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OD RUŠEVINA DO PUTOVANJA: PRAĆENJE TRANSFORMACIJA ČLANICE I GRUPE KROZ SNOVE U GRUPNOJ ANALIZI

/ FROM RUINS TO JOURNEY: TRACING THE TRANSFORMATIONS OF A MEMBER AND GROUP THROUGH DREAMS IN GROUP ANALYSIS

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SAŽETAK / ABSTRACT

Ovaj rad prikazuje transformaciju jedne članice i sazrijevanje grupne dinamike tijekom šestogodišnjeg procesa grupne analize, pri čemu su snovi korišteni kao ključni klinički materijal. Teorijski okvir polazi od shvaćanja da snovi u grupnom kontekstu nadilaze individualnu intrapsihičku razinu i postaju sredstvo komunikacije unutar grupnog nesvjesnog, s naglaskom na zajedničku emocionalnu rezonancu i dinamiku „ovdje i sada“. Riječ je o longitudinalnom kliničkom prikazu slučaja koji prati tri sna iste članice, iznesena u ranoj, srednjoj i kasnoj fazi grupnog rada. Snovi odražavaju razvojni put članice od obrambenog povlačenja i izolacije, preko izražavanja potisnute agresije, do veće integracije ambivalentnih doživljaja važnih objekata i sposobnosti podnošenja separacije. Analiza pokazuje da se individualno sazrijevanje članice odvija paralelno sa sazrijevanjem grupe, koja postupno razvija veći kapacitet za simbolizaciju i sadržavanje intenzivnih emocija. Rad upućuje na važnu ulogu snova u razumijevanju individualnih i grupnih procesa te produblivanju terapijskog rada.

/ This paper presents the transformation of a group member and the maturation of group dynamics over a six-year process of group analysis, in which dreams served as key clinical material. The theoretical framework is based on the understanding that, in a group context, dreams transcend the individual intrapsychic level and become a means of communication within the group unconscious, with an emphasis on shared emotional resonance and the dynamics of the "here and now". This is a longitudinal clinical case report that follows three dreams by the same member, presented in the early, middle, and late phases of group work.



The dreams reflect the member's developmental path from defensive withdrawal and isolation, through the expression of repressed aggression, to greater integration of ambivalent experiences of important objects and the capacity to tolerate separation. The analysis shows that the individual maturation of the member unfolds in parallel with the group's maturation, which gradually develops a greater capacity for symbolization and the containment of intense emotions. The paper points to the important role of dreams in understanding individual and group processes and in deepening therapeutic work.

KLJUČNE RIJEČI / KEYWORDS

grupno nesvjesno / *group unconscious*, matrica / *matrix*, simbolizacija / *symbolization*, snovi / *dreams*

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UVOD

Snovi i njihovo tumačenje predmet su ljudskog interesa od najranijih civilizacija. Najstariji poznati zapisi o tumačenju snova potječu iz Mezopotamije, gdje su snovi smatrani porukama bogova, a razvijene su i prve sustavne „knjige snova“ s popisima tipičnih snova te njihovih tumačenja i predviđanja (1). U zapadnoj kulturnoj tradiciji važan primjer nalazimo i u Bibliji, gdje Josip najprije sanja vlastite proročke snove, a zatim tumači snove faraonovih službenika i samoga faraona (2).

Sustavno teorijsko i kliničko razumijevanje snova razvilo se osobito unutar psihoanalitičke tradicije. U djelu Tu-

INTRODUCTION

Dreams and their interpretation have been subjects of human interest since the earliest civilizations. The oldest known records of dream interpretation date back to Mesopotamia, where dreams were considered messages from the gods, and the first systematic “dream books” were developed, listing typical dreams, their interpretations, and predictions (1). In the Western cultural tradition, an important example can be found in the Bible, where Joseph first dreams his own prophetic dreams and then interprets the dreams of Pharaoh's servants and Pharaoh himself (2).

A systematic theoretical and clinical understanding of dreams has been de-

mačenje snova (1900.), Sigmund Freud definira snove kao „kraljevski put do nespješnog“, čime postavlja temelje psihoanalitičkog pristupa snovima (3). U Freudovu shvaćanju, snovi su prije svega intrapsihički fenomeni, a njihova interpretacija postala je važan dio analitičke individualne psihoterapije te kasnije i grupne psihoterapije (3, 4).

U okviru grupne analize, Sigmund Heinrich Foulkes proširuje Freudovo razumijevanje snova, naglašavajući da san iznesen u grupi ne pripada samo sanjaču, nego postaje dio komunikacije unutar grupnog nespješnog (5-9). U tom je kontekstu osobito važan pojam matrice, koju Foulkes opisuje kao zajedničko psihičko polje unutar kojega se oblikuju i individualna iskustva i grupna značenja. San se tako može promatrati ne samo kao izraz intrapsihičkog života pojedinca, nego i kao materijal koji odražava emocionalno stanje grupe u određenom trenutku njezina razvoja (5-9).

Kasniji autori dodatno su produbili razumijevanje funkcije snova u grupi. Malcolm Pines naglašava da snovi omogućuju verbalizaciju i obradu sirovih afektivnih iskustava (8, 10), dok Claudio Neri opisuje sanjača kao mogućeg „glasnogovornika“ grupne tjeskobe ili neizrečene fantazije (8, 11). U tom smislu, san u grupi može imati zajedničku, a ne samo individualnu funk-

veloped, particularly within the psychoanalytic tradition. In *The Interpretation of Dreams* (1900), Sigmund Freud defined dreams as the “royal road to the unconscious,” thus laying the foundation for the psychoanalytic approach to dreams (3). In Freud’s view, dreams are primarily intrapsychic phenomena, and their interpretation has become an important part of analytical individual and, later, group psychotherapies (3, 4).

Within the framework of group analysis, Sigmund Heinrich Foulkes extended Freud’s understanding of dreams, emphasizing that a dream told in a group does not belong solely to the dreamer but becomes part of the communication within the group unconscious (5-9). In this context, the concept of the matrix is particularly important, as Foulkes describes it as a common psychic field within which both individual experiences and group meanings are formed. A dream can thus be viewed not only as an expression of an individual’s intrapsychic life but also as material reflecting the group’s emotional state at a particular moment in its development (5-9). Later authors have further deepened the understanding of the function of dreams in a group. Malcolm Pines emphasizes that dreams allow for the verbalization and processing of raw affective experiences (8, 10), while Claudio Neri describes the dreamer as a possible “spokesperson” for group anxiety or unspoken fantasy (8, 11). In this sense, a dream in a group can not only have an individual function, but also a common



ciju. Koncept sadržavanja Wilfred R. Biona dodatno pomaže razumjeti kako grupa, ako je dovoljno razvijena, može primiti i obraditi intenzivne afekte te ih postupno pretvoriti u psihički obradiv i simboliziran sadržaj (12). U širem grupnopsihoterapijskom okviru i Irvin D. Yalom i Modyn Leszcz naglašavaju važnost zajedničke emocionalne obrade iskustva unutar grupe i dinamike „ovdje i sada“ (13).

Za razumijevanje snova koji tematiziraju odnos prema autoritetu, koristan je i psihodinamski okvir objektnih odnosa. U toj se perspektivi san može promatrati kao prostor u kojem se izražavaju idealizacija, ambivalencija, strah od gubitka objekta i postupna integracija odnosa prema važnim figurama (14-17). Takvo razumijevanje osobito je važno u grupnom kontekstu, gdje se individualni unutarnji konflikti često aktiviraju i transformiraju kroz grupne odnose te dinamiku „ovdje i sada“ (8, 13, 17).

U kontekstu dugotrajnih grupa, snovi mogu imati posebnu kliničku vrijednost jer omogućuju praćenje promjena u individualnoj psihičkoj dinamici, ali i sazrijevanja grupne matrice. Domaći prikazi slučajeva također upućuju na to da snovi u grupnoj analizi mogu imati izrazitu grupnu funkciju i pridonijeti produbljanju simboličkog rada u grupi (18).

one. Wilfred R. Bion's concept of containment further helps to understand how a group, if sufficiently developed, can receive and process intense affects and gradually transform them into psychologically processable and symbolized content (12). In the broader framework of group psychotherapy, both Irvin D. Yalom and Modyn Leszcz emphasize the importance of joint emotional processing of experience within the group and the dynamics of the "here and now" (13).

The psychodynamic framework of object relations is also useful for understanding dreams that thematize the relationship to authority. From this perspective, dreams can be viewed as spaces in which idealization, ambivalence, fear of object loss, and the gradual integration of relationships with important figures are expressed (14-17). Such an understanding is particularly important in a group context, where individual internal conflicts are often activated and transformed through group relationships and the dynamics of the "here and now" (8, 13, 17).

In the context of long-term groups, dreams can have special clinical value because they allow monitoring of changes in individual psychological dynamics and the maturation of the group matrix. Domestic case reports also indicate that dreams in group analysis can serve a distinct function and contribute to the deepening of symbolic work in the group (18).

This paper aims to show how changes in the individual dynamics of the mem-

Cilj ovoga rada jest prikazati kako se kroz tri sna iste članice, iznesena u različitim fazama šestogodišnjeg trajanja analitičke grupe, mogu pratiti promjene u individualnoj dinamici članice i u razvoju grupnog procesa.

KLINIČKI KONTEKST I METODOLOŠKI OKVIR

Postavke studije i trajanje

Ovaj rad predstavlja longitudinalni klinički prikaz slučaja u okviru analitičke grupne psihoterapije (19, 20). Grupa je funkcionirala kontinuirano tijekom šest godina, a u radu su prikazana tri sna jedne članice, iznesena u različitim fazama grupnog procesa. Tijekom promatranog razdoblja, članica nije donosila druge snove u grupu, stoga ova tri sna predstavljaju cjelokupan sanjani materijal koji je podijelila unutar grupnog rada. Broj članova grupe tijekom promatranog razdoblja kretao se od pet do sedam.

Klinički materijal temelji se na procesnim bilješkama voditelja nastalim neposredno nakon grupnih seansi. Za potrebe prikaza u radu, dijalozi su skraćeni i uređeni tako da zadrže reprezentativne replike relevantne za razumijevanje grupnog procesa, pri čemu je očuvan izvorni smisao komunikacije među članovima. Analiza prikazanih

ber and in the development of the group process can be followed through three dreams of the same member, presented in different phases of the analytical group's six-year duration.

CLINICAL CONTEXT AND METHODOLOGICAL FRAMEWORK

Study setting and duration

This paper presents a longitudinal clinical case report within the framework of analytic group psychotherapy (19, 20). The group functioned continuously over six years, and the paper presents three dreams shared by one member at different phases of the group process. During the observed period, the member did not bring any additional dreams to the group; therefore, these three dreams constitute the entirety of the dream material she shared in the group work. The number of group members during the observed period ranged from five to seven.

The clinical material is based on the conductor's process notes written immediately after the group sessions. For the purposes of this paper, the dialogues were shortened and edited to preserve representative utterances relevant to understanding the group process while maintaining the original meaning of communication among members. The analysis of the presented dreams was conducted qualitatively within the the-



snova provedena je kvalitativno, u okviru teorijskog okvira grupne analize i psihodinamskih koncepata, s ciljem razumijevanja promjena u individualnoj dinamici članice i u razvoju grupne matrice kroz vrijeme.

Klinički profil grupe

Grupu su činili pacijenti uključeni u ambulantno i bolničko liječenje zbog različitih psihopatoloških stanja, što je rezultiralo dijagnostički heterogenim sastavom grupe. Dominantno su bili prisutni neurotski i depresivni poremećaji, bipolarna afektivna simptomatologija, poremećaji ličnosti i poremećaji ovisnosti. Zbog složene kliničke slike, članovi su u grupni rad unosili izraženu emocionalnu ranjivost, regresivne obrasce funkcioniranja i teškoće u obradi intenzivnih afekata, što je zahtijevalo pojačan terapijski angažman i postupno izgrađivanje sigurnosti unutar grupnog prostora.

Evolucija sastava i dinamika matrice

Početna faza formiranja grupe bila je obilježena nepovoljnim uvjetima uspostave, relativno niskom kohezijom i ranim odustajanjem pojedinih članova. Tijekom vremena sastav grupe se mijenjao, a te promjene utjecale su i na razvoj grupne dinamike te ka-

oretical framework of group analysis and psychodynamic concepts, with the aim of understanding changes in members' individual dynamics and the development of the group matrix over time.

Clinical profile of the group

The group consisted of patients involved in outpatient and inpatient treatment for various psychopathological conditions, resulting in a diagnostically heterogeneous group composition. Neurotic and depressive disorders, bipolar affective symptomatology, personality disorders, and substance use disorders were predominantly present. Owing to the complex clinical picture, group members brought pronounced emotional vulnerability, regressive patterns of functioning, and difficulties in processing intense affects into group work, which required increased therapeutic engagement and the gradual creation of safety within the group space.

Evolution of group composition and matrix dynamics

The initial phase of group formation was marked by unfavourable conditions of establishment, relatively low cohesion, and the early withdrawal of certain members. Over time, the composition of the group changed, influencing the development of group dynamics and the group's capacity to process symbolic and transference

pacitet grupe za obradu simboličkog i transfernog materijala. U trenutku prvog sna, grupa je bila oslabljena odlaskom jedinog muškog člana, što je dodatno povećalo osjećaj nesigurnosti i suzilo prostor za simbolizaciju. U srednjoj fazi rada, grupa se djelomično rekonfigurirala uključivanjem novih članova, pri čemu je postala sposobnija za sadržavanje intenzivnih emocija i dublju refleksiju grupnog procesa. U kasnijoj fazi postignuta je stabilnija konfiguracija grupe, s jasnijim pravilima interakcije i većim kapacitetom za zajedničku emocionalnu obradu i simbolizaciju.

Ove fluktuacije u sastavu, praćene psihičkom ranjivošću članova, potvrđuju izazove u održavanju terapijskog kontinuiteta. Unatoč tome, grupa se tijekom vremena postupno strukturirala i razvila veći kapacitet za prihvaćanje novih članova, integraciju različitih psihičkih stilova i dubinski analitički rad.

Etički aspekti i pozicija autora

Objavljeni klinički materijal pripremljen je uz informirani pristanak svih članova grupe, a svi osobni i potencijalno prepoznatljivi podaci izmijenjeni su ili uklonjeni kako bi se zaštitila anonimnost i povjerljivost članova grupe (21, 22). Autor rada ujedno je bio i voditelj grupe u kojoj je klinički materijal na-

material. At the time of the first dream, the group had been weakened by the departure of its only male member, further increasing the sense of insecurity and narrowing the space for symbolization. In the middle phase of the work, the group was partially reconfigured through the inclusion of new members, becoming better able to contain intense emotions and engage in deeper reflection on the group process. In the later phase, a more stable group configuration was achieved, with clearer interaction rules and greater capacity for shared emotional processing and symbolization.

These fluctuations in composition, accompanied by the psychological vulnerability of the members, confirm the challenges involved in maintaining therapeutic continuity. Despite these challenges, the group gradually became more structured over time and developed a greater capacity to accept new members, integrate different psychological styles, and engage in in-depth analytic work.

Ethical aspects and the author's position

The published clinical material was prepared with the informed consent of all group members, and all personal and potentially identifiable information was altered or removed to protect the anonymity and confidentiality of the group members (21, 22). The author of this paper was also the conductor of the group



stao. Takva pozicija omogućuje neposredan i longitudinalan uvid u razvoj grupne dinamike, ali istodobno nosi i mogućnost interpretativne pristranosti. Autor je taj rizik nastojao umanjiti oslanjanjem na procesne bilješke sesansi, skraćivanjem dijaloga na reprezentativne dijelove i interpretacijom koja se temelji na kliničkom materijalu i teorijskom okviru grupne analize.

PRIKAZ SLUČAJA

Tri sna kroz šest godina grupne analize

U grupi koja je trajala šest godina i koja je i dalje aktivna, tijekom procesa članica srednjih godina donijela je tri sna u različitim fazama terapije. Snovi su pratili njezin unutarnji razvojni put, ali i sazrijevanje grupe u kapacitetu za simbolizaciju i zajedničku refleksiju. U središtu procesa bio je njezin odnos prema očinskoj figuri i autoritetu, što se očitovalo kroz motive Elektrina kompleksa, idealizacije i kasnije konfrontacije s očinskom moći.

Prvi san – „Kula usred ruševina“ (rana faza, 78. seansa)

Na početku seanse Marta je rekla da je uznemirena jer je prethodne noći sanjala san.

that generated the clinical material. Such a position allows direct and longitudinal insight into the development of group dynamics; however, it also carries the possibility of interpretative bias. This risk was reduced by relying on process notes from the sessions, shortening the dialogues to representative segments, and grounding the interpretations in the clinical material and the theoretical framework of group analysis.

CASE REPORT

Three dreams through six years of group analysis

In a group that lasted six years and is still active, a middle-aged female member brought three dreams at different phases of therapy during the process. The dreams followed her inner developmental path, as well as the group's maturation in its capacity for symbolization and shared reflection. At the centre of the process was her relationship to the father figure and to authority, which became evident through the motifs of the Electra complex, idealization, and later confrontation with paternal power.

First dream – “Tower Amid the Ruins” (early phase, 78th session)

At the beginning of the session, Marta said that she felt distressed because she had had a dream the night before.

Marta: Sanjala sam da je sve oko mene razrušeno, kao nakon rata. Nikoga nije bilo, bila sam sama i bježala sam, a nisam znala od koga. Usred ruševina vidjela sam kulu i poželjela se sakriti u nju jer sam osjećala da me može zaštititi.

Članovi grupe odmah su san povezali s njezinim iskustvom odrastanja u ratnom području i razdobljem izbjeglištva.

Nikolina: Nije čudo što si sanjala tako nešto, to me podsjeća na ono o čemu si već govorila.

Silvija: Možda ti je ta kula predstavljala neko mjesto sigurnosti.

Voditelj: Marta, Vaš san odražava osjećaj izolacije i straha. Što Vam se činilo posebno važnim u tom trenutku? Što Vas je najviše uplašilo ili privuklo pažnju dok ste bježali i vidjeli tu kulu?

Marta: Najviše me plašilo to što sam bila potpuno sama. Kad sam vidjela kulu, osjetila sam olakšanje, kao da ipak postoji mjesto gdje mogu biti sigurna.

U raspravi koja je uslijedila članovi su san uglavnom povezivali s Martinim traumatskim iskustvima i potrebom za sigurnošću. Grupne asocijacije ostale su pretežno na realitetnoj razini, dok simbolička dimenzija sna još nije bila u središtu grupnog razmišljanja.

Marta: I dreamed that everything around me was destroyed, as if after a war. There was no one there, I was alone and running away, and I did not know from whom. In the middle of the ruins, I saw a tower and wanted to hide in it because I felt that it could protect me.

The group members immediately connected the dream with her experience of growing up in a war-affected area and her period of displacement.

Nikolina: It is no surprise that you dreamed something like that; it reminds me of what you have already talked about.

Silvija: Maybe that tower represented some place of safety.

Conductor: Marta, your dream reflects a sense of isolation and fear. What seemed especially important to you at that moment? What frightened you the most or drew your attention while you were running away and saw the tower?

Marta: What frightened me the most was that I was completely alone. When I saw the tower, I felt relief, as if there was still a place where I could be safe.

In the discussion that followed, the members mostly connected the dream with Marta's traumatic experiences and her need for safety. The group associations remained predominantly at the level of reality, while the symbolic dimension of the dream was not yet at the centre of the group's thinking.



***Drugi san – „Sukob sa svekrom“
(srednja faza, 133. seansa)***

U srednjoj fazi rada Marta je donijela san u kojem se pojavljuje otvorena agresija prema autoritetu.

Marta: Sanjala sam da se tučem sa svojim svekrom. Bila sam puna bijesa, lupam ga po glavi šakama.

Petar: Ti? Stvarno si ga udarala?

Marta: Da... i zapravo me toga sram.

Nikolina: U stvarnosti pred njim šutiš, a u snu ga napadaš.

U daljnjoj raspravi članovi su san počeli povezivati s Martinim odnosom prema autoritetu i s osjećajima ljutnje koje u stvarnosti teško izražava.

Jelena: Možda ti san dopušta da osjетиš ono što inače potiskuješ.

Marta: Da... zapravo se stidim što osjećam mržnju prema njemu. Nikada to ne bih rekla naglas.

Voditelj: Vidim da je Martin san izazvao jake reakcije među vama. Možemo li zajedno razmotriti što u ovom snu odražava naša zajednička iskustva s autoritetima i kako se odnosimo jedni prema drugima u grupi? Koji osjećaji vam se javljaju dok slušate Martu?

Nekoliko članova grupe prepoznalo je slične osjećaje u vlastitim iskustvima

Second dream – “Conflict with the Father-in-Law” (middle phase, 133rd session)

In the middle phase of the work, Marta brought a dream in which open aggression toward an authority figure appeared.

Marta: I dreamed that I was fighting with my father-in-law. I was full of anger, hitting him on the head with my fists.

Petar: You? You were really hitting him?

Marta: Yes... and actually, I am ashamed of that.

Nikolina: In reality, you remain silent in front of him, and in the dream, you attack him.

In the discussion that followed, the members began to connect the dream to Marta's relationship to authority and to her feelings of anger, which she found difficult to express in real life.

Jelena: Maybe the dream allows you to feel what you usually suppress.

Marta: Yes... Actually, I am ashamed that I feel hatred toward him. I would never say that out loud.

Conductor: I can see that Marta's dream has evoked strong reactions among all of you. Can we think together about what in this dream reflects our shared experiences with authority figures and how we relate to one another in the group? What feelings arise in you as you listen to Marta?

odnosa prema autoritetima. Rasprava je pokazala da grupa u toj fazi već može zadržati i razumjeti snažan afekt bez povlačenja, umanjivanja ili negiranja njegova značenja.

U stvarnosti svekar za Martu predstavlja izrazito autoritativnu figuru, a tijekom grupnog rada postupno se otvara i povezanost tog odnosa s njezinim doživljajem očinske figure.

Treći san – „Putovanje i povratak“ (kasna faza, 168. seansa)

Nakon trotjedne stanke u radu grupe zbog godišnjeg odmora, Marta je ponovno donijela san.

Marta: Sanjala sam da putujem. Inače volim putovati, ali u tom snu nisam bila sretna, osjećala sam se prazno i izgubljeno. Kad sam se vraćala kući, svekar me čekao i bio je sretan što sam se vratila.

Davor: Zvuči kao da opisuješ i ono što smo svi osjećali dok nije bilo grupe.

Marta: Da, bilo je baš tako, nekako prazno.

Voditelj: Možda san odražava i osjećaj kako Vas je voditelj napustio, nismo imali grupu tri tjedna zbog mog godišnjeg, kako ste se osjećali zbog toga i kako se grupa zbog toga osjećala?

Several group members recognized similar feelings in their own experiences of relationships with authority figures. The discussion showed that, at this stage, the group was already able to hold and understand strong affect without withdrawing, minimizing, or denying its meaning.

In reality, the father-in-law represented a highly authoritarian figure for Marta, and during the group work, the connection between this relationship and her experience of the father figure gradually became clearer.

Third dream – “Journey and Return” (late phase, 168th session)

After a three-week interruption in the group's work due to summer vacation, Marta brought another dream.

Marta: I dreamed that I was travelling. I usually like travelling, but in that dream I was not happy; I felt empty and lost. When I was returning home, my father-in-law was waiting for me and was happy that I had come back.

Davor: It sounds as if you are describing what we all felt while the group was not there.

Marta: Yes, it was exactly like that, somehow empty.

Conductor: Perhaps the dream also reflects the feeling that the conductor had left you; we did not have the group for three weeks because of my vacation.



Petar: I prije početka današnje seanse govorili smo koliko nam je grupa nedostajala.

Nikolina: I zanimljivo je to što ti se svekar u snu razveseli kad se vratiš... kao da se i naš odnos promijenio, kao da se i grupa obradovala tvom povratku.

Marta: Da... bilo je olakšanje ponovno doći u grupu.

U nastavku rasprave članovi su povezivali Martin osjećaj praznine s vlastitim iskustvom odsutnosti grupe tijekom stanke. Povratak je doživljen kao potvrda sigurnosti, pripadanja i kontinuiteta grupnog odnosa.

RASPRAVA

Prikaz triju snova iste članice tijekom šestogodišnjeg trajanja analitičke grupe omogućuje longitudinalni uvid u paralelni razvoj individualnih psihičkih procesa i sazrijevanje grupne matrice. U skladu s teorijom grupne analize Foulkesa, snovi u grupnom kontekstu ne predstavljaju isključivo intrapsihički fenomen, nego i oblik komunikacije unutar grupnog nesvjesnog. San iznesen u grupi postaje zajednički materijal koji odražava ne samo unutarnji svijet sanjača nego i emocionalno stanje grupe u određenom trenutku terapijskog procesa (5-9).

How did you feel because of that, and how did the group feel because of it?

Petar: Even before today's session began, we were talking about how much we had missed the group.

Nikolina: And it is interesting that your father-in-law in the dream is happy when you return... as if our relationship has changed too, as if the group was also happy about your return.

Marta: Yes... It was a relief to come back to the group.

In the continuation of the discussion, the members connected Marta's feeling of emptiness with their own experience of the group's absence during the interruption. The return was experienced as a confirmation of safety, belonging, and continuity of the group relationship.

DISCUSSION

The presentation of three dreams of the same member over the six-year duration of the analytic group allows longitudinal insight into the parallel development of individual psychic processes and the maturation of the group matrix. In accordance with the theory of group analysis developed by S. H. Foulkes, dreams in a group context do not represent exclusively an intrapsychic phenomenon, but also a form of communication within the group unconscious. A dream presented in the group becomes shared material that reflects not

U ranoj fazi rada u grupi prvi san, „Kula usred ruševina“, dominantno je bio interpretiran na razini životnog iskustva članice. Asocijacije članova bile su usmjerene na traumatski kontekst ratnog odrastanja i iskustvo izbjeglištva. Takva reakcija grupe može se razumjeti u okviru Foulkesova koncepta fundacijske matrice, u kojoj je kapacitet grupe za simbolizaciju još uvijek ograničen, a anksioznost članova usmjerena na uspostavljanje sigurnosti i kohezije (5, 7). San je u toj fazi primarno funkcionirao kao izraz potrebe za zaštitom i stabilnošću. Simbol kule može se razumjeti kao fantazija sigurnog i moćnog zaštitničkog objekta, što je u skladu s psihoanalitičkim konceptima idealizacije i obrane od osjećaja ranjivosti (14-16). U toj je fazi intervencija voditelja bila ponajprije usmjerena na afektivno praćenje članice i očuvanje osjećaja sigurnosti u grupi, dok simbolička razina sna nije bila snažnije otvorena. Takva se pozicija može razumjeti kao rezultat razvojnih obilježja same grupe u ranoj fazi rada, ali i kao odraz tadašnjeg profesionalnog iskustva voditelja u prepoznavanju i obradi ovakvog kliničkog materijala (12, 13, 16). Retrospektivno gledano, može se pretpostaviti da je upravo zbog takvog položaja intervencija ostala bliža suportivnom i afektivno-pratećem odgovoru nego otvaranju simboličke i transferne dimenzije sna. U tom smi-

only the dreamer's inner world, but also the emotional state of the group at a certain moment in the therapeutic process (5–9).

In the early phase of group work, the first dream, "Tower Amid the Ruins," was interpreted predominantly at the level of the member's life experience. The members' associations were directed toward the traumatic context of war-related upbringing and the experience of displacement. Such a group reaction may be understood within the framework of Foulkes' concept of the foundation matrix, in which the group's capacity for symbolization is still limited, and the members' anxiety is focused on establishing safety and cohesion (5, 7). In this phase, the dream functioned primarily as an expression of the need for protection and stability. The symbol of the tower may be understood as a fantasy of a safe, powerful, protective object, which is consistent with psychoanalytic concepts of idealization and defense against feelings of vulnerability (14–16). At this stage, the conductor's intervention was mainly directed toward affective attunement to the member and the preservation of a sense of safety in the group, while the symbolic level of the dream was not explored more fully. Such a position may be understood as the result of the developmental characteristics of the group itself in the early phase of the work, but also as a reflection of the conductor's professional experience at that time in recognizing and processing this kind of clinical material (12, 13, 16). Retrospectively, it may be assumed that precisely because of this po-



slu prvi san ne govori samo o ograničenju grupnog kapaciteta za simbolizaciju, nego i o granicama tadašnjeg voditeljskog pozicioniranja u odnosu na sanjani materijal.

Drugi san, „Sukob sa svekrom“, pojavio se u razdoblju kada je grupa već razvila veći kapacitet za obradu emocionalnog materijala. Za razliku od prvog sna, u ovom je snu dominantna tema agresija usmjerena prema autoritetu. Marta u snu izražava bijes prema svekru, autoritativnoj figuri prema kojoj u stvarnom životu ne može otvoreno pokazati negativne osjećaje. U psihodinamskoj perspektivi ovaj se san može razumjeti kao pomak od idealizacije prema priznavanju ambivalencije prema autoritetu, pri čemu klinički materijal upućuje i na povezanost te dinamike s doživljajem očinske figure (14, 15, 17). Grupa je u ovoj fazi pokazala veći kapacitet za sadržavanje snažnih afekata, što se može interpretirati u okviru Bionova koncepta sadržavanja, odnosno grupne sposobnosti da primi, zadrži i transformira sirove emocionalne sadržaje u psihički obradiv materijal (12). Emocije koje su prethodno bile potisnute ili teško izrecive mogle su biti podijeljene i simbolički obrađene u grupi. U tom smislu, Marta je djelovala kao svojevrsni glasnogovornik grupnog iskustva, artikulirajući osjećaje koje su i drugi članovi prepoznavali u vlastitim odnosima prema autoriteti-

sitioning, the intervention remained closer to a supportive and affect-attuned response than to opening the symbolic and transference dimensions of the dream. In this sense, the first dream speaks not only to the limitations of the group's capacity for symbolization, but also to the limits of the conductor's positioning in relation to dream material at that point in time.

The second dream, "Conflict with the Father-in-Law," appeared during a period when the group had already developed a greater capacity for processing emotional material. Unlike the first dream, the dominant theme here is aggression directed toward authority. In the dream, Marta expresses anger toward her father-in-law, an authoritarian figure toward whom she cannot openly show negative feelings in real life. From a psychodynamic perspective, this dream may be understood as a shift from idealization toward the recognition of ambivalence toward authority, while the clinical material also suggests a connection between this dynamic and her experience of the father figure (14, 15, 17). In this phase, the group demonstrated a greater capacity for containing strong affects, which may be interpreted within the framework of Bion's concept of containment, that is, the group's capacity to receive, hold, and transform raw emotional contents into psychically processable material (12). Emotions that had previously been repressed or difficult to articulate could now be shared and symbolically worked through in the group. In this sense, Marta functioned as a spokesperson for the group experience, articulating feel-

ma, što je u skladu s opisima sanjača kao nesvjesnog predstavnika grupne tjeskobe ili neizrečene fantazije (8, 10, 11). U ovoj je fazi intervencija voditelja bila aktivnije usmjerena na povezivanje individualnog sadržaja sna s grupnim iskustvom. Otvaranjem pitanja kako ostali članovi doživljavaju Martin bijes, san je prestao biti isključivo njezina osobna priča i postao zajednički analitički materijal. Time je omogućeno da agresija ne bude doživljena kao prijetnja grupi, nego kao sadržaj koji grupa može zajednički misliti i sadržati (5, 8, 12, 13). Istodobno, takva intervencija upućuje i na veći kapacitet voditelja da afekt ne zadrži samo na individualnoj razini, nego da ga prevede u zajednički grupni materijal. Za razliku od prvog sna, ovdje se vidi pomak prema interpretativnom radu koji više računa na grupnu rezonancu i na mogućnost da grupa izdrži i obradi snažan afekt bez raspada.

Treći san, „Putovanje i povratak“, pojavljuje se u kasnijoj fazi terapijskog procesa i povezan je s temom separacije. San je donesen nakon kraće stanke u radu grupe, a osjećaj praznine i izgubljenosti koji Marta opisuje u snu brzo je prepoznat i kod drugih članova. U tom se kontekstu san može razumjeti kao refleksija transfernog odnosa prema grupi i voditelju, ali i kao pokazatelj veće sposobnosti grupe za zajedničko mentaliziranje iskustva odsutnosti i

ings that other members also recognized in their own relationships with authority figures, which is in line with descriptions of the dreamer as an unconscious representative of group anxiety or unspoken fantasy (8, 10, 11). In this phase, the conductor's intervention was more actively directed toward linking the individual content of the dream with the group experience. By opening the question of how other members experienced Marta's anger, the dream ceased to be only her personal story and became shared analytic material. This made it possible for aggression not to be experienced as a threat to the group, but as content that the group could think about and contain together (5, 8, 12, 13). At the same time, such an intervention also points to the conductor's greater capacity not to keep affect only at the individual level, but to translate it into shared group material. Unlike in the first dream, here we see a shift toward interpretative work that relies more strongly on group resonance and on the possibility that the group can endure and process strong affect without disintegration.

The third dream, "Journey and Return," appeared in the later phase of the therapeutic process and was linked to the theme of separation. The dream was brought after a brief interruption in the group's work, and the feeling of emptiness and lostness that Marta described in the dream was also quickly recognized by the other members. In this context, the dream may be understood as a reflection of the transferential relationship toward the group and the conductor, but also as an



ponovnog susreta (8, 11, 13). Putovanje u snu simbolizira iskustvo privremene separacije, dok povratak i doček svekra sugeriraju transformaciju odnosa prema autoritetu i veću integraciju ambivalentnih osjećaja. Za razliku od prvog sna, u kojem je dominantna bila potreba za zaštitom, u trećem snu pojavljuje se mogućnost odlaska i povratka bez straha od trajnog gubitka odnosa. Ovakav razvoj može se interpretirati kao znak stabilnije internalizacije objekta i veće emocionalne sigurnosti unutar grupnog okruženja (14-16). U ovoj fazi intervencija voditelja postaje eksplicitnije usmjerena na ovdje-i-sada dimenziju grupnog procesa. Povezivanje sna s trotjednim prekidom rada omogućilo je da se iskustvo odsutnosti i povratka obradi kao zajednička tema grupe, a ne samo kao individualni doživljaj članice. Time je voditelj podržao prijelaz od osobnog značenja sna prema njegovoj funkciji u razumijevanju grupne separacije, pripadanja i kontinuiteta odnosa (5, 8, 13). Istodobno, valja primijetiti da je intervencija bila relativno izravna u imenovanju mogućeg doživljaja napuštenosti od strane voditelja. Takva intervencija otvorila je važan prostor za zajedničku obradu odsutnosti i povratka, ali je ujedno i snažno usmjerila razumijevanje sna prema transfernoj razini. To ne umanjuje njezinu kliničku vrijednost, ali upućuje na to da je voditelj u ovoj fazi zauzeo aktivniju i

indicator of the group's greater capacity to mentalize the experience of absence and reunion together (8, 11, 13). The journey in the dream symbolizes the experience of temporary separation, while the return and the father-in-law's welcome suggest a transformation of the relationship to authority and greater integration of ambivalent feelings. Unlike in the first dream, in which the need for protection was dominant, in the third dream, the possibility of leaving and returning without fear of permanent loss of the relationship emerged. Such a development may be interpreted as a sign of a more stable internalization of the object and greater emotional security within the group environment (14-16). In this phase, the conductor's intervention becomes more explicitly directed toward the here-and-now dimension of the group process. Linking the dream with the three-week interruption in the work made it possible for the experience of absence and return to be worked through as a shared group theme, rather than only as the individual experience of one member. In this way, the conductor supported the transition from the personal meaning of the dream to its function in understanding group separation, belonging, and continuity of the relationship (5, 8, 13). At the same time, it should be noted that the intervention was relatively direct in naming the possible experience of abandonment by the conductor. Such an intervention opened an important space for the shared working through of absence and return, but it also strongly directed the understanding of the dream toward the transference level. This does not diminish its

interpretativno odlučniju poziciju nego u ranijim fazama rada.

Kronološki slijed triju snova pokazuje kako se individualni psihički procesi i dinamika grupe razvijaju paralelno. U početnoj fazi san odražava potrebu za sigurnošću i zaštitom, u srednjoj fazi omogućuje izražavanje potisnute agresije i suočavanje s autoritetom, dok u kasnijoj fazi reflektira sposobnost toleriranja separacije i održavanja odnosa. Ova transformacija potvrđuje važnost snova kao kliničkog materijala u grupnoj analizi, jer omogućuju pristup emocionalnim sadržajima koji se često teško verbaliziraju u izravnoj komunikaciji te istodobno pružaju uvid u razvoj grupnog procesa (5-13, 18).

Prikazani slučaj također pokazuje da je uloga voditelja u radu sa snovima razvojno promjenjiva. U ranoj fazi ona se prvenstveno odnosila na održavanje sigurnosti i sadržavanje preplavljujućeg afekta, u srednjoj fazi na facilitiranje prijelaza od individualnog prema grupnom značenju sna, a u kasnijoj fazi na jasnije povezivanje sna s transfernim i separacijskim procesima u grupi. Uz sazrijevanje grupne matrice i razvoj članice, valja uzeti u obzir i to da se tijekom promatranog šestogodišnjeg razdoblja razvijao i profesionalni kapacitet voditelja za prepoznavanje i obradu simboličkog materijala. Stoga se razlike u intervencijama ne mogu

clinical value, but it does suggest that, in this phase, the conductor took a more active and interpretatively decisive position than in the earlier phases of the work.

The chronological sequence of the three dreams shows how individual psychological processes and group dynamics develop in parallel. In the initial phase, the dream reflects the need for safety and protection; in the middle phase, it enables the expression of repressed aggression and confrontation with authority; and in the later phase, it reflects the ability to tolerate separation and maintain the relationship. This transformation confirms the importance of dreams as clinical material in group analysis, because they provide access to emotional contents that are often difficult to verbalize in direct communication and simultaneously offer insight into the development of the group process (5–13, 18).

The presented case also shows that the role of the conductor in working with dreams is developmentally variable. In the early phase, it primarily involved maintaining safety and containing overwhelming affect; in the middle phase, facilitating the transition from the individual to the group meaning of the dream; and in the later phase, making clearer connections between the dream and transferential and separation processes in the group. Along with the maturation of the group matrix and the development of the member, it is also necessary to take into account that, during the observed six-year period, the conductor's professional capacity to rec-



pripisati isključivo promjenama u grupi i članici, nego ih je primjereno razumjeti i u svjetlu postupnog razvoja voditeljske iskustvenosti i refleksivnosti. Retrospektivno gledano, pojedine intervencije, osobito u prvom i trećem snu, mogu se promatrati i kao pokazatelj granica i mogućnosti voditeljeve pozicije u određenom trenutku procesa: u prvom slučaju simbolička i transferna razina sna nije bila otvorena, dok je u trećem transferna dimenzija bila relativno izravno imenovana. Budući da je autor ujedno bio i voditelj grupe, interpretacija prikazanog materijala nužno je oblikovana i tom insajderskom pozicijom. Iako takva pozicija omogućuje neposredan uvid u razvoj grupnog procesa kroz dulje vremensko razdoblje, ona istodobno zahtijeva oprez zbog mogućnosti interpretativne pristranosti. Upravo zato su interpretacije u ovom radu usmjerene na ono što je bilo dostupno u samom kliničkom materijalu i grupnim reakcijama, a ne na naknadno teorijsko preoblikovanje izvan granica prikazanih seansi (18).

ZAKLJUČAK

Prikaz triju snova iste članice tijekom šestogodišnjeg trajanja analitičke grupe pokazuje da se promjene u sadržaju i funkciji snova mogu promatrati kao pokazatelj paralelnog razvoja indivi-

ognize and process symbolic material also developed. Therefore, the differences in interventions cannot be attributed solely to changes in the group and in the member, but should also be understood in light of the gradual development of the conductor's experiential maturity and reflexivity. Retrospectively, certain interventions, especially in the first and third dreams, may also be viewed as indicators of both the limits and possibilities of the conductor's position at a particular moment in the process: in the first case, the symbolic and transferential dimensions of the dream were not opened, whereas in the third, the transferential dimension was named relatively directly. Since the author was also the conductor of the group, the interpretation of the presented material is necessarily shaped by that insider position. Although such a position enables direct insight into the development of the group process over a longer period, it simultaneously requires caution because of the possibility of interpretative bias. For this reason, the interpretations in this paper are directed toward what was available in the clinical material itself and in the group reactions, rather than toward later theoretical reformulation beyond the limits of the presented sessions (18).

CONCLUSION

The presentation of three dreams of the same member during the six-year duration of the analytic group shows that changes in the content and function of

dualne dinamike i sazrijevanja grupne matrice. Od početne potrebe za sigurnošću i zaštitom, preko mogućnosti izražavanja agresije prema autoritetu, do sposobnosti podnošenja separacije i povratka u odnos, snovi su odražavali sve veći kapacitet članice i grupe za simbolizaciju i zajedničku obradu afekta. Doprinos ovog rada jest longitudinalni prikaz kako snovi u grupnoj analizi mogu poslužiti ne samo za razumijevanje intrapsihičkih konflikata pojedinca nego i za praćenje razvoja grupnog procesa. Klinički, prikaz upućuje na važnost stvaranja sigurnog grupnog prostora u kojem se snovi mogu prepoznati i koristiti kao vrijedan terapijski materijal.

Rezultati ovog prikaza upućuju na to da dugotrajne analitičke grupe mogu koristiti snove kao vrijedan put za postupno otvaranje simbolizacije, obradu agresije te razumijevanje iskustva odsutnosti i povratka unutar grupnog odnosa.

dreams may be viewed as indicators of the parallel development of individual dynamics and the maturation of the group matrix. From the initial need for safety and protection, through the possibility of expressing aggression toward authority, to the capacity to tolerate separation and return to the relationship, the dreams reflected the growing capacity of both the member and the group for symbolization and shared affective processing. The contribution of this paper lies in its longitudinal demonstration of how dreams in group analysis may serve not only to understand the individual's intrapsychic conflicts but also to trace the development of the group process. Clinically, the case points to the importance of creating a safe group space in which dreams may be recognized and used as valuable therapeutic material.

The findings of this case report suggest that long-term analytic groups may use dreams as a valuable pathway for the gradual opening of symbolization, the processing of aggression, and the understanding of experiences of absence and return within the group relationship.

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