njegove nego i preokupacije drugih članova kojih do tada nisu bili svjesni (29).

D. Zimmermann smatra kako san iznesen u grupi odražava trenutačnu afektivnu situaciju cijele grupe, stoga je razumijevanje sna važno za prepoznavanje grupne situacije: nesvjesno značenje sna daje sliku latentnog aktualnog konflikta cijele grupe (30).

Scott Rutan i Rice ističu važnost rada sa snovima, jer se može dogoditi da se neeksplorirani san odigra u grupi, kao

Nancy Edwards is of the opinion that the transition from individual work with dreams has not been made to a group setting. She emphasizes that the therapist needs to monitor the group process, individual functioning and dreams simultaneously. Verbal and nonverbal communication in a group setting, both conscious and unconscious, are perceived as a substitute for free associations. It is important to consider the time in which a certain communication and dream appear, as well as the affective accompaniment of the dreamer. Everything happens in the context of the current psychotherapeutic process involving the leader and all group members, which she calls the total process. (28)

Yalom states that the leader has to approach the dreams presented in the group selectively. Some dreams need to be ignored, while those involving the problem on which the patient and the group are currently working have to be explored. "Group dreams" reflect the feelings of the dreamer towards one or more members of the group and thus may reflect not only the dreamer's but other members' preoccupations of which they were previously unaware. (29)

D. Zimmermann believes that the dream presented in the group reflects the current affective situation of the whole group. Understanding the dream is thus important for recognizing the group situation: the unconscious meaning of the dream depicts the latent current conflict of the whole group. (30)



što se neistraženo ponašanje grupe može odraziti u snu (31).

Robi Friedman opisuje pristup radu sa snovima u kojem prvo pokušava osjetiti kakav je dojam na njega i članove grupe ostavio san, razmatra njegovu strukturu i koherentnost iznošenja, zanima ga ima li u snu ljudi kako bi procijenio može li se onaj koji iznosi san nositi s interpretacijom. Ako je riječ o fragmentiranom snu, radije se odlučuje za suportivan pristup. Procjenjuje i kapacitet grupe koja je pozvana na kontejniranje sadržaja i koja rezonira i zrcali. U proradi sna pita se što je ono što snivač ili grupa ne mogu sami procesirati te kako onaj koji iznosi san pokušava utjecati na grupu (32, 33).

On naglašava jedinstvenost svakog „materijala“ koji sanjač donosi grupi te kako su u iznesenom snu prisutne sve razine komunikacije (Foulkes: aktualna, transferna, projekтивna i primordijalna) i one oblikuju priču snivača.

Branka Begovac ističe kako upravo kroz taj ispričani jedinstveni sadržaj svakog pojedinog sna grupa u cjelini i svaki član zasebno mogu pokazati sposobnost stvaranja, prema Winnicottu, kreativnog intermedijarnog/prijelaznog prostora igre sa snovima unutar grupne matrice (34).

Neri, Pines i Friedman navode kako je zbog više razloga rad sa snovima u

Scott Rutan and Rice emphasize the importance of working with dreams as an unexplored dream might re-enact in the group setting equally as an unexplored group behaviour might be reflected in a dream. (31)

Robi Friedman describes an approach to working with dreams according to which he first tries to feel what effect a dream has on him and the group members, discusses its structure and coherence of presentation, and examines if a dream also includes people in order to assess whether the dreamer has the ability to cope with the interpretation of the dream. In the case of a fragmented dream, Friedman prefers the supportive approach. He also assesses the capacity of the group that is invited to contain the content and that resonates and mirrors it. In the processing of a dream, he wonders what the dreamer or the group cannot process on their own and how the dreamer tries to influence the group. (32,33)

He also emphasizes the uniqueness of each “material” that the dreamer brings to the group as well as how all levels of communication (Foulkes: current, transferable, projective and primordial) are present in the dream as they shape the dreamer’s narrative.

Branka Begovac points to the fact that through the unique content of each dream, the group as a whole and each member individually can express the ability to create, according to Winnicott, a creative intermediate/transitional space of playing with dreams within the group matrix. (34)

grupi složen zadatak: zbog intimnosti sadržaja snova, pitanja receptivnosti i diskrecije, mogućeg ignoriranja, odbacivanja sna od strane grupe, što može rezultirati narcističkom povredom onoga koji iznosi san. Grupa može biti nespremna „automatski“ kontejnirati svaki sadržaj sna, čak i kad je on snažno povezan s grupom, te se mogu pojaviti snažni otpori, osobito ako se kroz san narušava „slika grupe“ i ako im je takvo viđenje neprihvatljivo. Spomenuti autori smatraju, premda tema snova snažno povezuje grupnu analizu s psihoanalitičkom tradicijom, da je rad sa snovima u grupi korak dalje od psihoanalitičke paradigme (35). U tom smislu može se reći da je Foulkes na najbolji mogući način njegovao (i čuvao) tradiciju; kreativnošću koja nudi nove aspekte viđenja, a koja je u suodnosu s tradicijom.

Goran Tošić u suvremenom pristupu autora snovima u grupi zamjećuje znatan utjecaj velikana psihoanalize Biona i Kohuta, a u novije doba i intersubjektivista. Navodi kako se danas iznošenje snova u grupi percipira kao interpersonalni zahtjev za kontejniranjem te kako je razmjena snova u grupi korisna za harmoničnu suradnju članova i grupnu empatiju. Zajednički rad olakšava prethodno blokirani osobni autonomni rast i grupni razvoj. Voditelj u grupi treba izgraditi neku vrstu sigurnog prostora pomažući grupi

Neri, Pines and Friedman state that for many reasons, working with dreams in a group presents a complex task due to the intimacy of dream content, issues related to receptivity and discretion, possible ignoring or rejection of the dream by the group, which can result in a narcissistic injury to the dreamer. The group may be unwilling to “automatically” contain every dream content, even when it is strongly associated with the group, and strong resistance may arise, especially if the dream distorts “the group’s image” and if they find such a view to be unacceptable. Furthermore, Neri, Pines and Friedman believe that, although the theme of dreams strongly links the group analysis with the psychoanalytic tradition, working with dreams in the group setting is a step beyond the psychoanalytic paradigm. (35) In that sense, one might conclude that Foulkes used (and preserved) the tradition in the best possible way by applying creativity that provides new aspects of insight whilst maintaining a correlation with the tradition.

In the contemporary approach to dreams in the group setting, Goran Tošić notices a significant influence of the great psychoanalysts Bion and Kohut as well as the intersubjectivists in more recent times. Tošić states that the presentation of dreams in the group setting is being currently perceived as an interpersonal request for containment, and that the exchange of dreams in the group setting can be a useful tool for the establishment of harmonious cooperation between members and group empathy. Working



da primarno razvije naviku iznošenja asocijacija na snove, prije nego interpretaciju.(36)

Walter Stone navodi kako se u novije doba snovi ne razmatraju samo iz perspektive unutarnjeg života snivača nego i kao način prijenosa informacija o utjecaju dinamike grupe i šire socijalne okoline na pojedinca. Snovi se mogu razmatrati kao zajednički konstruirani, kao dio intersubjektivnog procesa unutar grupe, kao dio matrice ili kao način da se izbacе neprihvatljivi dijelovi *selfa* u druge putem projektivne identifikacije (36).

## **RAD SA SNOVIMA U GRUPI, PRIMJER IZ PRAKSE**

### **Prvi dio**

Grupi koja je u središnjoj fazi rada priključio se Marko. Potražio je pomoć zbog patološkog žalovanja. Prije četiri godine izgubio je kći koja je rođena s malformacijama nespojivim sa životom. Postojala je mala nada da bi mogla preživjeti transplantacijom organa, no dijete je bilo preslabo za takav zahvat pa se operacija odgađala dok ne ojača. U međuvremenu su oštećenja progredirala i postala ireverzibilna, dijete je bilo u komi, a život se održavao „na aparatima“. Preminula je u prvoj godini života. Marko svoj sadašnji ži-

together facilitates the autonomous personal growth that has been previously blocked as well as the group development. The group leader needs to build some kind of safe space by helping the group to primarily develop the habit of putting forward associations to dreams, rather than the interpretation. (36)

Walter Stone states that in recent times dreams are considered not only from the perspective of the inner life of the dreamer but also as a way of transmitting information about the impact of group dynamics and the wider social environment on an individual. Dreams can be seen as co-constructed, as part of an intersubjective process within a group, as part of a matrix, or as a way to direct the unacceptable parts of the self towards the others by way of projective identification. (36)

## **WORKING WITH DREAMS IN A GROUP SETTING - AN EXAMPLE FROM PRACTICE**

### **Part 1**

Marko joined the group during the central stage of work. He sought help due to pathological grief. Four years ago he lost a daughter who was born with malformations incompatible with life. There was little hope that she could survive an organ transplant, but the child was too weak for the procedure, and the surgery was postponed until she got stronger. In the meantime, the damage progressed and became irreversible, and the child

vot i funkcioniranje opisuje riječima: „Od tada živim kao robot, kao na autopilotu...“ U grupu dolazi neredovito, a kad je prisutan, ne govori o svojem problemu, ali aktivno sudjeluje, izravan je i iskren. Marko sve češće izostaje u nizu, a novost je da su i drugi počeli izostajati. Nakon seanse u koju nije došlo pola članova ponovo ih podsjećam na pravila grupe i kažem kako se pitam od čega kao grupa bježimo.

### ***Komentar***

Teško je zamisliti strašnije proživljavanje od onoga s kojim se nosi roditelj koji je izgubio dijete. Danas se žalovanju pristupa kao fundamentalno intersubjektivnom procesu, a ne više kao privatnom problemu pojedinca koji ostaje u izolaciji, u „zatvorenom“ sustavu intarpsihičkih proživljavanja. Foulkes je grupnu analizu smatrao tehnikom izbora u žalovanju.

Premda se ovdje prikazuje žalovanje, ovom prilikom sam pojam neću teoretski obrazlagati. Navest ću samo kako roditelji u žalovanju za djetetom odbijaju misao o mogućem oporavku, stoga se izraz pomirenje kao ishod prorade žalovanja smatra prihvatljivijim.

Marko po psihološku pomoć dolazi na nagovor supruge, dok sam nema nade u pomoć, štoviše, u njegovu nesvjesnom ne smije mu biti bolje i mora pa-

fell into a coma. Her life depended on a life-support system. The girl died during the first year of her life. Marko described his current life and the way he functions with the following words: "... ever since I have lived like a robot..., as if I am on autopilot..." He attended the group irregularly. When present, he did not talk about his problem, but he actively participated. Marko is direct and honest. Over time, Marko was increasingly absent from the group. The others also attended the group irregularly. After a session which half of the group members did not attend, I reminded them of the rules of the group work once again saying that I was wondering what we had been running away from as a group.

### ***Comment***

It is hard to imagine a more horrific experience than the experience of a parent who lost a child. Mourning is nowadays approached as a fundamentally intersubjective process. It is no longer an individual's private matter that takes place in isolation, i.e., in a "closed" system of intrapsychic experience. Foulkes considered the group analysis as a technique of choice in mourning.

Although this case presents mourning, I will not theoretically explain the term. I will mention that in mourning for their child the parents rejected the idea of possible recovery. Therefore, the term reconciliation is considered more appropriate as an outcome of mourning.



titi. Pri ulasku u grupu iznio je kratko konkretne podatke u vezi s gubitkom djeteta, uz afektivnu izolaciju.

Nakon njegova predstavljanja grupu gotovo trenutačno preplavljuje bespomoćnost. Tako Luka kaže: „Ja bih tebi pomogao, ali ne znam kako...“, a Karlo dodaje: „Mislio sam nešto svoje ispričati, ali sad kad tebe čujem...“ U grupi prevladava osjećaj da se ništa ne može učiniti, jer sve se već dogodilo... Povlače se sa svojim problemima koji im se u odnosu na Markov čine nevrijednim spominjanja.

Ulazak novog člana u grupu inače je osjetljivo pitanje; potrebno je vrijeme da se pridošlica uklopi i da ga grupa prihvati. Novi član treba steći sigurnost i povjerenje u grupu, a grupa mora izaći na kraj s ambivalencijom prema novom članu. Ta ambivalencija najbolje se vidi iz fragmenta sna koji Marijana iznosi u grupi kada novi član nije prisutan: „Baš se spremam na neko vjenčanje kad mi netko kaže da moram očistiti još jedan toalet. Ja kao radim na čišćenju toaleta... Gledam, svi su drugi uglancani, i malo stoje sa strane, a taj novi je u sredini... Pomišljam kako ja trebam vremena i za sebe, da se spremim za vjenčanje...“ Suprotno uobičajenom, nije imala asocijaciju na svoj san, a grupa ga je ignorirala. To je poruka „nezadovoljne“ grupe voditelju koji je u grupu uveo

Marko sought psychological help at the urging of his wife. He had no hope of getting help, moreover, his unconscious did not allow him to get better and he had to suffer. Upon joining the group, Marko briefly presented concrete information related to the loss of a child using affective isolation.

After the introduction, the group was almost instantly overwhelmed by helplessness. So Luka said: “I would like to help you, but I don’t know how...” Karlo added: “I wanted to say something about myself, but now that I hear your story...” The feeling in the group was that nothing could be done because everything had already happened... They pulled out with their problems, which, in relation to Marko’s, seemed unworthy of consideration.

The entry of any new member into the group is a sensitive issue as it takes time for the newcomer to fit in for the group to accept him or her. The new member needs to create a feeling of security and trust in the group and the group needs to cope with ambivalence towards the new member. This ambivalence was evidenced in a fragment of a dream that Marijana shared with the group when the new member was not present: “I was getting ready for a wedding when someone told me that I have to clean another toilet. In the dream, I was in charge of cleaning toilets... I took a look around and I saw that everyone else were looking their best. They were standing aside while the newcomer was standing in the middle... I thought came to me that I needed some



novog člana koji je donio jako težak sadržaj.

Kada je Marko prisutan u grupi, vrlo su obzirni, ne usude ga se upozoriti na izostanke u strahu da ga ne povrijede, bojeći se krivnje koju bi osjećali ako on odustane od grupe. Teško je prići Marku, koji suosjećanje odbacuje ne doživljavajući ga empatijskim. On u njemu vidi sažaljenje zbog čega se osjeća još gore. Priopćio je grupi kako je supruzi, primarnoj obitelji i prijateljima zabranio spominjanje tragedije, što je grupu dodatno blokiralo. U stankama između seansi sve više razmišljam kako ću „čekajući“ da se pacijent uklopi u grupu izgubiti pacijenta. Paralela je to situaciji u kojoj su kolege somatičari morali čekati da se bolesno dijete oporavi toliko da mogu preuzeti rizik i pokušaju s radikalnim zahvatom, no dijete je propadalo. Zapravo sam u situaciji roditelja koji strepi da ne izgubi dijete, u situaciji koju je iskusio Marko. Osjećam koliko je u ovoj situaciji tanka granica između zakašnjele i prijevremene intervencije. Ako se ništa ne poduzme, on bi mogao napustiti grupu, ali bi iz nje mogao i pobjeći ako ga se prije vremena „pogurne“ u ono za što nije spreman. To je situacija u kojoj voditelj mora preuzeti rizik. Situaciju u kojoj je velik broj članova izostao (uključujući i Marka), vidim kao, Bionovim rječnikom, bijeg grupe, ali i pritisak da se nešto poduzme te priliku da se na

time for myself to get ready for the wedding...” Contrary to the usual situation, she had no associations to her dream, and the group ignored it. This was a clear signal to the leader that the group was “dissatisfied” because the new member had introduced very difficult content.

When Marko attended group sessions, other members were very considerate. They did not dare say anything about his absence due to fear of hurting him and feeling guilty if he gave up the group. Approaching Marko was rather difficult as he rejected compassion without perceiving it as empathetic. Marko perceived compassion as pity, which only made him feel worse. He told the group that he has forbidden his wife, primary family and friends from mentioning the tragedy, which further blocked the group. In the breaks between sessions, I started thinking that I might lose the patient while “waiting” for the patient to fit into the group. This situation was parallel to the situation in which my colleagues had to wait for the sick child to recover enough so that they could take a risk and try a radical procedure while the child’s condition was only deteriorating. In fact, I found myself in the situation of a parent who was afraid of losing a child, i.e., in the situation that Marko had experienced. I started feeling the thin line between late and premature intervention in this situation. If nothing was done, the patient could leave or escape from the group if he were “pushed” into something prematurely. In this situation the leader had to take a risk. I see the situation in



sljedećoj seansi obratim cijeloj grupi, a ne samo Marku.

To mijenja situaciju i pokreće grupu.

## Drugi dio

U sljedećoj seansi svi su prisutni, a Marko donosi san:

„Kriv sam jer sam pucao iz prave, a ne iz zračne puške. Samo to znam. Pred sutkinjom sam i porotom, a sutkinja izriče kaznu od 2,512.210 ne znam čega...” Nema nikakvih asocijacija. Od osjećaja, samo taj da je kriv...

Grupa nastoji pomoći pa članovi govore kako sutkinja i porota možda predstavljaju grupu...

Pacijent potvrđuje da se u zadnjoj seansi osjećao krivim... zbog priče o nedolascima... „Da, često izostajem, ali zato što sam spriječen poslom...”

Dalje, kao u nekom svom svijetu, počinje voditi glasan monolog, ponavljajući brojeve koje je sanjao, a potom i zapisao, tražeći im smisao... Zaokupljeno se pita otkud mu ti brojevi, zašto baš oni i kakvo im je značenje? Grupa zbunjeno prati to grozničavo prebiranje brojeva, dok se on doima kao u transu...

To njegovo stanje disocijacije, koje sam doživjela kao točku hitnosti, ponukalo me na naizgled neobično pitanje, jer

which many members of the group (including Marko) were absent as an escape of the group (to use the language of Bion) but also as a form of pressure to do something and an opportunity to talk to the whole group and not only Marko on the occasion of the next session.

This changed the situation and triggered the group.

## Part 2

All members of the group attended the next session and Marko shared a dream:

“I am guilty because I fired a real, not an air rifle. That’s all I know. I am standing before the judge and the jury, and the judge imposes a sentence under the number 2512210, I don’t know what it means...” There were no other associations apart from the feeling that he was guilty...

The group tried to help and the members said that the judge and the jury maybe represented the group...

The patient confirmed that he had felt guilty during the last session because of his absences... “Yes, I am often absent, but this is due to my work...”

As in his own world, he began a loud monologue, repeating the numbers he had dreamed of and then wrote down in search for their meaning... He was preoccupied with wondering where these numbers came from and what was their meaning. The group followed his frenetic

pacijent je kombinirao i rekombinirao brojeve, pokušavao ih povezati s raznim datumima intimnog značenja, ali nije ih uspio odgonetnuti... Stoga je pitanje kojeg je dana umrla kći pitanje „kao da znam“ i ima podrijetlo u još jednom fenomenu nesvjesnoga, u projektnoj identifikaciji.

Pacijent mehanički odgovara: „Na Božić, 25. 12. Grupa je u stanju pozorne pažnje, oni povezuju brojeve iz sna s datumom gubitka kćeri i nakon stanovite nevjerice jedan član kaže: „Pa eto, to su ti brojevi...“ Marko ga isprva ne čuje, a potom kao da postupno izlazi iz transa, počinje povezivati, ali još ne može prihvatiti: „Dobro, ali što znači 210? Otkud to?“, a onda osupnuto dodaje: „2010.“

Pod dojmom je, kao i cijela grupa...

Brojevi kazne u snu brojevi su datuma gubitka kćeri, a dolascima na grupu osuđen je na suočavanje s onim od čega bježi, a što ga uništava. Tom intervencijom terapeut pokušava povezati pacijentov unutarnji realitet s grupom. Ujedno se prevodi manifestni sadržaj sna, dok je latentni sadržaj samo naznačen i ostaje otvoren.

Marko kaže da je fasciniran proživljenim iskustvom, odjednom je opušten, nakon katarzičnog iskustva koje opisuje kao da je izronio iz nekog paralelnog svijeta iz kojeg se sam nije mogao

musing about the numbers in confusion while he seemed to be in a sort of trance...

Marko's state of dissociation, which I experienced as a point of urgency, prompted a seemingly unusual question since the patient combined and recombined numbers in an unsuccessful attempt to link them with various dates of intimate meaning. Therefore, the question: "On which date did your daughter die?", is a question implying "as if I knew" that originates in another phenomenon of the unconscious that is projective identification.

The patient mechanically responded: "On Christmas Day, December 25th." The group attentively listened and connected the numbers from the dream with the date when the patient lost his daughter. After a moment of disbelief, one of the group members said: "Well, those are the numbers from your dream..." At first, Marko did not hear and then, as if he was gradually coming out of a trance, he started to connect the dots, still unable to accept. "Okay, but what does 210 mean? Where did that number come from?" And then he added in astonishment: "2010."

He was impressed, as was the whole group...

The numbers on the sentence from the dream were the same numbers of the date of the loss of his daughter. The group impelled him to face the feelings he was running away from and which were destroying him. With this intervention, the therapist tried to connect the patient's inner reality with the group. At the same



izbaviti. Nevjerojatna mu je snaga poricanja; gledati, a ne moći vidjeti jer je neprihvatljivo...

Marko je interferirao svojim unutarnjim osjećajem krivnje povezanim s gubitkom kćeri na situaciju u grupi; krivnju zbog izostajanja... Kroz san otvara sadržaj koji drugačije nije mogao; ispod patnje od koje se gotovo silazi s uma i koju smo zajedno s njim proživjeli u toj seansi nalazi se snažan osjećaj krivnje koji je zaustavio proces žalovanja. Ali odakle krivnja u čovjeka koji je sav ranjav od gubitka?

Do kraja seanse pacijent neće govoriti o tom osjećaju. Važno mu je opisati emotivna stanja koja je proživljavao tijekom bolovanja djeteta, potom afektivnu izolaciju i mehanička postupanja nakon tragičnog gubitka...

### ***Komentar***

Marko kroz san iznosi doživljaj grupe; kao da kaže. „Da, kriv sam zbog izostajanja, ali to zapravo nije krivnja koja mene muči...” On projicira osuđujući superego na voditelja i grupu, a kazna je smrtna, što govori o njegovoj identifikaciji s izgubljenom kćeri. Obrana potiskivanjem popušta, a Marko je izgubljen i treba nekoga drugog tko će moći misliti i povezivati, što se postiže projektivnom identifikacijom. Putem projektivne identifikacije prazne

time, the manifest content of the dream was translated, while the latent content was only indicated and remained open.

Marko said that he was fascinated by the experience. Suddenly, he became relaxed after a cathartic experience that he described as if he had emerged from a parallel world which he could not escape. He also said that he found the power of denial to be incredible; to look, and not to be able to see because it was so unacceptable...

Marko interfered with his inner feeling of guilt associated with the loss of his daughter, the situation in the group, the guilt because of missing out... In the dream, he was able to unlock the content he was otherwise unable to access. Beneath the suffering, which almost caused him “to lose his mind,” and which we experienced together with him during the session, there was a strong feeling of guilt that had stopped the grieving process. But where does the guilt come from in a person who is entirely wounded due to loss?

Until the end of the session, the patient did not talk about this feeling. It is important to describe to him the emotional states he experienced during the child's illness as well as the subsequent affective isolation and mechanical actions following the tragic loss.

### ***Comment***

Marko presented the experience of the group through his dream as if he wanted to say, “yes, I’m guilty of being absent, but

se elementi o kojima se ne može misliti i upućuje se zahtjev za kontejniranje. Taj mehanizam ne znači samo pražnjenje nepodnošljivih osjećaja. Drugi je temeljni aspekt tog pojma da onaj koji sadržava (kontejnira) putem svog kapaciteta za sanjarenje pomaže u dekodiranju onoga što se događa, oblikovanju zamislivih reprezentacija i razumijevanju osjećaja onoga koji traži kontejniranje. Da bismo mogli proraditi žalovanje, potrebno je imati određeni kapacitet za simboličko mišljenje koje omogućuje razlikovanje objekta od njegove mentalne reprezentacije. U protivnom dominira konkretno mišljenje (primarni proces!) koji više razina stvarnosti sabija u jednu i tim izjednačavanjem blokira mogućnost razrješavanja (konflikta).

Zakupivši se traženjem značenja brojeva, njihova smisla, pacijent ujedno očajnički traži smisao. Koji smisao može biti u smrti malog djeteta? Može li se dalje živjeti? Koji je smisao?

U tom očaju međutim pacijent sada nije sam, uz projektivnu identifikaciju možemo reći događa se fuzija, dijeljenje i kontejniranje s grupom.

To donosi relaksaciju teške napetosti i „otvara“ pacijenta koji prvi put iznosi svoja proživljavanja povezana s gubitkom djeteta, pokazuje emocije i dijeli ih s grupom.

that is not the guilt that torments me...” He created a projected by condemning the superego to the leader and the group, and the punishment is death, which points to his identification with the lost daughter. The defence mechanism in the form of repression loosened and Marko found himself lost and in need of someone else to think and establish links, which can be achieved by means of projective identification. Projective identification is used for ridding the self from the elements that cannot be thought of and for requesting containment. This mechanism does not only imply a discharge of unbearable feelings. The other fundamental aspect of projective identification is related to the fact that the one that contains uses the capacity for daydreaming to help decode what is happening, to form imaginable representations, and to understand the feelings of the one seeking containment. In order to be able to process mourning, it is necessary to have a certain capacity for symbolic thinking, which enables differentiation between an object and its mental representation. Otherwise, a concrete opinion (primary process!) dominates, which combines several levels of reality into one and with equalizing blocks the possibility of resolving a conflict.

Preoccupied with searching for the meaning of numbers and how to interpret them, the patient is also in a desperate search for meaning. What sense can there be in the death of a small child? Is it possible to continue with life? What's the point?

However, the patient was no longer alone in his despair. Through projective iden-



Grupa nije prekidala pacijenta, nije se vraćala na „detalje“ sna, no u sljedećoj seansi rad na snu i proživljenom u prethodnoj seansi nastavlja se.

### Treći dio

Sljedeću seansu započinje Marko, riječima da ne može odgonetnuti kako grupa pomaže, ali pomaže...! Osjeća se bolje, a uspio se zauzeti za sebe i na poslu pa više neće morati izostajati...

Ovako nastavlja prethodnu seansu, što prihvaća Karlo, koji iznosi kako je puno razmišljao o Marku... U njegovom snu vidio je i nešto seksualno... zbog dviju pušaka... To ga navodi da s nama podijeli osjećaje koje ima pred sinom, a to su sram i krivnja... Sin naime, pokazuje neke simptome pervazivnog poremećaja. Pacijent ih povezuje sa seksualnim činom u ženinoj visokoj trudnoći nakon kojeg je došlo do prijevremenog porođaja.

Na taj način Karlo rezonira s Markom i nesvjesno daje interpretaciju prethodnog sna, povezujući osjećaj krivnje s djetetom. (Ujedno je strah od prijevremenog porođaja paralela matrici grupe i zbivanjima koja su prethodila, tj. oklijevanjima s intervencijama.)

Marko ga pokušava utješiti, a potom kaže da ga je spominjanje „dviju pušaka“ odjednom podsjetilo na fragmente

tification, a sort of a fusion, sharing and containment with the group occurred.

With this, the tension was relaxed, the patient opened and for the first time described his experiences related to the loss of the child while at the same time expressing emotions and sharing them with the group.

The group did not interrupt the patient, nor did they go back to the “details” of the dream. However, the work on the dream and the experience from the previous session continued.

### Part 3

Marko started the next session saying that he was not able to work out how the group helped, but it helped! He said that he was feeling better and he managed to stand up for himself at work, so he would not have to be absent anymore...

In this way he continued the previous session. Karlo accepted that saying that he thought a lot about Marko... He also saw something sexual in Marko's dream because of the two rifles. This led him to share the feelings of shame and guilt he had in relation with his son. In fact, his son showed certain symptoms of a pervasive disorder. The patient associated them with a sexual act he had had with his wife at an advanced stage of pregnancy, after which a premature birth occurred.

In this way, Karlo resonated with Marko and unconsciously gave an interpretation of the previous dream, connecting the feeling of guilt with the child. (At the

sna koji je tu noć sanjao i nazvao snom o dva groba: „Netko je premjestio kćerin grob i ja ga ne mogu naći... Grozničavo tumaram, ne mogu opisati agoniju tog traženja... Konačno ga pronalazim!“

Nema nikakvih asocijacija na taj san, ali dodaje: „Bio sam sretan kad sam je pronašao...“

Taj fragment dijelom je reminiscencija doživljaja u prošloj seansi, a Karlo upita: „Što znači to premještanje, odnosi li se na premještanje žalovanja ovdje, u grupu?“ Marko odgovara riječima: „Tko bi to mogao razumjeti?!“, no postaje zamišljen i povlači se, što grupa poštuje i premješta fokus na druge članove i sadržaje koje donose...

O punom značenju tog sna i broja dva koji se ponavlja saznat ćemo više tek nakon sljedeće seanse.

### ***Komentar***

Marko, komentirajući kako se osjeća bolje, daje dopuštenje i poticaj grupi za daljnji rad.

Kad Karlo dijeli svoja promišljanja, on se naravno poziva na sekundarni proces mišljenja. Njegova asocijacija na proživljeno vlastita je krivnja (i sram) koji osjeća prema sinu. Spremnost da podijeli svoj osjećaj krivnje s grupom (iznad svega s Markom!) svjesni je dio, ali višeslojnosti onoga o čemu govori

same time, the fear of premature birth represented a parallel to the group matrix and the events that preceded it, i.e., hesitations with interventions.)

Marko tried to comfort him, and then said that the mention of “two rifles” suddenly reminded him of a fragment of a dream he had dreamed that night and called “the dream of two graves”. “Someone moved my daughter’s grave and I am not able to find it... I’m wandering around feverishly, I can’t describe the agony of that search... And then I finally find it!”

He had no associations to this dream but he added: “I was happy when I found her...”

This fragment was partly a reminiscence of the experience from the last session. Karlo then asked: “What does this relocation mean? Is it related to relocating your mourning here, to the group?” Marko replied, “Who could understand that?!” and then became pensive and withdrawn. The group respected that reaction shifting the focus to other members and their content.

The full meaning of the dream and the number two, which was repeated, was revealed during the next session.

### ***Comment***

While explaining that he was feeling better, Marko gave permission and encouragement to the group for further work.

When Karlo shared his reflections, he was of course referring to the secondary



nije svjestan. Tu je na djelu rezonancija. On uspijeva povezati svoj (ali i Markov!) osjećaj krivnje s djetetom i jasno verbalizirati tu povezanost. Ujedno daje interpretaciju situacije u grupi: straha od prijevremenog porođaja (prerane intervencije) i ozljede djeteta (člana grupe Marka) koji je grupa dijelila s voditeljem grupe. Karlo govori o još jednom sloju Markova sna u kojem vidi i seksualnost, a u njegovu (Karlovu) nesvjesnom seksualnost može biti opasna, povezana je s krivnjom i zabranom. Scena grupe (kao majke) i ekstrapoliranog voditelja grupe kao osuđujućeg oca koji kažnjava zbog krivnje povezane sa seksualnošću edipska je scena. Kako Yalom navodi, ne diraju se, u danom trenutku svi slojevi prisutni u grupi, pa tako ni slojevi sna, i radi se na onome što u tom trenutku preokupira grupu i pacijenta koji je na neki način u fokusu.

Karla tješi upravo Marko, koji se u toj situaciji uspijeva prisjetiti fragmenta sna. Teško je to proživljavanje „po-trage za kćeri“. Da bi je pronašao, tj. susreo se sa svojim emocijama, moralo se dogoditi nekoliko „premještanja“: projekcija osuđujućeg vlastitog superega na voditelja grupe (i grupu), projektivna identifikacija, koja u sebi također sadržava premještanje, te premještanje iz potisnutog (nesvjesnog) u svjesno. Ozračje u fragmentu

thought process. His association with the past represented his own guilt (and shame), which he felt towards his son. The willingness to share his guilt with the group (above all with Marko!) was a conscious activity. However, Karlo was not conscious of the multilayered nature of what he was talking about. This situation was an example of resonance. Karlo managed to connect his (but also Marko's!) guilt with the child and clearly verbalize that connection. At the same time, he gave an interpretation of the situation in the group: the fear of premature birth (premature intervention) and injury to the child (Marko, a member of the group), which the group shared with the group leader. Karlo mentioned another layer of Marko's dream in which he also saw sexuality. In Karlo's unconscious sexuality can be dangerous and it is connected with guilt and prohibition. The scene of the group as the mother and the extrapolated group leader as the condemning father punishing sexual guilt is an Oedipal scene. According to Yalom, not all layers present in the group at a given moment, including the layers of a dream, should be tackled. It is important to work on what preoccupies the group and the patient who is somehow in the focus of attention.

Karlo was comforted by Marko, who in that situation managed to remember a fragment of his dream. The “search for daughter” is hard. In order to find her or to face his emotions, a series of “relocations” had to take place: the projection of the condemning own superego on the group leader (and the group), projective



tog sna grozničava je potraga, upravo ono ozračje koje smo zajedno s pacijentom proživjeli dok je u prethodnoj seansi izgubljeno tražio smisao brojeva. Kad je rekao da je bio sretan kad ju je pronašao, zapravo je govorio o deblokadi svojih osjećaja. Ti osjećaji nisu samo krivnja i očaj nego i ljubav i nježnost.

No pacijent u toj seansi ne može dalje i grupa to prihvaća, dobro razumijevajući pacijenta.

#### Četvrti dio

Seansu započinje Luka, koji iznosi da je dobio unuku. Pogledom traži Marka, kao da treba njegovo odobrenje da o tome može govoriti. Ima nam potrebu ispričati fragment sna koji je sanjao noć prije rođenja unuke:

„Stojim ispred kuće, tu je i pas vučjak. Odjednom, na tren vidim strašnu prikazu, skrenem pogled jer me strah, a kad ponovo pogledam, prikaza je nestala.“ Osjetio je olakšanje kad se probudio. Govori o tome kako se bojao za kći i unuku i strepio hoće li sve dobro proći pri porođaju zbog komplikacija kojim je bila praćena njezina prethodna trudnoća. Ne zna što bi mislio...

Pomaže mu grupa; prisjećaju se kako je spominjao da je u djetinjstvu imao

identifikaciju, koja također uključuje relokaciju, i relokaciju reprimiranog (ne-svjesnog) u svijest. Atmosfera fragmenta sna bila je jedna od febrilne potrage, ili preciznije atmosfere koju smo zajedno doživjeli s pacijentom dok je bio beznađno tražio značenje brojeva iz prethodne seanse. Kada je rekao da je bio sretno kada ju je pronašao, zapravo je govorio o destrukciji svojih osjećaja. Ti osjećaji nisu samo krivnja i očaj nego i ljubav i nježnost. No pacijent u toj seansi ne može dalje i grupa to prihvaća, dobro razumijevajući pacijenta.

Međutim, pacijent nije bio u mogućnosti ići dalje tijekom ove seanse, što je grupa prihvatila, osjećajući se dobro prema pacijentu.

#### Part 4

Luka je počeo seansu govoreći da je dobio unuku. Pogledom traži Marka, kao da treba njegovo odobrenje da o tome može govoriti. Ima nam potrebu ispričati fragment sna koji je sanjao noć prije rođenja unuke:

„I’m standing in front of the house and there’s a wolfhound. Suddenly, for a moment, I see a horrible apparition. I look away because I’m scared, and when I look again, the apparition is gone.“ He felt relief when he woke up. Luka talked about how he was afraid for his daughter and granddaughter because he worried if everything would go well during the labour as his daughter had certain complications during her earlier pregnancy. He did not know what to think...



takva psa, vučjaka, a Valentina kaže kako misli da je i taj pas on i da predstavlja dio njegove osobnosti. Sad Luka kaže kako ga je ta strašna prikaza podsjetila na lik iz filma „Pasija“, lik koji on vidi kao smrt i kao da prihvaća ponuđeno „strukturno tumačenje sna“, dodaje kako je u jednom trenutku pomislio da ako nešto krene po zlu, on je kriv...

To je bio sasvim kratak bljesak misli, (baš kao što se i prikaza pojavila na tren), nalik opsesivnim mislima koje su ga mučile kad je tek došao u grupu. Zaključuje kako je to valjda taj njegov osuđujući dio koji povezuje sa sudjelovanjem u ratu...

Marko se ubacuje i kaže: „Taj lik u filmu, to nije smrt, to je vrag...“, i nastavlja: „Ima nešto gore od smrti, a to je biti živ, a zapravo ne živjeti... vegetirati... Nisam želio takav život svojoj kćeri; u komi, na cjevčicama, život bez svijesti, bez ikakve nade... To je kao biti živ zakopan, živ u grobu... Toga sam se užasavao i u toj agoniji misao na smrt bila je izbavljenje!“

Luka govori kako osjeća kolika mora biti patnja kad je misao na smrt spas i pita se govori li on zapravo o dva groba iz prethodnoga sna..., a Marko potvrdno kimne glavom. Emotivno se uključuju i drugi članovi, nudeći empatiju i razumijevanje.

The group helped him. They recalled that he had previously mentioned having a wolfhound as a child. Valentina said that she thought that the dog also represented him and that it was part of his personality. Luka explained that the horrible apparition reminded him of a character from the film titled “Passion” that he saw as death. As if he accepted the offered “structural interpretation of a dream”, he added that at one point he had thought that if something went wrong he would be to blame.

That was quite a brief flash of thought (just as the apparition took shape only for a brief moment) similar to the obsessive thoughts that plagued him when he first joined the group. He concluded that the apparition was probably the condemning part of his personality, which he related to his participation in the war...

Marko interrupted him and said: “the character in the movie is not death - it’s the devil...”, and continued: “There is something worse than death, and that is to be alive and not actually live ... to vegetate ... I did not want such a life for my daughter; in a coma, on tubes, a life without consciousness, without any hope ... It’s like being buried alive, alive in the grave ... I was terrified of that, and in that agony, the thought of death was deliverance!”

Luka said that he could feel the extent of suffering if the thought of death was salvation and that he wondered if he was actually talking about the two graves from the previous dream to which Marko nodded affirmatively. Other members

U takvu ozračju pitanje voditelja koliko njegov sadašnji „život na autopilotu“ nalikuje na taj „biti živ, a zapravo ne živjeti Marko može čuti. Uz pomoć grupe koja nudi blaži superego sada može povezati i osvijestiti koliko se zapravo zbog tih misli okrivljavao i kažnjavao. Tek proradom tog sadržaja on će moći odžalovati kćer, bolje reći, pomiriti se i prihvatiti gubitak.

### ***Komentar***

Luka donosi svoj san koji, naravno, ima veze s onim na čemu radi grupa, a to je zapravo odgovor na pitanje s početka prikaza: od čega kao grupa bježimo. Od krivnje.

Kroz asocijacije na svoj san Luka iznosi strah za novog člana (obitelji/grupe) da ne nastrada, da ne ispašta tuđu krivnju... Luka dijeli svoj osjećaj krivnje; to je krivnja preživjeloga (sudionik rata) koji se pita ima li života nakon smrti, tj. smije li preživjeti nastaviti sa životom, smije li se biti živ. On na taj način interferira s Markovim intrapsihičkim proživljavanjima jer je pitanje smisla jedan od odgovora koji Marko traži u brojevima... To je prilika da Marko otvori ono što ga muči, kao i prilika voditelju grupe da putem propitivanja ponudi interpretaciju. Prorada tog sadržaja za Marka i grupu tek slijedi.

were also emotionally involved, offering their empathy and understanding.

In such an atmosphere, Marko was able to hear the leader's question: "to which extent dies his present 'life on autopilot' resembles the expression 'to be alive but actually not live'?" With the help of the group, which offered a milder form of superego, Marko was now able to make connections and realize how much he was actually blaming and punishing himself for such thoughts. Only after processing this content, would he be able to mourn his daughter, or to put it better, reconcile and accept the loss.

### ***Comment***

Luka brought in his dream, which, of course, was related to the group's work. That is actually the answer to the question from the beginning: what are we running away from as a group. We are running away from guilt.

Through associations to his dream, Luka expressed fear for a new member (family/group) of not getting hurt or not suffering because of someone else's guilt... Luka shared his feeling of guilt, i.e., survivor's guilt (he participated in the war) asking the question: Is there life after death, i.e. is the survivor allowed to continue with life? Is one allowed to be alive? In this way, he interfered with Marko's intrapsychic experiences since the issue of meaning was one of the answers that Marko tried to find in the numbers from his dream. This was an opportunity for Marko to open up and say what was bothering him. At the same time, it was an



U ovom prikazu voditelj grupe uspijevao je između seansi oslušivati, razumjeti i prorađivati vlastite osjećaje povezane s pacijentom i grupom kako bi se mogao nositi sa situacijom. Kontratransferno projektivnom identifikacijom pojavili su se osjećaji bespomoćnosti, jada i krivnje. Dodala bih da primjer dobro pokazuje poziciju voditelja grupe koji je istodobno „unutar i izvan“ grupe. Intervencija s početka primjera, u kojoj se obraća grupi pitanjem „od čega bježimo“ naizgled „pokreće akciju“ i jedina je prikazana grupna intervencija. No sve što je prethodilo toj intervenciji bila je priprema za tu akciju. Nakon te intervencije Marko i grupa radili su bez potrebe za aktivnom pomoći voditelja grupe. Doživljavali su ga kao recipienta projektivne identifikacije i kao projektivnu figuru. Foulkes o voditelju u grupi navodi kako mora biti u stanju prihvatiti projekcije pacijenta i grupe, a da ih aktivno ne odigrava. Da bi grupa mogla „krenuti dalje“, prvo se morala riješiti „akutna“ situacija s novim pacijentom. Na razini grupe prerano „uključivanje“ svjesnoga blokiralo bi spontanost i tek će se na sljedećim seansama moći komentirati krivnja u grupi i superego.

U prikazanim primjerima pojavljuju se „superego-snovi“. To nije prilika za elaboraciju ove teme, no vrijedno je navesti pisanje Klaina i Moro (1993.) koji,

opportunity for the group leader to offer an interpretation in the form of a questioning. For Marko and the group, the processing of this content is yet to come.

In between sessions, the group leader was able to listen, understand and process her own feelings related to the patient and the group in order to be able to handle the situation. Feelings of helplessness, grief and guilt emerged through countertransference and projective identification. This example is a good account of the position of the group leader who was simultaneously “inside and outside” of the group. The intervention from the beginning of the example where the group leader addressed the group by asking the question: “what are we running away from” seemingly “initiates the action” and represents the only group intervention. However, all other things that preceded that intervention served to prepare it. After the intervention, Marko and the group worked have not required active assistance from the group leader. They used the leader as a recipient of projective identification and a projective figure. Foulkes claims that the group leader has to be able to accept the projections of the patient and the group without actively playing them out. In order for the group to “move on”, the “acute” situation with the new patient had to be resolved first. In terms of the group, premature “involvement” of the conscious would block spontaneity. The sessions to come will provide a setting for commenting the feeling of guilt and the superego at the level of the group.

In the examples shown here, “superego dreams” appear. Without further elaboration

navodeći kako otkrivanje superega u snovima nije dovršen koncept, iznose svoja razmišljanja:

„Superego-snovi“ i njihova analiza mogu pomoći u smislu smanjenja ili oslobađanja od osjećaja krivnje i straha od kazne, onoga koji san donosi. Analiza „superego-snova“ u grupi pomaže labavljenju jakih otpora koji su povezani sa superegom. Snivač koji donosi „superego-san“ doživljava novo osjećajno iskustvo u grupi; da su voditelj grupe i grupa blagi superego, a ne „maligni“, kao što je pacijent očekivao. Psihoterapijski učinak postiže se razvijanjem blagog superega, poistovjećivanjem s voditeljom grupe i s članovima grupe (37).

## ZAKLJUČAK

Snovi pridonose radu grupe, pomažu senzibiliziranju za psihološko i olakšavaju prezentiranje raznih sadržaja. Ono što je intrapsihičko u isto vrijeme podijeljeno je s grupom. Međusobna interakcija članova i grupe može se dobro opservirati uz sadržaj snova i rad sa snovima. U matriksu grupe latentni je sadržaj kojim je zaokupljena cijela grupa. Bez rezonancije nema intersubjektivnosti. Članovi grupe rezonancijom, dakle na nesvjesnoj razini, mogu doseći latentne misli sna i ponuditi interpretaciju. Interaktivnost primar-

tion on the topic, it is worth mentioning the writings of Klain and Moro (1993). They state that the discovery of the superego in dreams is not a complete concept and explain:

“Superego dreams” and the analysis thereof can be helpful in terms of reducing or freeing from guilt and fear of punishment brought in the dream. The analysis of “superego dreams” in the group setting helps in loosening strong resistance associated with the superego. The dreamer putting forward a “superego dream” experiences a new emotional experience within the group where the group leader and the group represent a mild instead of a “malignant”, superego that the patient expected to encounter. The psychotherapeutic effect is achieved by developing a mild superego and identifying with the group leader and group members.” (37)

## CONCLUSION

Dreams can largely contribute to the work of the group, play a role in raising awareness about psychological issues and facilitate presentation of various contents. The intrapsychic is at the same time shared with the group. The interaction between individual members and the group can be well observed through the content of dreams and work with dreams. The latent content with which the whole group is preoccupied is in the group matrix. Without resonance there is no intersubjectivity. Members of the group can use resonance at the unconscious level to



nog i sekundarnog procesa omogućuje prorađu grupnog sadržaja.

reach latent dream-thoughts and provide interpretation. Interactivity of the primary and secondary processes enables the processing of group content.

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