

PISMO UREDNIŠTVU PSIHOTERAPIJE – OSVRT NA INTERNACIONALNI SEMINAR „SOCIAL UNCONSCIOUS“

/ A LETTER TO THE EDITOR OF PSYCHOTHERAPY – A REVIEW OF THE INTERNATIONAL SEMINAR „SOCIAL UNCONSCIOUS“

Ovim putem želim dati osvrt na sadržaj International Summer Conference of Lithuanian GAS koji je virtualno održan u šestom mjesecu 2021, a na kojem je doajen grupne analize profesor Earl Hopper, kroz dva dana trajanja seminara, održao četiri predavanja na temu socijalnog nesvjesnog. Temu smatram izrazito bitnom posebno u periodu pandemije u kojem svijet živi. Osobno pandemija mi je omogućila praćenje sadržajnih i vrijednih događanja internetskim putem, a što si ne bih mogla priuštiti u "starom normalnom". Tako u malom dolazi do izražaja sjajna Winnicottova sintagma da je „život paradoks“. Seminar je organiziran kroz dva dana i strukturiran tako da je na početku svakog dana Earl Hopper održao po dva predavanja s dostatnim prostorom za diskusiju nakon svakog predavanja, potom je slijedila mala diskusiona i na kraju velika grupa Earl Hopper intenzivno se bavi ovim pojmom, te je sam koncept razradio i time produbio pristup ovom pojmu u odnosu na utemeljitelja grupne analize, S.H.

I would like to give an overview of the International Summer Conference of Lithuanian GAS, which was held virtually in June 2021. The doyen of group analysis, Professor Earl Hopper, gave four lectures on the topic of the "social unconsciousness" during the course of the two days of the seminar. I consider the topic to be of extreme importance, especially now during this period of the pandemic in which the world finds itself. The pandemic allowed me to follow these meaningful and valuable events online, something I was not able to afford in the "old normal". Thus, in a small way we see an example of the truth in Winnicott's brilliant phrase that "life is a paradox". The seminar took place over two days and was structured in such a way that at the beginning of each day Earl Hopper held two lectures with sufficient time for discussion after each lecture. This was followed by small discussion groups and finally a large group discussion. Earl Hopper deals intensively with this concept which he developed himself, and thus deepens his approach with respect to Foulkes, the founder of



Foulkes. Izlaganja, i potom diskusije u maloj grupi, su bila vrlo sadržajna i osobno su me obogatila i potakla da kupim sva tri volumena knjige vezano uz ovu temu od navedenog autora („The Social Unconscious in Persons, Groups and Societies“), te da ih polako iščitavam i obogaćujem svoje osobne prostore i svoj profesionalni rad na polju grupne analize.

Earl Hopper je iznio svoj koncept i probudio pristup kroz četiri predavanja:

- „An introduction to the theory and concept of the social unconscious“
- „Social unconscious in clinical work“
- „Trauma and incohesion in the unconscious life of group“
- „Scapegoating processes in society and „syndemic“

Pojedini dijelovi Hopperovih koncepata još su u procesu moje unutarnje izgradnje kroz čitanje njegovih knjiga i ovdje donosim zabilješke sa predavanja.

AD 1. PREDAVANJE: „AN INTRODUCTION TO THE THEORY AND CONCEPT OF THE SOCIAL UNCONSCIOUS“

U svojem uvodnom predavanju Hopper navodi da je Foulkes često upotrebljavao pojam socijalnog nesvjesnog. Po-

group analysis. The presentations, followed by small group discussions, were very informative and I personally was very much enriched and encouraged to buy all three volumes of the author's book on this topic (“The Social Unconscious Persons, Groups and Societies“), and to slowly read them and enrich my personal space and professional work in the field of group analysis.

Earl Hopper presented his concept and elaborated his approach in the course of the following four lectures:

- „An introduction to the theory and concept of the social unconscious“
- „Social unconscious in clinical work“
- „Trauma and incohesion in the unconscious life of group“
- „Scapegoating processes in society and „syndemic“

I am still internally processing some parts of Hopper's concepts by reading his books. I would like to share my notes from his lectures here.

AD 1. LECTURE: „AN INTRODUCTION TO THE THEORY AND CONCEPT OF THE SOCIAL UNCONSCIOUS“

In his introductory lecture, Hopper states that Foulkes often used the term social unconscious. The author then emphasizes the distinction between the male and female aspects in the sociocultur-

tom autor stavlja naglasak na razlikovanju muškog i ženskog aspekta u sociokulturalnom smislu u odnosu na biološki i na bogatstvo grupne analize kroz uvažavanje socijalnog konteksta ljudske osobnosti (u odnosu na individualni pristup). Prateći dalje ovu nit o autohtonoj vrijednosti grupnog pristupa autor navodi da se intelektualni život bazira na dijalogu, uvid je vezan uz dijalog. Autor učestalo naglašava kako je važno odgovoriti kontinuirano na pitanje: „S kim vodim dijalog?“.

Suprotstavljajući pojam „tjelesni ego“ pojmu „socijalni ego“ Hopper ističe da od samog rođenja uz tjelesni postoji i socijalni ego, odnosno snaga biološkog i socijalnog prisutna je od rođenja - „**social and body unconscious**“.

Priroda agresije ovisi o uokvirenosti osobe u sociokulturnopolitički sistem u kojem živi, a što je veće samopouzdanje manja je potreba za agresijom. Prema Hopperu agresija je vezana uz socijalni aspekt, uz osobu, što se oslikava kroz razlikovanje biološkog pojma organizma i socijalnog pojma osoba. Za razumijevane agresije ključan je mehanizam premještanja. Agresija se premješta na objekt koji se nesvjesno smatra odgovornim za frustraciju, a premještanje je pod utjecajem simbolizma, jezika i kulture. U kontekstu socijalnog i kulturološkog autor ističe pojam „**cultural plasticity**“.

al sense versus the biological, and the richness of group analysis, taking into account the social context of human personality (in relation to the individual approach). Continuing this thread on the autochthonous value of the group approach, the author states that intellectual life is based on dialogue, that insight is related to dialogue. The author often emphasizes the importance of continuously asking the question: “Who am I in dialogue with?”.

Contrasting the term “body ego” with the term “social ego”, Hopper points out that from birth there is a body as well as a social ego, i.e. the power of the biological and the social are present from birth - “**social and body unconscious**”.

The nature of aggression depends on a person’s framing in the socio-cultural-political system in which they live. The greater the self-confidence, the less the need for aggression. According to Hopper, aggression is related to the social aspect, to the person, which is reflected in the distinction between the biological concept of the organism and the social concept of the person. The mechanism of displacement is crucial for the understanding of aggression. Aggression is transferred to the object that is unconsciously held responsible for the frustration, and the transfer is influenced by symbolism, language, and culture. In the context of the social and the cultural, the author emphasizes the term “**cultural plasticity**”.



Ključni pojmovi razvijanja pojma socijalnog nesvjesnog za Hoppera su „**restraint**“ (legalna pravila u komunikaciji ljudi internalizirana i prisutna u umu) i „**constraint**“ (prinuda ugrađena u osobnost u socijalno/kolektivno nesvjesno). Oko ova dva pojma za koje je i sam autor istaknuo da im je teško razlučiti značenje, vođena je znatna rasprava tijekom diskusije, a što je Hopper najbolje nastojao objasniti jednostavnim primjerom: “Majka od nas zahtjeva, dok smo mali, da desert jedemo nakon brokule i kao odrasli jedemo na isti način ... moja supruga je kao poklon našoj kćeri uvela mogućnost da desert može jesti prije brokule/glavnog jela.” Na ovu vinjetu jedan od vodećih grupnih analitičara je kao zaključak rekao da će i on sada svojoj djeci dati mogućnost da jedu desert prije glavnog jela.

Prema Hopperu kulture se razlikuju prema definiranju što za njih osobno znače pojmovi “restraint” i “constraint” za koje je teško naći adekvatni prijevod u svakom pojedinom jeziku. Stoga je važno, a što je u grupnoanalitičkom radu tako bitno, sagledati zbivanja u grupnom radu u kontekstu socio-kulturnog sustava. U grupnoj analizi esencijalno je zamjećivanje sociokulturnih razlika.

Priroda socijalnog nesvjesnog je dvostruka: **unutarnja**, koja nije samo percepcija nego i transgeneracijska ko-

For Hopper, the key concepts for the development of the notion of the social unconscious are “**restraint**” (legal rules in human communication internalized and present in the mind) and “**constraint**” (coercion built into the personality in the social / collective unconscious). There was considerable debate during the discussion about these two terms, and, as the author himself pointed out, it is difficult to distinguish between the two. Hopper best tried to explain the two concepts with a simple example: “When we were little, our mother told us we could only eat dessert after eating the broccoli. And as adults we eat the same way. As a gift to our daughter, my wife introduced the possibility that dessert could be eaten before the broccoli / the main course.” In response to this vignette, one of the leading group analysts concluded that he will now give his children the opportunity to eat dessert before the main course.

According to Hopper, different cultures define what the terms “restraint” and “constraint” mean to people personally differently, and for this reason, it is difficult to find an adequate translation in each language. It is therefore important and essential in analytical group work, to look at what happens in the group work in the context of the socio-cultural system. In group analysis it is essential to take note of sociocultural differences.

According to Hopper, Freud’s clinical project must be modified, i.e. the interior alone (id, ego and superego) is not suffi-

konstrukcija odnosno kultura obitelji, društva i drugih grupa, i **vanjska** - jezik.

Prema Hopperu Freudov klinički projekt mora se modificirati odnosno za grupnu analizu nije dovoljna samo unutrašnjost (id, ego i superego), nego paralelno i/ili dodatno prihvaćanje pravila „citizens“. Prema Patrick de Mare-u ovaj pojam uključuje kapacitet za altruizam i prihvaćanje političkog realiteta. Nadalje Hopper se osvrće na pojam Ericha Fromm-a - „revolucionarni karakter“, pod kojom Fromm podrazumijeva osobu koja je sposobna preuzeti ulogu građanina. Sam Foulkes je smatrao da „promjena često prethodi uvidu“ odnosno da je uvid tip racionalizacije procesa promjene.

Na kraju svojeg prvog predavanja Hopper izdvaja jezik kao najbolji primjer kulturoloških razlika. Suočavanjem s drugim jezikom uočavamo koliko su neka poimanja kulturološki različita od ostalih. Razumijevanje ovih razlika u jeziku ključno je za adekvatno prevođenje (npr pojam osobe je kulturološki vrlo različit).

AD 2. PREDAVANJE: „SOCIAL UNCONSCIOUS IN CLINICAL WORK“

Svoje drugo predavanje Hopper započinje sintagmom da su individualna i grupna analiza dvije strane istog nov-

cient for group analysis, but at the same time and / or in addition, it is necessary to accept the rules of the “citizens“. According to Patrick de Mare, this term includes the capacity for altruism and the acceptance of political reality. Hopper further refers to Erich Fromm’s notion of “revolutionary character“, by which Fromm refers to a person capable of taking on the role of a citizen. Foulkes himself believed that “change often precedes insight“. This means that insight is a type of rationalization of the process of change.

At the end of his first lecture, Hopper singles out language as the best example of cultural differences. When faced with another language, we become aware of how culturally different some concepts are. Understanding these differences in language is key to adequate translation (e.g. the notion of a person is culturally very different).

AD 2. LECTURE: „SOCIAL UNCONSCIOUS IN CLINICAL WORK“

Hopper begins his second lecture with the idea that individual and group analysis are two sides of the same coin. Group analysis focuses on the individual in the context of the group, i.e. it represents a dynamically open system.

Then, as the core of this lecture, Hopper elaborates the concept of the **tripartite**



čica. Grupna analiza ima fokus na individualno u kontekstu grupe odnosno predstavlja dinamički otvoren sistem.

Potom kao srž ovog predavanja Hopper razrađuje pojam **tripartitnog matriksa (matrix)** (fundamentalni, dinamički i personalni). Sva tri matriksa su u odnosu sa društvom; - „collective mind and sociocultural network“. Hopper jasno navodi: „U grupi uvijek asociiram u odnosu na tripartitini matriks“;

Sve grupe su mikrokozmos u kontekstu društva. Prema Foulkes-u grupna analiza je interdisciplinarna grana ili transdisciplinarna.

Hopper dalje navodi da Jungijanci uvođe pojam „kozmičkog matriksa“, pri čemu otvara prostor rasprave o tome: „Da li ovaj pojam podrazumijeva osobu ili uključuje i okolni, socijalni sistem, te da li predstavlja četvrtu dimenziju matriksa ili uključuje u sebi sva tri matriksa?“

Sam Hopper uvodi pojam **ekvivalencije** (equivalence) koji naglašava važnost praćenja odnosa između tri matriksa u tripartitnom sustavu. Prema Hopperu pojam ekvivalence simbolički predstavlja „**optičku kutiju leća**“. Autor ponovno naglašava važnost praćenja, tijekom grupnog procesa, da li se u datom momentu radi o leći fundamentalnog, dinamičkog ili osobnog matriksa ističući da pristup više nije binokular-

matrix (foundational, dynamic, and personal). All three matrices are in relation to society; - “collective mind and socio-cultural network“. Hopper clearly states: “In a group, I always associate in terms of the tripartite matrix”;

All groups are a microcosm in the context of society. According to Foulkes, group analysis is an interdisciplinary or transdisciplinary branch.

Hopper further states that the Jungians introduce the notion of the “cosmic matrix”, opening space for discussion: “Does this notion imply a person or does it include the surrounding social system, and does it represent the fourth dimension of the matrix or all three matrices?“

Hopper himself introduces the notion of **equivalence**, which emphasizes the importance of monitoring the relationship between the three matrices in a tripartite system. According to Hopper, the term equivalence symbolically represents the “**optical lens box**“. The author reiterates the importance of monitoring during the group process, whether at a given moment the lens is the fundamental, dynamic or personal matrix, emphasizing that the approach is no longer binocular. According to Hopper, equivalence is expressed through projective and introjective identification, mirroring, sadism, object control, the relationship of the passive / active and more. Communication that is not easily translated into words is contained in the notion of

ni. Prema Hopperu ekvivalenca se izražava kroz projektivnu i introjektivnu identifikaciju, mirroring, sadizam, kontrolu objekta, odnos pasivnog/aktivnog i drugo. Komunikacija koju nije lako prevesti u riječi sadržana je u pojmu ekvivalencije. Na vrlo empatičan način Hopper ističe da u našem radu nije bit u percepciji fenomena, već je potrebno uočiti psihičku bol u kliničkom radu.

Potom Hopper donosi vlastiti klinički primjer - ulazak nove članice u grupu (Židovka, psihijatrica, tamnopusata, „fully dressed women“):

- na prvoj grupi nova članica iznosi sadržaj o povlaštenom mlađem bratu – na kraju seanse druga članica joj je uzela/posudila dugačku crnu kabanicu, nova članica se na nestanak kabanice po prvoj seansi potužila voditelju; - na slijedećoj seansi novoj članici druga članica vraća kabanicu; - tek na 7. seansi se raspravljalo o „posudbi kabanice“;

Potom slijedi Hopperova interpretacija grupne situacije. Sedmi dan je dan cirkumcizije muške djece kod Židova. Pacijentica je u prvoj grupi pričala o povlaštenom bratu. Grupa ju je doživjela arogantnom kao i većinu Židova. Prema Hopperu kabanica je poslužila u zamjenu za mlađeg brata. U grupnoj dinamici je došao do izražaja problem „crne boje u bijelom društvu“. Hopper ovdje iznosi i svoj kontratransferni dio:

equivalence. In a very empathetic way, Hopper points out that in our work it is not the perception of the phenomenon that is important, but that in clinical work it is necessary to notice the psychological pain.

Hopper then shares his own example from his clinical work - the entry of a new member into the group (Jew, psychiatrist, dark-skinned, “fully dressed women“):

- during the first group session, the new member presents the topic of the privileged younger brother - at the end of the session, another member took / borrowed her long black raincoat, the new member complained to the leader about the disappearance of the raincoat after the first session; - at the next session, the other member returned the raincoat to the new member; - it wasn't until the 7th session that the “borrowing of the raincoat” was discussed;

Hopper then interprets the group situation. The seventh day is the day Jews circumcise their male children. In the first group, the patient talked about her privileged brother. The group found her as arrogant as they do most Jews. According to Hopper, the raincoat served as a replacement for the younger brother. In the group dynamics, the problem of “the color black in a white society” came up. Hopper also presents his counter-transfer part here: “The sessions encouraged me to think about my social identity. A colleague at my session associated that borrowing a black raincoat was an effort



„Seanse su me potakle na razmišljanje o mojem socijalnom identitetu. Kolega je na moju seansu asocirao da je posuđivanje crne kabanice bilo nastojanje da se destruiira crno u rupi socijalnog nesvjesnog. Moj vlastiti kontratransferni uvid stvorio je više prostora za prihvaćanje, postepeno prihvaćanje, nove pacijentice, razvio se prostor za horizontalne transfere u grupi koji su se odrazili na vertikalni transfer.“

Na kraju ovog bogatog predavanja Hopper donosi zaključke predavanja vezano uz kliničku primjenu pojma socijalno nesvjesno:

- svaki od tripartitnih matriksa je leća za prihvaćanje odnosa u grupi i razumijevanje socijalnog nesvjesnog;
- Kako se može izmjeriti rijeka? - možeš skočiti u rijeku, rijeka nikad nije ista, moraš postati dio rijeke;
- raditi u grupi kao grupni analitičar znači da možeš kreirati prostor u kojem možeš uočiti koju ulogu imaš u kolektivnom transferu i kontratransferu;
- važnost uočavanja „prisutnosti odsutnog“ – npr ako Židov u grupi ne komentira proteste protiv Židova govori mnogo o dinamici grupe;
- važnost vjerovanja u vlastitu sudbu – može biti kriva no onda možeš kroz dijalog procijeniti svoje mišljenje – isto vodi do faze otkri-

to destroy the black in the hole of the social unconscious. My own counter-transferential insight created more space for acceptance, gradual acceptance, the new patient, space for horizontal transfers in the group that were reflected in the vertical transfer. “

At the end of this enriching lecture, Hopper draws the following conclusions regarding the clinical application of the term social unconscious:

- Each of the tripartite matrices is a lens for accepting group relationships and understanding the social unconscious;
- How can a river be measured? - You can jump into the river, the river is never the same, you have to become part of the river;
- Working in a group as a group analyst means that you can create a space in which you can see the role you have in collective transference and counter-transference;
- The importance of noticing the “presence of the absent” - for example, if a Jew in a group does not comment on protests against Jews, it says a lot about the dynamics of the group;
- The importance of believing in your own judgment - it can be wrong but then you can assess your opinion through dialogue - the same leads to the disclosure phase –this requires mutual trust - the space to be able to do your work well is the ability to both speak and listen;

vanja – ovo zahtjeva uzajamno povjerenje – prostor za dobar posao je sposobnost i reći i čuti;

- kompletna interpretacija uključuje sva tri matriksa – „You are in the moving river when you are in the group“;

AD 3. PREDAVANJE: „TRAUMA AND INCOHESION IN THE UNCONSCIOUS LIFE OF GROUP“

Na početku predavanja Hopper ističe kako individualno nije isto što i osobno, te naglašava permeabilnost granica i stalnu prisutnost interpersonalne međudnosne realnosti i potom asocijativno povezuje ovo s prethodnim predavanjem : „Da li je danas rijeka ista? – Možda samo formalno.“

Svako društvo pa tako i svaka grupa predstavlja dinamički otvoreni sistem, krug u krugu odnosno beskraj pogotovo kroz socijalno nesvjesno. Ovaj aspekt je univerzalan za sve kulture.

Hopper potom podsjeća auditorij na tri bazične postavke po Bion -u (borba ili bijeg, ovisnost i uparivanje). Prema Hopperu mi smo rođeni više u stanju bespomoćnosti nego zavisti. Rođenje po sebi je univerzalno traumatsko iskustvo. Trauma rođenja je ono odakle krećemo i koja nas vodi u ovisnost. Zavist je prema Hopperu obrana. Trauma

- complete interpretation includes all three matrices - "You are in the moving river when you are in the group";

AD 3. LECTURE: „TRAUMA AND INCOHESION IN THE UNCONSCIOUS LIFE OF GROUP“

At the beginning of the lecture, Hopper points out that the individual is not the same as the personal, emphasizing the permeability of borders and the constant presence of the interpersonal interrelationship reality. He then associatively connects this with the previous lecture: "Is the river the same today? Maybe just formally."

Every society and thus every group represent a dynamically open system, a circle in a circle or infinity, especially through the social unconscious. This aspect is universal for all cultures.

Hopper then reminds the audience of the three basic assumptions according to Bion (fight / flight, dependence, pairing). According to Hopper, we are born more in a state of helplessness than envy. Birth itself is a universal traumatic experience. Birth trauma is from where we start and what leads to addiction. Envy is, according to Hopper, a defense. Birth trauma and helplessness are more important than envy.

According to Hopper, Bion's basic assumption of addiction is the betrayal of



rođenja i bespomoćnost su važniji od zavisti.

Prema Hopperu Bionova bazična postavka ovisnosti je izdaja traume rađanja i vodi prema četvrtoj bazičnoj postavci koju Hopper uvodi. U bespomoćnosti se javlja kaotična anksioznost s gubikom granica odnosno istovremena fuzija i fragmentacija (F/F) koje su u odnosu sa psihotičnom anksioznošću. Proces sljubljivanja sadržava u sebi strah da će te drugi objekt pojesti. Javljaju se izražene oscilacije, polariteti, a što je vrlo bolno i vodi ka ovisnosti. Strah od anihilacije proizlazi iz traume rađanja;

Hopper uvodi četvrtu bazičnu postavku **incohesion**. Prema Hopperu kroz projektivnu i introjektivnu identifikaciju, te kroz eksternalizaciju razvijaju se određeni obrasci komunikacije i stilovi mišljenja. Razvijaju se osjećaji u dinamičkom matriksu svake pojedine grupe i društva u cjelini. Manifestacija straha u relaciji s drugim vodi ka formiranju četvrte bazične postavke. Strah od fuzije i fragmentacije dovodi do agregacije.

Prema Hopperu pojam socijalne **agregacije** predstavlja kolekcija ljudi s minimalno libidnog, odnosno grupa nije grupa nego individue na hrpi. Prema Hopperu, pojam **mase** je obrnut od agregata. U pojmu mase je previše grupnog, previše „jedinstvenog“, „eines“, a što

birth trauma which leads to the fourth basic assumption that Hopper introduces. In helplessness, chaotic anxiety occurs with the loss of boundaries, i.e. simultaneous fusion and fragmentation (F / F), which are related to psychotic anxiety. The process of merging involves the fear that the other object will eat you. There are pronounced oscillations, polarities, which is very painful and leads to addiction. The fear of annihilation stems from the trauma of childbirth;

Hopper introduces the fourth basic assumption of **incohesion**. According to Hopper, certain patterns of communication and styles of thinking are developed through projective and introjective identification, as well as through externalization. Feelings develop in the dynamic matrix of each individual group and society as a whole. The manifestation of fear in relation to the other leads to the formation of the fourth basic assumption. Fear of fusion and fragmentation leads to aggregation.

According to Hopper, the notion of social **aggregation** is a collection of people with minimal libido, i.e. the group is not a group but a bunch of individuals. According to Hopper, the notion of **mass** is the opposite of an aggregate. In the concept of mass there is too much of the group, too much „unique“, „eines“, which is an attack on the individuality of the member. The collection is placed above the individual; it may seem that such a mass has high morals - but it actually does not.

predstavlja atak na individualnost člana. Kolektivno se postavlja iznad individualnog, može se činiti da takva masa ima visok moral koji zapravo nema.

Hopper naglašava kako se u grupi češće spominje i uočava masifikacija, no Hopper masifikaciju vidi kao obranu od agregacije. Ovo Hopper smatra ključnim u razumijevanju njegove četvrte bazične postavke. Masifikacija je imaginacija. Ako u grupi prevladava M/A bazična postavka slijedi nedostatak integracije odnosno **nekohezija (incohesion)**, odnosno dolazi do intrapsihičke inkapsulacije. Obitelji ili organizacije koje tako funkcioniraju su one u kojima izostaje uzajamni razgovor.

Prema Hopperu sve bazične postavke imaju obrazac personifikacije. Tipične uloge generiraju se u obrascima međudnosa. Bazične postavke su bitne jer omogućuju most u dosizanju novih razina funkcioniranja i odnosa tijekom procesa psihoanalize i grupne analize.

Hopper nadalje razlaže važnost nove, četvrte bazične postavke. Prema Hopperu kad se javi masifikacija dolazi do uloge „**chierleader**“ (navijačice) odnosno imaginacije silne ljepote, idealizacije (npr turističke agencije imaginiraju turistima ljepote krajolika, hotela..). Tada se sve u grupi personificira u smjeru navijačice. Na tome se bazira princip „plave krvi“. Dominacija pak fenomena agregacije prema Hopperu do-

Hopper emphasizes that massification is often mentioned and observed in the group, but Hopper sees massification as a defense against aggregation. Hopper considers this crucial in understanding his fourth basic assumption. Massification is imagination. If the M / A basic assumption dominates in the group, there is a lack of integration or **incohesion**, i.e. intrapsychic encapsulation occurs. Families or organizations that function in this way are those in which there is no mutual conversation.

According to Hopper, all of the basic assumptions have a personification pattern. Typical roles are generated in interrelationship patterns. Basic assumptions are essential because they enable a bridge to reach new levels of functioning and relationships during the process of psychoanalysis and group analysis.

Hopper further explains the importance of the new, fourth basic assumptions. According to Hopper, when massification occurs, the role of „**cheerleader**“ appears, i.e. the imagination of great beauty, idealization (e.g. travel agencies idealize the beauty of the landscape, hotels ..). Then everything in the group is personified in the direction of the cheerleader. The principle of “blue blood” is based on that. The dominance, even the phenomenon of aggregation, according to Hopper leads to the role of “**being cool**”. The term “cool” originates from the 1990s in the 20th century. According to Hopper, one of the best examples of aggregation is doing drugs in a group, there are no relationships with



vodi do uloge „being cool“. Pojam „cool“ potiče iz 90-ih godina 20 st.. Prema Hopperu jedan od najboljih primjera agregacije je primjer grupnog drogiranja, nema odnosa s drugima odnosno radi se o potpunoj neuključenosti odnosa.

Prema Hopperu **masifikacija je obrana od agregacije**. Iz ovoga proizlazi razumijevanje dvaju procesa: fundamentalizma i žrtvenog jarca u kojima se projiciraju neželjene osobine u drugoga u grupi, te provodi eliminacija žrtvenog jarca.

Hopper ukazuje na teror koji proizlazi iz fenomena agregacije. Zbog porasta fuzije i fragmentacije razvija se potreba za biti potpuno sam sa paranoidnim interpretacijama. Kod masifikacije pak dominira projekcija i idealizacije odnosno bazična postavka uparivanja.

Hopper potom, na kraju ovog predavanja približava svoje pojmove kroz jednostavne primjere poput patoloških narcizama svjetskih lidera Trumpa i Putina. Leadership uronjen u masifikaciju izgleda kao F/F (fuzija/fragmentacija) ali je za patološki narcizam odgovorna agregacija;

AD 4. PREDAVANJE: „SCAPEGOATING PROCESSES IN SOCIETY AND „SYNDEMIC“

U svojem posljednjem predavanju Earl Hopper, doajen grupne analize, pove-

others, or the relationships are characterized by complete non-involvement with each other.

According to Hopper, **massification is a defense against aggregation**. From this comes an understanding of two processes: fundamentalism and the scapegoat, in which unwanted traits are projected onto another in the group, and the scapegoat is eliminated.

Hopper points to the terror that results from the phenomenon of aggregation. Due to the increase in fusion and fragmentation, the need to be completely alone with paranoid interpretations develops. Massification, on the other hand, is dominated by projection and idealization, i.e. the fourth basic assumption of pairing.

Hopper then, at the end of this lecture, illustrates his concepts with simple examples, such as the pathological narcissism of world leaders such as Trump and Putin. Leadership immersed in massification looks like F / F (fusion / fragmentation), but aggregation is responsible for pathological narcissism;

AD 4. LECTURE: „SCAPEGOATING PROCESSES IN SOCIETY AND „SYNDEMIC“

In his last lecture, Earl Hopper, the doyen of group analysis, connects his fourth basic assumption with the pandemic we are living in and in this way makes this concept relevant for us today.

zuje svoju četvrtu bazičnu postavku sa pandemijom u kojoj živimo i tako ovaj pojam u potpunosti aktualizira.

Na početku predavanja Hopper razrađuje razumijevanja pandemije kroz pojam **sindemija, (syndemic)** navodeći da je potonji bolji od pojma pandemije. U pojmu sindemija je naglasak na sindrom u smislu biološkog uzroka razvoja pandemije odnosno naglasak na virusu, ali je u pojmu sadržan virus i u nesvjesnom smislu a što je povezano s pojmom žrtvenog jareta.

Kroz predavanje Hopper pokušava dati odgovor na niz pitanja koja mu se postavljaju: - Da li je koincidencija da zapadni svijet West, naglašava da je virus došao s istoka East?; - Zašto se paralelno s pandemijom toliko povećalo nasilje u svim zemljama svijeta odnosno ponovno jačaju antisemitizam, rasni sukobi i spolni sukobi odnosno da li je slučajno da erupcija agresije u cijelom svijetu koincidira s virusom s istoka? - Kako sve to ima veze s žrtvenim jaretom?

Hopper postavlja hipotezu da odgovor na navedena pitanja leži u razumijevanju pojma masifikacije koja je obrana od agregacije, a agregacija je put za fundamentalizam i razvoj žrtvenog jareta. Tijekom pandemije dolazi do neizmjernog mnoštva žrtvene jaradi. U pandemiji je proradila želja za osvetom koja je prirodna (prisutna i u Bibliji i u Kuranu). Ključna je slika braće u ri-

At the beginning of the lecture, Hopper elaborates the understanding of the pandemic through the concept of **sindemia**, stating that the latter is better than the concept of pandemic. In the term **sindemia**, the emphasis is on the syndrome in terms of the biological cause of the pandemic, i.e. the emphasis is on the virus, but the term also contains the virus in the unconscious sense, which is related to the term scapegoat.

In his lecture, Hopper tries to answer a number of questions: - Is it a coincidence that the Western world, the West, emphasizes that the virus came from the East? - Why, parallel to the pandemic, has violence increased so much in all countries of the world, why are anti-Semitism, racial conflicts and sexual conflicts all on the rise again? Is it a coincidence that the eruption of aggression all over the world coincides with the virus from the east? - What does all this have to do with the scapegoat?

Hopper hypothesizes that the answer to these questions lies in the understanding of the notion of massification, which is a defense against aggregation, and aggregation is the path to fundamentalism and the development of the scapegoat. During the pandemic, a huge number of scapegoats have appeared. In the pandemic, the natural desire for revenge (present in both the Bible and the Koran) has been rekindled. The key is the image of brothers in rivalry. In the Bible, the brother who killed was sent to east. Evil has always been in the east, from the very beginning.



valitetu. U Bibliji je ubijen brat poslan na istok. Uvijek se zlo nalazi na istoku, od prapočetaka.

Prema Hopperu dio histeričnog odgovora na zarazu corona virusom se nalazi u nesvjesnoj ideji da je virus žrtveno jare koje se vratilo da se osveti za nepravdu što je postalo žrtveno jare. Uzrok leži u „restraint“ i „constraint“ u sociopolitičkom smislu.

Pojam žrtvenog jareta je važan koncept koji se zanemaruje. Pojam se često bazira na zavisti i dovodi do splittinga objekta na vrlo idealizirani i vrlo devaluiran dio. Tako postoje dva prostora scapegoating-a, jedan za internalizaciju, drugi za odstranjenje. Na tome se temelji balans ljubavi i mržnje, objekt koji se mrzi ujedno se voli i obožava.

Potom Hopper, kao i ranije plastično oslikava gore navedeni koncept kroz primjere. Židovi se stavljaju u ulogu žrtvenog jareta jer imaju kvalitete koje priželjkujemo poput jakog intelekta, a na površini su omraženi, zavidimo im, arogancija prema Židovima počinje s praksom cirkumcizije. Jednako tako je i sa odnosom prema crnoj rasi. Rasiizam na površini nosi mržnju, nesvjesno zavist zbog osobina senzualnosti i emocionalnosti koju pridajemo crnačkoj rasi.

Prema Hopperu važnost prisutnosti zavisti prema objektu koji je postao

According to Hopper, part of the hysterical response to the corona virus infection lies in the unconscious idea that the virus is a scapegoat that has returned to avenge the injustice that it has become a scapegoat. The cause lies in “restraint” and “constraint” in the socio-political sense.

The notion of the scapegoat is an important concept that is neglected. The term is often based on envy and leads to a splitting of the object into a very idealized and a highly devalued part. Thus there are two spaces of scapegoating, one for internalization, the other for removal. The balance of love and hate is based on this, an object that is hated is both loved and adored.

Then Hopper illustrates, as he did earlier, the above concept with some examples. Jews are put in the role of scapegoat because they have qualities we desire, qualities like a strong intellect. On the surface they are hated, and we envy them. Arrogance towards Jews begins with the practice of circumcision. It is the same with the attitude towards the black race. Racism on the surface carries hatred, unconscious envy because of the sensuality and emotionality which we attribute to the black race.

According to Hopper, the importance of the presence of envy towards an object that has become a scapegoat is the basis for understanding these phenomena in the pandemic. Rivalry between the younger and the older brother is a uni-

žrtveno jare je osnova razumijevanja navedenih pojava u pandemiji. Rivalitet između mlađeg i starijeg brata je univerzalni pojam u svim kulturama. Fantazija žrtvenog jareta se bazira na rivalitetu braće. Racionalizacije starijeg brata su odraz mržnje. Tako se mlađi brat u raznim kulturama uspoređuje sa životinjama: zec, insekt (smrdljiv, zamazan, smeđe ili žute boje) ili miš (miševi su hibridi štakora koji asocira na opasnost i hrčka koji je kućni ljubimac). Voljeni i omražen dijelovi istog objekta moraju biti kontrolirani. Ovo je univerzalno u cijelom svijetu i ovome se pridodaje uloga roditelja kroz procese projektivne i introjektivne identifikacije. Na jedinstvenom rivalitetu braće i sestara temelji s etnički, rasni i svaki drugi rivalitet, odnosno pojam žrtvenog jareta počinje u Bibliji. Nacisti su Židove vidjeli kao viruse, parazite, slabih gena, stranih oblika seksualnog ponašanja, drugačijeg vanjskog izgleda. Na temelju toga su razvili projekciju arijevske rase kroz mehanizam žrtvenog jareta i razvili koncept da Židovi moraju biti odaslani ili uništeni odnosno trebaju biti žrtvovani kako bi bilo više čistoće, humanosti i pravde..

Bion je jednostavno odgovorio na pitanje zašto postoji mržnja prema Židovima: „Židovi su ljudi čiji roditelji su imali spolni odnos.“ Što je Bion pri tome mislio? Mislio je na vrlo jasnu istinu da su dva razloga za mržnju. Roditelji

versal concept in all cultures. The fantasy of the scapegoat is based on the rivalry between brothers. The rationalisation of the older brother is a reflection of hatred. Thus, in various cultures the younger brother is compared to an animal: a rabbit, an insect (smelly, smudged, brown or yellow) or a mouse (mice are hybrids of rats that are associated with danger and hamsters that are pets). The loved and hated parts of the same object must be controlled. This is universal throughout the world. And the role of parents is added to this through the processes of projective and introjective identification. Ethnic, racial and every other rivalry is based on the unique rivalry between brothers and sisters, the notion of the scapegoat namely begins in the Bible. The Nazis saw Jews as viruses, parasites, weak genes, foreign forms of sexual behavior, a different outer appearance. Based on this, they developed a projection of the Aryan race using the scapegoat mechanism, and thus developed the idea that Jews must be expelled or destroyed; in other words they must be sacrificed in order to have more purity, humanity and justice.

Bion gave a simple answer to the question of why there is hatred towards the Jews: "Jews are people whose parents had sex." What did Bion mean with this? He meant the very clear truth that there are two reasons for hatred. The parents had sexual intercourse, an exclusive relationship that excludes the children, and that is why children hate them. Children



su imali seksualni odnos, ekskluzivni odnos koji isključuje djecu i zato ih djeca mrze, djeca pak razaraju harmoniju majčinog tijela i obitelji pa trebaju biti eliminirana.

Svoje izlaganje Hopper povezuje s aktualnom situacijom u pandemiji i nastoji dati odgovor na pitanja postavljena na početku predavanja. Žrtveni jarci su svjesni tko ih je stavio u poziciju žrtvenih jaraca, a što je razlog porasta agresije u pandemiji. Tako predavač u potpunosti aktualizira svoju četvrtu bazičnu postavku.

Ovime sam završila prikaz bogatih i sadržanih predavanja doajena grupe analize Earl Hoppera i na kraju ovog prikaza osvrnula bih se na grupu podrške traumatskim stradanjima indijskog naroda kojoj sam prisustvovala internetskim putem (IAGP Asia Region Support Group for Exchange of Experience between Aggression and Hope in the Time of Corona) i to zato što je, prema mojem doživljaju povezana sa seminarom kojeg sam prikazala. Važnost socijalnog nesvjesnog došla je do izražaja kroz ovaj skup podrške kroz jednu vinjetu koju je, uz slikovni prikaz, donijela jedna od vodećih grupnih analitičarki Indije. Ona je prikazala fotografiju na kojoj je prikazana cesta na kojoj su ucrtani krugovi s razmacima kojima su ljudima u Indiji nastojali približiti pojam potrebe soci-

even destroy the harmony of the mother's body and the family, so they need to be eliminated.

Hopper draws a connection between his presentation and the current situation with the pandemic and strives to answer the questions posed at the beginning of the lecture. The scapegoats are aware of who put them in the position of scapegoats, and this is the reason for the increase in aggression in the pandemic. With this, Hopper demonstrates the relevance of his fourth basic assumption in our current situation.

This concludes the overview of the rich and informative lectures given by Earl Hopper, who is the doyen of group analysis. At the end of this review I would like to draw attention to the Indian support group for those who have suffered trauma (IAGP Asia Region Support Group for Exchange of Experience between Aggression and Hope in the Time of Corona). I was able to participate in a meeting with them thanks to the internet. According to my experience, their work is closely connected with the seminar I have just presented. The importance of the social unconscious became clear in this support group and was illustrated through a vignette which was shared together with a picture by one of India's leading group analysts. She showed a photograph of a road with circles at intervals used to demonstrate to the people in India the need for social distancing during the pandemic. It was an effort to get each person to stand in a circle while

jalne distance u pandemiji nastojeći ih navesti da svaka osoba stane u jedan krug dok čeka u redu. No, Indijci su se skupili, prosto stisnuli, na jednoj strani pored ceste a svoje cipele su položili u krugove ucrtane na cesti. Analitičarka je objasnila da je u socijalnom nesvjesnom Indijaca toliko inkorporirana potreba za bliskošću i direktnim fizičkim kontaktom da je njima pojam socijalne distance, fizičke udaljenosti među ljudima, potpuno stran i prosto neshvatljiv, odnosno potreba za tjelesnim kontaktom je ugrađena u njihovo socijalno nesvjesno. Tako je i kroz ovu vinjetu došla do izražaja aktualna vrijednost socijalnog nesvjesnog razrađena kroz četiri predavanja doajena grupne analize prof E. Hopper-a

S poštovanjem

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waiting in line. But the Indians gathered, squeezed together, on one side of the road and put their shoes in the circles drawn on the road. The analyst explained that the need for closeness and direct physical contact is so incorporated into the social unconscious of Indians that the concept of social distancing, physical distance between people, is completely foreign and simply incomprehensible, i.e. the need for physical contact is built into their social unconscious. This vignette also demonstrates how timely and relevant the concept of the social unconscious is today as elaborated in the four lectures held by the doyen of group analysis, Prof. E. Hopper.

Sincerely,

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