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PRILAGODBA TEHNIKE U SVRHU OSIGURANJA RAZVOJA GRUPNOANALITIČKOG PROCESA U SPECIFIČNOM OKRUŽENJU

/ ADAPTING THE TECHNIQUE TO ENSURE THE DEVELOPMENT OF THE GROUP-ANALYTIC PROCESS IN A SPECIFIC ENVIRONMENT

Dolores Veledar Perić

SAŽETAK / ABSTRACT

U radu je prikazano iskustvo formiranja i vođenja grupnoanalitičke terapijske grupe u specifičnom religijsko-kulturnom i institucionalnom kontekstu emigrantske zajednice žena muslimanki podrijetlom iz zemalja bivše Jugoslavije u Njemačkoj. Polazeći od teorijskih postavki o nužnosti modifikacije grupnoanalitičke tehnike u posebnim uvjetima, opisuje se niz prilagodbi koje su bile nužne kako bi se uopće omogućilo stvaranje i održavanje grupnog procesa.

Grupa se održavala unutar prostora vjerskog centra, uz značajna ograničenja fizičkog i organizacijskog settinga, uključujući prekide zbog molitve, promjenjivo vrijeme održavanja seansi te rodna ograničenja u sastavu grupe. Unatoč tim otežavajućim okolnostima, kroz fleksibilno, ali dosljedno redefiniranje okvira, očuvani su temeljni grupnoanalitički principi, osobito sigurnost, kontinuitet i razvoj grupnog matriksa. Tijekom dvije godine rada grupa je prolazila kroz faze nepovjerenja, projekcija i paranoidne anksioznosti, sve do postupnog razvoja emocionalne otvorenosti, refleksivnosti i međusobne podrške.

Dominantne teme odnosile su se na propitivanje rodne i društvene uloge, napetost između pripadanja religijskoj zajednici i potrebe za autonomijom, iskustva migracije, obiteljske odnose, potisnutu ljutnju i osobne izbore. Posebno se ističe uloga settinga kao simboličke „druge kože“ grupe te postupno preuzimanje dijela voditeljskih funkcija od strane same grupe.

Može se reći da fleksibilna, ali strukturirana modifikacija grupnoanalitičke tehnike omogućuje očuvanje terapijskog procesa u kulturološki i organizacijski zahtjevnim uvjetima koja može potaknuti razvoj autonomije, emocionalne zrelosti i identitetske integracije članica.



/ This study presents the experience of forming and leading a group-analytic therapy group in the specific religious-cultural and institutional context of an immigrant community of Muslim women from the former Yugoslavia in Germany. Starting from the theoretical assumptions about the necessity of modifying the group-analytic technique under special conditions, a series of adjustments are described that were necessary to enable the creation and maintenance of the group process.

The group was held at the premises of a religious center, with significant limitations to the physical and organizational setting, including interruptions due to prayer, variable session times, and gender restrictions to the group composition. Despite these aggravating circumstances, fundamental group-analytic principles, especially the safety, continuity, and development of the group matrix, were preserved through a flexible yet consistent redefinition of the framework. During the two years of work, the group went through phases of distrust, projections, and paranoid anxiety, up to the gradual development of emotional openness, reflexivity, and mutual support.

Dominant themes related to questioning gender and social roles, the tension between belonging to a religious community and the need for autonomy, migration experiences, family relationships, suppressed anger, and personal choices. The role of the setting as a symbolic "other skin" of the group and the gradual assumption of some leadership functions by the group itself are particularly emphasized.

Thus, it can be argued that a flexible yet structured modification of the group-analytic technique enables the preservation of the therapeutic process in culturally and organizationally demanding conditions, thereby encouraging the development of autonomy, emotional maturity, and identity integration among members.

KLJUČNE RIJEČI / KEYWORDS

Afilijacija / *affiliation*, migracija / *migration*, religija / *religion*, sigurnost / *security*, autonomija / *autonomy*, identitet / *identity*, emocionalna zrelost / *emotional maturity*

Dolores Veledar Perić, medicinska sestra, profesorica likovne kulture/diplomirana slikarica-Master studium-Univerzitet Dzemal Bijedic u Mostaru, grupna analitičarka Instituta za grupnu analizu (Zagreb), savjetnica za queer osobe migrantskog porijekla pri programu grada Stuttgarta „kulturalna i rodna raznolikost-stručno savjetovanje“.

E-mail: dolores.veledar-peric@tgbw.de, dveledar2003@yahoo.com, ORCID ID: 0009-0008-6685-0901.

/ Dolores Veledar Perić, nurse, Professor of Fine Arts-Graduate Painter-Master's studies-Dzemal Bijedic University in Mostar, Institute of Group Analysis (Zagreb, Croatia) Group Analyst, advisor for queer persons of migrant origin at the City of Stuttgart program "Cultural and Gender Diversity-Professional Consulting".

E-mail: dolores.veledar-peric@tgbw.de, dveledar2003@yahoo.com, ORCID ID: 0009-0008-6685-0901.

„Vjerujem da je umjetnost besmislena bez nekog suočavanja s tamnom stranom; slično tome, da je grupno iskustvo nepotpuno i vjerojatno će biti površno bez takvog prepoznavanja. Održavanje zajedno konstruktivnog i destruktivnog potencijala glavni je zahtjev“.

Nitsun M. The Anti-Group: Destructive forces in the group and their creative potential. London, New York: Routledge, 1996 (1)

“I believe that art is meaningless without some confrontation with the dark side; similarly, that group experience is incomplete and likely to be superficial without such recognition. Maintaining the constructive and destructive potential together is the main requirement.”

Nitsun M. The anti-group: destructive forces in the group and their creative potential. London, New York: Routledge; 1996 (1)

UVOD

Nakon što sam se 2016. godine preselila u Njemačku, velik je izazov bio formirati grupu jer sam željela nastaviti i završiti edukaciju iz grupne analize. Borila sam se istovremeno sa stranim jezikom koji sam tek učila, zahtjevima novih životnih okolnosti te vlastitom prilagodbom. S obzirom da sam ranije u Bosni i Hercegovini radila s grupama u kliničkom okruženju sa specifičnim settingom, već tada sam se susrela s potrebom za modifikacijom grupne tehnike. Naime, okolnosti su bile takve da sam morala modificirati više čimbenika, a da bi uopće mogla organizirati grupni rad na klinici. Potom sam u takvom kontekstu trebala nastojati da moj rad u grupi ima što više obilježja grupnoanalitičkog rada. U donekle sličnoj situaciji našla sam se prilikom formiranja grupe u Njemačkoj. Pokušat ću prikazati probleme u formiranju i tijeku ove, po mnogo čemu specifične

INTRODUCTION

After I moved to Germany in 2016, it was a big challenge to form a group because I wanted to continue and finish my education in group analysis. I simultaneously grappled with the foreign language I was only beginning to learn, the demands of new life circumstances, and my own adjustment. Given that I had previously worked with groups in a specific clinical setting in Bosnia and Herzegovina, I had already encountered the need to modify group techniques. The circumstances required me to modify several factors to organize group work at the clinic, and in that context, I needed to ensure that my work in the group had as many features of group analytic work as possible. I found myself in a situation somewhat similar to the one I faced when forming the group in Germany. I will present the problems in the formation and course of this, in many ways, specific group. From the very beginning, I was aware that I would need to make a series of adjust-



grupe. Od same ideje bila sam svjesna da ću trebati uraditi niz prilagodbi i modifikacija da bi se grupa uopće mogla formirati i održavati.

U svojoj knjizi „Teorija i praksa grupne psihoterapije“ Irvin Yalom navodi da se modifikacija grupne terapije vrši prema potrebi, ali uvijek u odnosu na bazične tehnike grupne terapije neurotičnih pacijenata. Područja primjene ovakve modificirane tehnike, prema Yalomu, odnose se na grupni rad s na primjer grupama alkoholičara, roditelja ovisnika, *borderline* pacijenata, samohranih majki, osoba s iskustvom migracije i izbjeglištva, grupama osoba s kroničnim zdravstvenim stanjima, posebnim kriznim stanjima, grupama osoba na bolničkom psihijatrijskom ležanju i slično. Postoji toliko spektar grupa koje se bave različitim problematikama i imaju kao fokus različite teme da općenito možemo govoriti o modifikaciji grupnih psihoterapija, a ne samo grupne analize (2).

Yalom dalje opisuje postupke modifikacije grupne psihoterapije za specijalizirane kliničke uvjete kroz bazične korake poput procjene kliničke situacije/uvažavanja činjenica života smatrajući da je bitno ispitati unutarnje ograničavajuće faktore (na koje ne možemo utjecati), kao i vanjske (na koje donekle možemo utjecati). On također stavlja fokus na mogućnost formulacije ciljeva od strane klijenata u grupi,

ments and modifications to form and maintain the group.

In his book “The Theory and Practice of Group Psychotherapy”, Irvin Yalom states that modifications to group therapy are performed as needed, but always in relation to the basic techniques of group therapy for neurotic patients. According to Yalom, the areas of application of such modified techniques relate to group work with, for example, groups of alcoholics, parents of addicts, borderline patients, single mothers, people with experience of migration and refuge, groups of people with chronic health conditions, special crisis conditions, groups of people in hospital psychiatric care, and the like. There is such a spectrum of groups addressing different issues and focusing on different topics that we can generally discuss modifications to group psychotherapies rather than group analysis alone (2).

Yalom further describes the procedures for modifying group psychotherapy for specialized clinical conditions through basic steps, such as assessing the clinical situation and acknowledging life facts, and considers it important to examine internal limiting factors (which we cannot influence) as well as external limiting factors (which we can influence to some extent). He also focuses on the possibility of clients formulating goals in the group, taking into account that these should be possible and common-sense goals. Setting a goal is also important for the psychotherapist.

vodeći računa o tome da to budu mogući zdravorazumski ciljevi. Postavljanje cilja važno je i za psihoterapeuta. Yalom također navodi da je bitno imati na umu i vremensku dimenziju. Ističe važnost percipiranja grupe kao generalno pozitivnog iskustva i za pacijente i za voditelja, gdje pacijenti imaju priliku iskusiti empatiju i prihvaćanje.

Što se tiče modifikacije same tehnike, Yalom smatra da je potrebno zadržati osnovne principe i terapijske faktore grupne psihoterapije, ali treba izmijeniti tehniku da bi se postigli određeni ciljevi i da bi tehnika odgovarala novoj kliničkoj situaciji. Psihoterapeuti se također moraju prilagoditi situaciji i dinamici posebnih populacija.

Yalom navodi strukturiranje kao iznimno važan faktor, a to se postiže kroz vremensku stabilnost - određivanjem jasnih vremenskih i prostornih ograničenja, upotrebom jasnog, sigurnog osobnog stila, praćenjem dosljednog i kohezivnog postupka (2). Uvijek ostaje pitanje u kojoj mjeri ove modifikacije i prilagodbe mijenjaju značajke grupnoanalitičkog konteksta i gdje je granica unutar koje još uvijek možemo govoriti o grupnoanalitičkom, psihodinamskom radu.

U svom radu „Liječenje teških klijenata: modifikacija grupne analitičke tehnike“, Rainer Danzinger piše: „*Ono što ostaje ključno je pokušaj verbaliziranja svih ovih fizičkih promjena i radnji i samim*

Yalom also stressed the need to consider the time dimension. He emphasized the importance of perceiving the group as a generally positive experience for both patients and the leader, in which patients have the opportunity to experience empathy and acceptance.

Regarding the modification of the technique itself, Yalom believes it is necessary to retain the basic principles and therapeutic factors of group psychotherapy while adapting the technique to achieve certain goals and suit the new clinical situation. Psychotherapists must also adapt to the situation and dynamics of special populations.

He cites structuring as an extremely important factor, which is achieved through temporal stability – by defining clear time and space constraints, using a clear, safe personal style, and following a consistent and cohesive procedure (2). The question always remains: to what extent do these modifications and adaptations change the features of the group-analytic context, and where does the boundary lie within which we can still talk about group-analytic, psychodynamic work?

In his article “Treatment of difficult clients; modification of group analytical technique”, Rainer Danzinger says: “What remains key is the attempt to verbalize all these physical changes and actions and thereby introduce them into the group process” (3). In the author’s opinion, communication can be understood



tim uvođenje istih u grupni proces“ (3). Po autorovom mišljenju, komunikacija se može shvatiti kao psihodinamska čak i ako sudionicima omogućuje samo mnogo prostora za slobodno maštanje.

PRILAGODBA SETTINGA GRUPNE PSIHOTERAPIJE

Prvi problem s kojim sam se suočila bio je gdje uopće organizirati grupu. Morris Nitsun (1) naglašava da se setting odnosi na fizički setting i organizacijski setting. Pojam fizički setting označava prostoriju i neposredno fizičko okruženje, a organizacijski se odnosi na način na koji je samo izvođenje grupe organizirano. Setting grupe osigurava okvir unutar kojeg se ono sadržajno u grupi može odvijati. Ian Simpson (4) primjećuje blisku korespondenciju između promjena okruženja, stanja uma psihoterapeuta i dinamike grupa. Ono što sam ranije učila tijekom izobrazbe za grupnog analitičara trebalo je ovaj put prilagoditi okolnostima koje su bile daleko od idealnih iz mnogo razloga. Njemačka birokracija i tamošnji zakoni nisu mi dozvoljavali da samostalno vodim grupe u institucijama. U međuvremenu, već sam par mjeseci radila honorarno kao nastavnica likovne kulture na vanškolskim aktivnostima u vjerskoj islamskoj školi jednog Islamskog centra koji uglavnom okuplja ljude s govornog područja bivše Jugoslavije. Ubrzo sam uspjela pronaći

as psychodynamic, even if it only allows participants a great deal of space for free imagination.

GROUP PSYCHOTHERAPY SETTING ADAPTATION

The first problem I faced was where to organize the group. Morris Nitsun (1) emphasizes that the setting encompasses both the physical and organizational settings. The term physical setting refers to the room and the immediate physical environment, whereas the organizational setting refers to the way the group is organized. The group setting provides a framework for the group's content. Ian Simpson (4) notes a close correspondence between changes in the environment, the psychotherapist's state of mind, and group dynamics. What I had previously learned during my training as a group analyst needed to be adapted to circumstances that, for many reasons, were far from ideal. German bureaucracy and local laws did not allow me to lead groups independently in institutions. In the meantime, I had been working part-time for several months as a fine arts teacher for extracurricular activities at a religious school of an Islamic center that primarily serves people from the former Yugoslavia. I soon found a compromise solution: I gathered a group of women from the aforementioned center. My group functioned within a

jedno kompromisno rješenje - okupila sam grupu žena iz spomenutog centra. Moja je grupa funkcionirala unutar po strukturi krute velike grupe u kojoj je u tom trenutku bilo dosta konfliktnih situacija. Ta velika grupa je funkcionirala kao zaseban sistem unutar velike strane zajednice i okruženja. Imajući na umu da su okolnosti u kojima sam formirala grupu daleko od idealnih, u toj sam se situaciji pokušala usredotočiti na pozitivne i konstruktivne elemente te izvući najbolje iz situacije - razumijevajući je kao svojevrsni izazov. Dva mjeseca ranije, prije početka rada grupe razgovarala sam s voditeljicom ženskih aktivnosti u centru te pokušala uz pomoć podataka dobivenih od nje sakupiti jednu veću grupu potencijalno zainteresiranih i pogodnih kandidatkinja. S obzirom da sam u navedenom centru nekoliko puta održala određena tematska predavanja i interaktivne radionice za žene, neke sam već površno poznavala. Upravo zahvaljujući ovim radioničkim predavanjima uspjela sam zainteresirati i senzibilizirati osoblje centra te potencijalne kandidatkinje i osvojiti njihovo povjerenje. S druge strane, to mi je pomoglo i da osjetim i upoznam njihove osobnosti i da kasnije lakše formiram grupu. Od samog početka, postojala je potreba za modifikacijom grupe zbog specifičnog settinga koji je u tom trenutku izgledao kao jedino moguće kompromisno rješenje kako bi se grupa uopće mogla održavati.

large, structurally rigid group, where there were quite a few conflicts at the time. This large group functioned as a separate system within a large foreign community and environment. Bearing in mind that the circumstances in which I formed the group were far from ideal, I tried to focus on the positive and constructive elements and get the best out of the situation – understanding it as a kind of challenge. Two months earlier, before the start of the group work, I spoke with the leader of women's activities at the center and tried to gather a larger group of potentially interested and suitable candidates, helped by the data she provided. Since I had held several thematic lectures and interactive workshops for women at the center, I already knew some of them superficially. It was precisely through these workshops that I managed to sensitize the center staff and potential candidates, pique their interest, and win their trust. On the other hand, it also helped me to feel and get to know their personalities and to compose the group more easily later. From the very beginning, there was a need to modify the group due to the specific setting, which at the time seemed the only possible compromise to maintain the group at all.

I managed to secure a free classroom in the center to maintain the group; however, the difficulty was that, as in all other rooms, a loudspeaker was mounted in the classroom, which announced a call to prayer five times a day. For technical



Uspjela sam dobiti na korištenje određenu slobodnu učionicu u centru za potrebe održavanja grupe, međutim, poteškoću je stvarala okolnost da je u učionici, kao i u svim ostalim prostorijama, bio montiran zvučnik koji je pet puta dnevno oglašavao poziv za molitvu. Iz tehničkih razloga, zvučnik nije bilo moguće isključiti. Nisam ranije obavijestila o ovoj okolnosti. Tako smo u početku imali situaciju da se usred seanse oglasi Ezan (poziv na molitvu na arapskom jeziku) koji je trajao nekoliko minuta, što nam je remetilo rad, a članicama namevalo osjećaj krivnje jer su u grupi, umjesto na obaveznoj molitvi. Problem je bilo nemoguće riješiti promjenom vremena početka grupe u fiksnom smislu jer se molitve u islamu ravnaju prema lunarnom kalendaru i vezane su i uz izlaske i zalaske sunca, stoga doslovno svaki dan određena molitva počinje u drugo vrijeme. U jednoj se seansi dogodilo da je jedna članica odlučila napustiti grupu na nekoliko minuta kako bi obavila redovnu i obaveznu molitvu. U trenutku kada se to dogodilo u meni su se pojavila podijeljeni osjećaji. Osjećala sam se ugroženo jer je članica dala prednost nekom drugom, važnijem sistemu, a moje mišljenje je bilo da mi tu zaista nešto jako bitno radimo. Tokom ove seanse nisam reagirala, ali sam tek zapisujući materijal s grupe, nakon par sati, prepoznala svoju kontratransfernu reakciju i shvatila da trebam pronaći kompromisno rješenje jer s Bogom se nisam nika-

reasons, it was not possible to switch off the loudspeaker. I was not informed of this circumstance beforehand. Therefore, at the beginning, the Adhan (call to prayer in Arabic) rang out for several minutes in the middle of a session, disrupting our work and leaving the members feeling guilty for being at the group rather than at the obligatory prayer. It was impossible to solve the problem by changing the group's start time in a fixed way because, in Islam, prayers are governed by the lunar calendar and are tied to sunrises and sunsets; therefore, literally every day, a certain prayer starts at a different time. During one session, a member left the group for several minutes to perform the regular and obligatory prayer. When this happened, I felt mixed feelings. I felt threatened because the member prioritized another, more important system, and I believed we were doing something very important. During this session, I did not react; however, after only a few hours, writing down the material from the group, I recognized my countertransference and realized that I needed to find a compromise solution because I could not, in any way, compete with God. I could not, nor could group analysis. I found a compromise and maintained the group during the time between prayers, following the weekly prayer calendar. Therefore, the meeting time changed, but the day of the week was fixed, and the group would meet between afternoon and evening prayers. This was what the group could count on as a constant.

ko mogla takmičiti. Ni ja ni grupna analiza. Iznašla sam kompromisno rješenje i održavala grupu u vremenskom prostoru između molitvi, prateći tjedni kalendar molitvi. Stoga se vrijeme susreta mijenjalo, ali je fiksno bilo da se grupa održava između određene popodnevene i večernje molitve, a fiksna je bio i dan u tjednu. To je bilo ono na što je grupa mogla računati kao konstantu.

Bila sam iznenađena i zahvalna da sam uopće uspjela osnovati grupu u ovim okolnostima te sam konzultirajući se sa svojim supervizorima pokušala slijediti grupno-analičke postulate koliko je bilo uopće moguće u datom trenutku. Ponekad je to značilo redefiniranje, odnosno, promjenu bitnih pravila u izvođenju grupnog procesa i održavanja grupnog settinga onoliko koliko je to u realitetu bilo moguće, imajući na umu da je grupni setting izrazito važan. Mogu reći da sam se pridržavala okvira i da mi je to olakšavalo rad, ali i da su ti okviri bili poprilično kontrolirano elastični, što je omogućilo da moja grupa uopće i zaživi i preživi.

Okupljena grupa bila je grupa žena jer uključivanje muškaraca nije dolazilo u obzir zbog nepisanih pravila po kojima je centar funkcionirao te sam se kompromisno, kako bi se moja grupa mogla održati, pridržavala istih. Dakle, radilo se o homogenoj grupi.

U knjizi „Grupna analiza: Susret umova“, H. Behr i L. Hearst govore o tome

I was surprised and grateful to have managed to form a group at all under the circumstances, and after consulting with my supervisors, I tried to follow the group-analytic postulates as much as possible at any given moment. Sometimes this meant redefining or changing important rules for conducting the group process and, bearing in mind that the group setting is very important, maintaining it as much as was realistically possible. I can say that I adhered to the framework, and that it made my work easier; however, these frameworks were also quite controllably elastic - enabling my group to come to life and survive at all.

The group was composed entirely of women because the inclusion of men was out of the question under the unwritten rules by which the center operated, and I compromised to maintain my group so that it conformed to the same. Thus, it was a homogeneous group.

In the book “Group-analytic psychotherapy: a meeting of minds”, H. Behr and L. Hearst discuss the potential and strength of homogeneous groups lying in providing support to those we recognize as similar to us - especially if the group is connected by specific similar life experiences, or the group is homogeneous, for example, based on gender/sexual orientation (5).

“The differences between homogeneous and heterogeneous groups are obvious from the very first session of the homo-



da potencijal i snaga homogenih grupa leži u davanju podrške onima koje prepoznajemo kao slične nama - pogotovo ako grupu povezuju specifično slična životna iskustva ili je grupa homogena, na primjer, prema rodu ili seksualnoj orijentaciji (5).

„Razlike između homogenih i heterogenih grupa očigledne su već od prve sesije homogene grupe. Trenutno prepoznavanje članova često donosi bljesak olakšanja. Ovo je u oštroj suprotnosti s počecima heterogene grupe, gdje zajedničke karakteristike nisu odmah očigledne“ (5).

STVARANJE TEMELJA ZA GRUPNO-ANALITIČKI RAD

Kao voditeljica grupe, koju ovdje dalje opisujem, mogla sam ponuditi profesionalnu perspektivu, ali i „osjetiti“ grupu jer smo dijelili slično iskustvo.

S obzirom da su me članice ranije vidjale na edukativnim seminarima, u početku je bilo poteskoća s držanjem okvira. Međutim, uspjela sam im objasniti da je to što radimo drugačije. Prije samog početka grupe pripremala sam ih za ulazak u grupu pružajući im osnovne informacije o onome što se u grupi događa i onome što mogu očekivati. Tijekom održavanja grupa, posebnu pažnju posvetila sam svom govoru tijela, mimici i tonalitetu glasa. Po mom

geneous group. The immediate recognition of co-participants often brings a flash of relief. This is in sharp contrast to the beginnings of a heterogeneous group, where common characteristics are not immediately obvious” (5).

CREATING A FOUNDATION FOR GROUP-ANALYTIC WORK

As the leader of the group, which I describe further here, I could offer a professional perspective but also “feel” the group because we shared a similar experience.

Given that the members had seen me earlier at educational seminars, there were initial difficulties in maintaining the framework; however, I managed to explain to them that what we were doing was different. Before the group started, I prepared them for joining by providing them with basic information about what was happening there and what they could expect. I paid special attention to my body language, facial expressions, and tone of voice while in the group. Through my posture, they could notice that the group was in progress, that I was present and listening, and that they could recognize what my role actually was.

Similar to me, my members were women of immigrant backgrounds. They seemed to be in conflict between secular life, lifestyle in Germany, and the sys-

držanju, članice su mogle primijetiti da je grupa u tijeku, da sam prisutna i da slušam, ali i prepoznavati moju ulogu.

Moje članice, kao i ja sama, bile smo žene s emigrantskim podrijetlom. Činilo se da su članice u raskoraku između svjetovnog života, životnog stila u Njemačkoj i sustava važećih vrijednosti unutar njihove vjerske zajednice, koja uglavnom okuplja muslimane s područja Balkana. Sve su bile muslimanke, u dobi od 40 do 50 godina, udate ili razvedene, majke više djece, a većina je u Njemačkoj živjela niz godina. Bile su zaposlene, a neke i vrlo profesionalno uspješne. Razlozi ulaska u grupu bila su stanja tjeskobnosti, radi kojih se jedan dio njih već liječio. Zadnjih godina dio njih intenzivno se okrenuo religiji.

U samom početku grupu je činilo sedam osoba. S vremenom su se dogodile promjene u strukturi grupe. Grupa se, tijekom dvije godine, uglavnom sastojala od šest stalnih članica, od čega su dvije bile članice od samog početka grupe. Ta se okolnost pokazala značajnom radi održavanja grupne klime i držanja okvira.

Erich Fromm navodi: „*Mi ne živimo u bratskoj slozi, sreći i zadovoljstvu, nego u duhovnom kaosu i pomutnji, opasno blizu stanja ludila - ne histeričnog ludila kakvo se javljalo u srednjem vijeku, već ludila sličnog shizofreniji u kojoj je izgubljen kontakt*“ (6). Situaciju u centru

of valid values within their religious community, which mainly gathers Muslims from the Balkans. All were Muslim women aged 40 to 50 years, married or divorced, and mothers of several children; most had lived in Germany for a number of years. They were employed, and some were very successful in their work. The reasons for joining the group were states of anxiety for which some of them had already been treated. In recent years, some had intensively turned to religion.

At the very beginning, the group consisted of seven people; however, its structure changed over time. The group generally had six permanent members for two years, two of whom were members from the very beginning. This circumstance proved significant for maintaining the group climate and framework.

Erich Fromm states: “We do not live in brotherly harmony, happiness, and satisfaction, but in spiritual chaos and confusion, dangerously close to a state of madness - not the hysterical madness that appeared in the Middle Ages, but madness similar to schizophrenia in which contact is lost” (6). The aforementioned quote partially describes the situation in the center that brought together the Balkan Muslim community. The women who were within my group, in its early phase, were immersed in a tense, almost paranoid, rigid, and alienating environment. The foreign city as a spatial and cultural framework of existence possibly intensified the feeling



koji je okupljao zajednicu balkanskih muslimana djelomično opisuje gornji citat. Žene koje su se nalazile unutar moje grupe bile su u njenoj ranoj fazi uronjene u jednu napetu, gotovo paranoičnu, krutu, otuđenu sredinu. Strani je grad, kao prostorni i kulturni okvir postojanja, možda intenzivirao osjećaj otuđenosti - to je veliki grad u kojem kulture, nacije i pripadnici različitih socijalnih slojeva žive jedni pored drugih, ali rijetko jedni s drugima; grad u kojem je lako prestati se zrcaliti u susjedu, slučajnom prolazniku ili radnom kolegi.

Primjer iz rane faze, 11. seansa

E.: Mogu vam reći da sam razmišljala, ovo što mi ovdje u džamiju dolazimo četvrtkom i sa Dolores se družimo baš mi godi.

B.: Meni, ovo mi dođe kao dan za džamiju, dan samo za Allaha. Samo za dušu i malo da se odmaknem od djece i muža, od problema...

E.: Evo, sad će ikindija [poslijepodnevna molitva], ja ću časkom izletiti da klanjam [da se moli]. Hoće li još koja? Ustaje sa stolice, uzima jastučice za stolicu iz vitrine i dijeli svima... Uzmite, bit će nam mekše. Dolores, htjela sam te pitati, bi li moja Ema mogla nekada da prisustvuje? Neće ona smetat...

Ponavljam pravilo da na grupi smiju biti samo članice grupe.

of alienation - it is a big city where cultures, nations, and members of different social strata live next to each other, but rarely with each other; a city where it was easy to stop mirroring oneself in a neighbor, a random passerby, or a work colleague.

Example from an early phase, 11th session

E: I can tell you that I've been thinking, this thing where we come here to the mosque on Thursdays and socialize with Dolores really suits me.

B: For me, this is like a day for the mosque, a day just for Allah. Just for the soul and a little bit to get away from the children and my husband, from problems.

E: Look, ikindija [afternoon prayer] is starting now, I'll quickly pop out to pray [to perform prayer]. Will anyone else? She gets up from the chair, takes the chair cushions from the display cabinet and distributes them to everyone... take them, it will be softer for us. Dolores, I wanted to ask you, could my Ema attend sometime? She won't be a bother...

I repeated the rule that only group members are allowed to be in the group.

The Adhan is heard from the loudspeaker [call to prayer].

E. gets up and leaves the room.

C., (a member who had only been to two sessions, with fear in her eyes, asks) "can

Čuje se Ezan sa zvučnika [poziv na molitvu].

E. ustaje i izlazi iz prostorije.

C. (članica koja je bila samo na dvije seanse, sa strahom u očima pita) „da li i oni nas mogu čuti?“, misleći na ostale u Islamskom centru, van naše grupe...

D. joj odgovara s osmijehom: Ma ne, to je samo zvučnik... da se u svim prostorijama dobro čuje da je molitva počela...

Seansa se nastavila nakon što se E. vratila u prostoriju.

Postavila sam pitanja vezana za osjećaj sigurnosti i povjerenja u grupi.

Još jedna okolnost koja je zahtijevala prilagodbu bila je da su članice u pravilu uvijek putovale u domovinu za vrijeme školskih praznika, a u Njemačkoj su oni u prosjeku svaka dva mjeseca i traju po 10 do 15 dana. Stoga se grupa tijekom praznika nije održavala. To je bio još jedan kompromis s realitetom. Neki od grupnih razvojnih procesa su nažalost time bili prekidani i ometani te mi se nekad grupa činila „mlađa“ u odnosu na fazu u kojoj bi trebala biti prema trajanju.

U početku je članicama bilo teško prihvatiti moju „distanciranost“. Grupa je „radila“, ali su se često ponavljale površne teme ili one koje prikrivaju neke druge intimnije priče, zapravo one teme koje su im bile glavna motivacija za uključivanje u rad grupe. U trenutku kada bi

they hear us too?” meaning others in the Islamic center outside our group.

D. answers with a smile: Oh no, that's just the loudspeaker. So, everyone in all the rooms can clearly hear that the prayer has started...

The session continued after E. returned to the room.

I asked questions related to feelings of security and trust in the group.

Another circumstance that required adjustment was that members usually traveled to their homeland during school holidays. In Germany, school holidays occur on average every two months and last for 10 to 15 days. Therefore, the group did not take place during holiday periods. This was another compromise with reality. Some of the group processes were unfortunately interrupted and hindered in their development, and sometimes the group seemed “younger” to me than it should have been, given the months it had been running.

At first, the members found it difficult to accept my “distancing” because the group was “working”, but superficial topics were often repeated, or topics that covered up some other, more intimate stories, actually the topics that were their main motivation for joining the group. The moment the group ended, they suddenly felt the need to mention, almost as we were leaving the room, exactly what they had found difficult to



naše vrijeme na grupi isteklo, odjednom bi osjetile potrebu spomenuti, gotovo na izlazu napuštajući prostoriju, upravo ono o čemu im je bilo teško govoriti tijekom grupe. Naravno, razlog tome može biti i nezrelost grupe jer se to uglavnom dešavalo nekoliko prvih mjeseci, ali mislim da dio uzroka leži i u mentalitetu i njihovoj nesvjesnoj potrebi da me imaju samo za sebe te želji da shvatim koliko je to što one imaju reći zaista važno. Naime, u bosanskoj kulturi, pogotovo u ruralnim područjima i unutar muslimanskih vjersko-tradicionalnih obitelji, žene se jedna drugoj ispovijedaju uz kavu po dvoje ili, rjeđe, troje. U takvoj sredini otvoreno pričavanje osobnih događaja i osjećaja u pravilu se ne iznosi pred većim brojem žena, nego u intimnom razgovoru s osobom od povjerenja. Čini mi se da ih je u početku znatno zbunjivao sam setting, premda su se prividno brzo prilagodile i uglavnom se pridržavale pravila. Trebalo je proći nešto vremena da bi i ostale članice postale „osobe od povjerenja“ te da „grupa“ postane grupa, umjesto skup žena koje časkaju.

Kroz grupu se u početku često „provlačilo“ neizgovoreno pitanje „što se smije pričati“, pitanja lojalnosti nekoj nadređenoj i višoj instanci te pitanje sigurnosti u to da ono što iznose neće biti u opasnosti da se prenese negdje dalje ili da „neko možda može čuti stvari o kojima govore“. Pitanje povjerenja/nepovjerenja bilo je uobičajeno u prvoj

talk about during the group. Of course, the reason for this may also be the immaturity of the group, as this mostly happened during the first few months; however, I believe part of the cause lies in the mentality and their unconscious need to have me to themselves and the desire for me to understand how important what they had to say really was. Namely, in Bosnian culture, especially in rural areas and within Muslim religious-traditional families, women confess to each other over coffee in pairs or, less often, in threes. In such an environment, open retelling of personal events and feelings is usually not presented to a large group of women but in an intimate conversation with a person of trust. It seems to me that the setting itself confused them a lot at first, although they seemingly quickly adapted and generally adhered to the rules. It took some time for other members to become “people of trust” and for the “group” to become a group and not a gathering of women chatting.

Throughout the group, the “unspoken question” of “what may be talked about”, questions of loyalty to a superior and higher authority, and the question of security that what they expressed would not be in danger of being transferred somewhere else or that someone might hear things they were talking about, often permeated. The issue of trust/distrust was common in the first phase of the group's work, as would be expected, although additionally heightened by the

fazi rada grupe, što je bilo očekivano, premda dodatno pojačano okruženjem u kojem su se grupe odvijale.

Dobar dio rane i srednje faze provlačile su se „ženske teme“. Činilo mi se da svaka od njih ima potrebu čuti sebe bez pretjerane potrebe i sposobnosti da zaista čuje druge članice.

U jednom trenutku, kada je grupa već bila zrelija i stabilnija, činilo mi se da smo grupa i ja rezonirale na neobičan način i da su se moji i njihovi privatni događaji u sinhronicitetu ispreplitali. Pitanja koja su sebi i drugima žene postavljale o važnim životnim događajima, dilemama i strahovima, paralelno su živjela i u meni. Moji nijemo, a njihovi kroz grupne interakcije i razmjenu iskustava, prepoznavanje. No, prepoznala sam ovaj kontratransferni moment i nastojala da ne ometa grupni razvoj.

Ipak, s obzirom da sam proživljavala težak period adaptacije na novu sredinu, dolazila sam često u iskušenje da koji put „zaboravim“ svoju ulogu i „postanem“ jedna od njih. Stoga, dat ću jedan primjer mog „opuštanja“ koji se dogodio u već zrelijoj grupi te, kao kontrast, reakciju grupe.

Naime, jednom je prilikom ključ od „naše“ prostorije bio nedostupan. Umjesto da odem u drugu učionicu ili otkažem grupu, članice sam odvela u restoran koji je dio Islamskog centra. Sjele

environment in which the group took place.

The early and middle phases were, in large part, permeated by “women’s themes”. It seemed to me that each member needed to hear themselves without an excessive need and ability to truly hear other members.

At one point, when the group was already more mature and stable, it seemed to me that the group and I resonated in an unusual way and that my private events and theirs intertwined in synchronicity. The questions the women asked themselves and others about important life events, dilemmas, and fears were also living within me. Mine silently, and theirs through group interactions, exchange of experiences, and recognition. However, I recognized this countertransference moment and tried not to hinder group development.

However, as I was going through a difficult period of adaptation to a new environment, I was often tempted to “forget” my role and “become” one of them. Therefore, I will give one example of my “relaxing” that happened in an already more mature group, and as a contrast to the group’s reaction.

Namely, on one occasion, the key to “our” room was unavailable, and instead of going to another classroom or canceling the group, I took the members to a restaurant that is part of the Islamic center. We sat down at a table in a remote and quiet



smo za stol u jednom udaljenom i mirnom kutku. Na stolu se, naravno, pojavila džezva s kavom i fildžani. Rekla sam da samo ovaj put bježimo sa sata, ali da se to neće ponoviti. Na sreću, moje članice su sačuvale „zdrav razum“, nalile kavu i nastavile raditi na način uobičajen za grupu, ponašajući se gotovo kao da me nema i držeći se grupne kulture. Prepoznala sam da sam u jednom trenutku pokušala sabotirati vlastitu ulogu, ali su me članice u tome spriječile. Moj poziv na kavu bio je zapravo moj *acting out* na vanjske okolnosti koje su stalno prijetile održanju grupe, a nestanak ključa bio je samo još jedan takav događaj. Kasnije sam shvatila koliko me cijela situacija umarala. Zanimljivo je da je upravo na sljedećoj seansi jedna članica otvorila sadržaje o kojima joj je inače bilo jako teško govoriti i koji su za nju bili jako važni, sadržaje koji su se dugo prešućivali.

Prikaz dijela seanse iz srednje faze, 58. seansa

C.: Želim vam reći nešto o čemu mi je bilo teško govoriti svo ovo vrijeme. Samo jednom sam pokušala spomenuti nešto Dolores nakon što je grupa završila. Ona mi je rekla da to podijelim sa grupom ali to nisam učinila. Nekako nikada nije bio pravi momenat. Pričala sam o muževoj rodbini i mužu čitavo vrijeme. Tako je bilo lakše jer oni zapravo nisu moji već

corner. Of course, a pot of coffee (džezva) and cups (fildžani) appeared on the table, and I said that this time we were skipping class, but that it would not happen again. Fortunately, my members “kept their sanity”, poured the coffee, and continued to work as usual in the group—behaving almost as if I were not there and sticking to the group culture. I recognized that at one point I had tried to sabotage my own role, but the members prevented me from doing so. My invitation for coffee was actually my acting out to the external circumstances that constantly threatened the maintenance of the group, and the disappearance of the key was just another such event. Later, I realized how much the situation was tiring me out. It is interesting that right after this session, during the following session, one member opened up about content that was otherwise very difficult for her to discuss and which was very important to her, content that had been suppressed for a long time.

Display of a part of a session from the middle phase, 58th session

C.: I want to tell you something that I have been finding difficult to talk about all this time. I tried to mention something to Dolores only once, after the group finished. She told me to share it with the group, but I didn't. Somehow, it was never the right moment. The whole time, I talked about my husband's relatives and husband. It was easier that way because they are not actually mine, but his. I have not spoken

njegovi. A ja godinama nisam pričala sa svojim bratom. Htjela sam da on donese neke odluke u svom životu onako kako ja mislim da je ispravno. Na kraju je on sve upravo tako uradio, ali onda kada je došlo vrijeme za to i kada je sam to odlučio. U pitanju je bila njegova žena koja je imala problem sa alkoholom. Rekla sam mu da će mu se cijela porodica raspasti i da će to uništiti djecu. On mi je odgovorio „Pa šta? To nije tvoj problem. To nije tvoja stvar“. Ja sam mu rekla da je glup i još svakakve ružne riječi. I on meni. Nismo 4 godine razgovarali. No sada se čujemo preko telefona, nismo bliski, nismo nikad ni bili, ali trudimo se imati korektan odnos. Sad, nakon vremena provedenog na grupi vidim da sam u najboljoj namjeri pogriješila. Vidim i da to isto radim svome starijem sinu. Lomim ga, a on uvijek po svome...

Bez obzira na moj *acting out* čini mi se da je prethodno opisana situacija u restoranu ipak, na neki način, bila pokretač konstruktivnih procesa u grupi i da je pomogla da se samo postojanje grupe zaokruži. Naime, na neki smo način ipak sada sve bile na „istoj strani“ pokušaja nošenja s krutim okvirima tradicije i društva.

Primjer iz zrelije faze, 70. seansa

B.: Razmišljam mnogo o nekim stvarima u zadnje vrijeme. Riječi ostaju visiti u zraku...

to my brother for years. I wanted him to make some decisions in his life the way I thought was right. In the end, he did exactly that with everything, but only when the time came for it and when he decided himself. It was about his wife, who had a problem with alcohol. I told him that his whole family would fall apart and that it would destroy the children. He answered, “So what? That’s not your problem. That’s not your business”. I told him he was stupid and all sorts of other ugly words. And he replied in kind. We have not spoken for four years. But now we hear from each other over the phone; we are not close, and we never were, but we try to have a decent relationship. Now, after the time spent in the group, I see that I made a mistake with the best intentions. I also see that I am doing the same thing to my older son. I am breaking him, and he always does things his own way...

Regardless of my acting out, it seems to me that the previously mentioned situation in the restaurant was, in some way, a trigger for constructive processes within the group and helped round out the group’s very existence. Namely, in some way, we were all now on the same side of the “attempt to deal with the rigid frameworks of tradition and society”.

Example from a more mature phase, 70th session

B.: I have been thinking a lot about some things lately. Words are left hanging in the air...



C.: Na šta tačno misliš? Primjećujem da ti se „skupilo“.

B.: Hodala sam neki dan po gradu, sama. Malog je čuvao muž. U zadnje vrijeme nemam priliku da mnogo razmišljam o sebi, životu ili bilo čemu. Ranije sebi nisam dopuštala. Odjednom su me bile obuzele te neke misli i pitanja - šta ću ja ovdje? Kako sam došla do toga da sam ovdje udata i da imam djeću? B. počinja tiho plakati. Čini mi se da sam htjela nešto drugo... Kad sam preko noći odlučila da se udam za skoro nepoznatog muškarca koji je nudio stabilnost i porodicu i odlučila da napustim domovinu, mislila sam svi problemi će biti riješeni, a sve ružno je iza mene. Sad mislim, možda sam tada pogriješila... kao da nisam sve ovo vrijeme sebi dala da mislim o tome... Sada mi je jasno da sva moja ljutnja na svekrvu nije ljutnja na nju nego na mog muža. Ali nije on ništa posebno kriv. On je samo takav kakav jest. Ja sam ga izabrala i pristala na život s njim. Odjednom osjećam - gotovo je i sada ti je život takav kakav jeste - kao da sam u nekoj kutiji.

A.: Moja situacija je bila mnogo drugačija. Ali dok sam bila s mužem i mislila da ću s njim ostati, pomoglo mi je kada sam imala krug prijateljica koje sam viđala i tada sam krenula ozbiljnije da radim na sebi. To me je osnažilo. Nije samo on bio „glavni“ i da se sve oko njega vrtilo.

C.: What exactly do you mean? I notice that you have “had enough”.

B.: I was walking around the city the other day, alone. The little one was being looked after by my husband. Lately, I have not had the opportunity to think much about myself, life, or anything. Earlier, I did not allow myself. Suddenly, these thoughts and questions overwhelmed me—what am I doing here? How did I get to be here, married, and having children? B. starts crying quietly. It seems to me that I wanted something else... When, overnight, I decided to marry an almost unknown man who offered stability and a family, and decided to leave my homeland, I thought that all problems would be solved and that all the bad things were behind me. Now, I think maybe I made a mistake then... As if I had not allowed myself to think about it all this time... Now it is clear to me that all my anger at my mother-in-law is not anger at her, but at my husband. But he is not particularly guilty of anything. He is just the way he is. I chose him and agreed to life with him. Suddenly I feel—it’s over and now your life is the way it is—as if I’m in a box.

A.: My situation was much different. But while I was with my husband and thought I would stay with him, it helped me when I had a circle of female friends whom I used to see, and then I started working on myself more seriously. That empowered me. It was not just him who was the “main” one and everything revolved around him...

Moja intervencija: Možemo li imati oboje? Biti sve to, majke, supruge, biti svoje i imati nešto za sebe? Nešto šta nas motivira i ispunjava.

C.: Ja mislim da je nas uglavnom strah od tog odvajanja od porodice. Sve smo se mi od naših porodica odvojile. Neki-ma su i roditelji prije rata u njemačkoj radili a mi bili s nanama. Želimo samo da je sve na okupu, pa kako nam bilo... Možemo ovdje sve. Više nego dole. Uvjeri nas neko da ne možemo.

B.: Mislim da ću čim sinovi napuste kuću i ja otići. Ako se šta ne promjeni. A neće. Ja nisam sretna žena... plače...

Seansa je pri kraju...

F.: Razumijemo te... Šutnja i suosjećanje iskazano mimikom i pogledom... Ne mora te neko tući da bi otišla. Ako si nesretna i to je neki razlog. Vidi, ne prenagljuj... ja trpim pa vidi gdje nas je to dovelo. Djeca su mi rastrešena zato...

Grupa se održavala malo više od dvije kalendarske godine s 92 ukupne seanse. Malo prije prestanka grupe saznala sam da se B. odlučila „pokriti“. Više nije izlazila u javnost bez marame na glavi. Kod žena muslimanki to je obično konačno i, na neki način, simbolizira smiraj i prihvaćanje onoga što je teško ili nemoguće promijeniti. Neke su članice počele graditi kuće u domovini. Jedna se članica rastala, a jedna je bila

My intervention: Can we have both? Be all that—mothers, wives, be ourselves and have something for ourselves? Something that motivates and fulfills us.

C.: I think we are generally afraid of that separation from the family. All of us have separated from our families. Some of our parents worked in Germany before the war, and we were with our grandmothers. We just want everything together, whatever our situation... We can do everything here. More than down there. Someone convinces us that we can't.

B.: I think as soon as my sons leave home, I will leave too if something does not change. And it will not. I am not a happy woman... [She] cries...

The session is nearing its end...

F.: We understand you... Silence and empathy expressed through facial expressions and gaze... No one has to hit you for you to leave. If you are unhappy, that is also a reason. Look, do not rush. I am enduring, see where that has led us. My children are scattered because of that...

The group met for a little over two calendar years, totaling 92 sessions. Shortly before the group ended, I found out that B. had decided to “cover up” (wear a headscarf). She no longer appeared in public without a headscarf. Among Muslim women, this is usually final and, in a way, symbolizes peace and acceptance of what is difficult or impossible to change. Some members started building houses in their homeland. One member divorced,



čelno lice velike moderne kompanije uz prakticanje religije.

and one was the head of a large modern company while practicing her religion.

RASPRAVA

Grupa koju sam vodila proživjela je značajne promjene settinga i trebalo je dosta prilagodbe da se grupa uopće može održavati. Trebalo je također iznaći fleksibilna rješenja koja će ipak imati strukturu i stabilnost. Stoga, nije neobično da su se u prvim fazama grupe javljali sadržaji obojeni projekcijama i nepovjerenjem. Oni se i inače javljaju, no bili su pojačani potaknuti situacijom. Setting bi, naime, trebao uključivati kontrolirano i dosljedno okruženje, neutralnu i ugodno namještenu sobu, s po mogućnosti jednakim mjestima za sjedenje. Morris Nitsun navodi da fizički setting zapanjujuće često može biti izvor komplikacija. Klijenti mogu provesti seanse i seanse žaleći se na fizičko okruženje (veličinu prostorije, izvor svjetlosti, udobnost stolica i slično).

Također navodi da to samo po sebi može biti i koristan materijal koji treba shvatiti kao dio „rada grupe“, ali ponekad može zaista imati i dominantan utjecaj, pogotovo u ranim fazama grupe. Sama zgrada u kojoj se grupa održava može intenzivno utjecati na same članove grupe i događanja u njoj, kao i izgradnju grupnog identiteta.

DISCUSSION

The group I led experienced significant changes in its setting and required significant adaptation to maintain at all. Flexible solutions that would still provide structure and stability were also necessary. Therefore, it is not unusual that in the first phases of the group, content colored by projections and distrust appeared. They appear anyway, but were intensified by the situation. The setting should, in other words, include a controlled and consistent environment, a neutral and pleasantly furnished room, with possibly equal seating. Morris Nitsun states that the physical setting can astonishingly often be a source of complications. Clients can spend many sessions complaining about the physical environment (room size, light source, chair comfort, etc.).

He also states that this, in itself, can be useful material that should be understood as part of the “group’s work”, but sometimes it can truly have a dominant influence, especially in the early phases of the group. The building where the group meets can deeply influence its members, the events within it, and the building of group identity.

The setting symbolically has the role of a second skin for the entire group, symbol-

Setting simbolički ima ulogu druge kože čitavoj grupi te simbolizira majku koja je dosljedna, sigurna i predvidiva - kao takva pruža sigurno okruženje za rast i razvoj psihodinamskog procesa. Premda i klijenti i psihoterapeuti setting većinom doživljavaju kao skupinu konvencionalnih i krutih pravila, on ima mnogo značajniju ulogu – mora osigurati uvjete za rad. Kako kaže Ljiljana Moro, on je istodobno izvor povjerenja i frustracija (7).

Nitsun Morris opisuje sličnu situaciju vezanu za nesigurnost u ranim fazama: *„Grupna prostorija imala je objekte za promatranje, uključujući jednosmjerni ekran i mikrofone. Jednom prilikom grupa je stigla i zatekla otkriveno ogledalo. To je izazvalo golemu sumnju i bijes. Unatoč snažnim uvjerenjima, članovi su bili uvjereni da su oči i uši vlasti uprte u njih. Ova reakcija bila je simptomatična za izraženu paranoidnu anksioznost u ranim fazama grupe, odražavajući krhko povjerenje u kontekstu grupe. Osjećaj prijetnje koji je proizlazio iz organizacije ostao je problem neko vrijeme“* (1).

Nadalje, voditeljeva osobnost, sigurnost i vjerovanje u uspješnost grupe utiče na rad i razvoj same grupe. Kako kaže G. van der Kleij, *„U početku rada grupe voditelj održava granice settinga i podsjeća članove na važnost pridržavanja pravila settinga. Kako gru-*

izing a consistent, safe, and predictable mother; thus, it provides a safe environment for the growth and development of the psychodynamic process. Although both clients and psychotherapists mostly perceive the setting as a set of conventional, rigid rules, it has a much more significant role—it must ensure the conditions for work. As Ljiljana Moro states, it is both a source of trust and frustration (7).

Morris Nitsun describes a similar situation related to insecurity in the early phases: *“The group room had objects for observation, including a one-way screen and microphones. On one occasion, the group arrived and found the mirror uncovered. This caused enormous suspicion and anger. Despite strong assurances, members were convinced that the eyes and ears of authority were fixed on them. This reaction was symptomatic of the pronounced paranoid anxiety in the early phases of the group, reflecting fragile trust in the group context. The feeling of threat emanating from the organization remained a problem for some time”* (1).

Furthermore, the leader's personality, security, and belief in the group's success influence the group's work and development. As G. van der Kleij says, *“In the beginning of the group's work, the leader maintains the boundaries of the setting and reminds the members of the importance of adhering to the rules of the setting. As the group process progresses,*



pni proces napreduje, grupa preuzima neke voditeljeve funkcije i jedna od tih funkcija je i briga o settingu" (8).

Moje relativno neiskustvo i nesigurnost, kao i stalni strah oko mogućnosti održavanja granica, bio je stalna pozadina događanja. No, nakon nekog vremena, grupa je sama (u situaciji mojeg *acting outa*) preuzela brigu o tome.

U ovom radu pokušala sam dočarati „kulturu“ moje grupe te dotaknuti se specifične situacije koju sam imala da bi je mogla održavati i voditi. U početku mi se činilo da će kroz moju grupu ući i religijska podloga grupe koju sam vodila.

Međutim, dogodio se zapravo jedan obrnuti proces - grupnoanalitička promišljanja i grupno-analitičke postavke uvedene su u jednu religijsku kulturu u kojoj su uloge, a posebno uloga žene, kruto definirane.

Zbog niza okolnosti, postojala je potreba za prilagodbom tehnike kako bi se osigurao razvoj grupno-analitičkog procesa, a fleksibilnost i povjerenje u voditelja grupe bio je faktor očuvanja same grupe.

Dominantna tema koja se provlačila kroz čitavo trajanje grupe vezana je za propitivanje društvene i rodne uloge, svog mjesta u društvu i zajednici te u vlastitom obiteljsko-rodbinskom nukleusu/sistemu. Članice su se često

the group takes over some of the leader's functions, and one of those functions is caring for the setting" (8).

My relative inexperience and insecurity, as well as my constant fear of maintaining boundaries, were a constant backdrop to events. However, after some time, the group itself (when I was acting out) took care of it.

In this paper, I attempted to evoke the "culture" of my group and to touch upon the specific situation in which I was involved in order to maintain and lead it. It seemed to me in the beginning that the religious background of the group I led would also enter through my group.

However, in reality, an inverse process occurred: group-analytic considerations and premises were introduced into a religious culture in which roles, and especially the role of women, are rigidly defined.

Owing to a series of circumstances, it was necessary to adapt the technique to ensure the development of the group analytic process, and flexibility and trust in the group leader were factors in preserving the group itself.

The dominant theme that ran throughout the group pertained to questioning social and gender roles, their place in society and the community, and in their own family-kin nucleus/system. The members often seemed torn between their own desires and needs and the expectations of the communi-

činile razapete između vlastitih želja i potreba i očekivanja zajednice i bliskih srodnika. Često su se postavljala pitanja svrhe života te pitanje davanja i primanja. Govorilo se o onom „naređenom i određenom i-sudbinskom“. O potrazi za smislom i značenjem te znakovima koji dolaze „odozgo“. Kao kontrapunkt, iskazivale su se vlastite potrebe za sigurnošću, autonomijom, autentičnošću, zdravom povezanošću, slobodom i pravom na izbor. U početku je to bilo nespretno balansiranje između potrebe za autonomijom i potrebe za pripadanjem i povezanošću. Učile su se pratiti znakove koji su dolazili od njih samih, oslušujući i osvještavajući vlastite osjećaje, potrebe, strahove i želje. Javljala se potreba za definiranjem vlastitih granica. Prateći sazrijevanje grupe, sve češće su se verbalizirale teme o kojima se ranije nije smjelo niti razmišljati. Čini se da je u ovoj grupi emigrantkinja s Balkana koje okuplja jedan religijski centar, izronila kultura zemlje iz koje su potekle i nekako došla u konflikt s postavkama tog centra koji je u njima uglavnom snažio dio vezan za religijsku pripadnost. Nastala je neka vrsta pobune protiv sistema koji guši isto onoliko koliko i nudi osjećaj pripadnosti.

Lajtmotiv unutar grupnog procesa bile su blizina-daljina, otuđenje, gubitak kontakta, gubitak objekta, odbacivanje te samostalnost/ovisnost o drugima/zajednici.

ty and close relatives. Questions about the purpose of life were often raised, as were questions on giving and receiving. There was talk of the “ordained and determined and-fateful”. About the search for meaning and significance and signs that come “from above”. As a counterpoint, their own needs for security, autonomy, authenticity, healthy connectedness, freedom, and the right to choose were expressed. In the beginning, it was an awkward balancing act between the need for autonomy and the need for belonging and connectedness. They learned to follow the signs that came from themselves, listening to and becoming aware of their own feelings, needs, fears, and desires. The need to define their own boundaries arose. At the same time, as the group matured, they verbalized more and more often topics that earlier they were not allowed to even think about. It seems that in this group of emigrant women from the Balkans, gathered by a religious center, their country of origin's culture emerged and somehow came into conflict with the settings of that center, which mainly strengthened the part related to religious affiliation in them. A kind of rebellion arose against a system that suffocates as much as it offers a sense of belonging.

Closeness-distance, alienation, loss of contact, loss of object, rejection, and independence–dependence on others/community were leitmotifs within the group process.



Zanimljivo je bilo pratiti kako su žene govorile o svom položaju u početku, a kako kasnije. Uglavnom je bila uočljiva razlika u doživljavanju svog položaja te relacije sa članovima svoje uže zajednice. Zнала sam (ponovno i iz osobnog iskustva) da će period buntovništva i dovođenja u pitanje autoriteta biti neophodan za njihov daljnji razvoj i odrastanje. Na početku sam se osjećala gotovo krivo „što im to radim“. Mislila sam, morat će „odložiti“ Boga sa strane na jedan period, ili, možda zauvijek? Bolio me njihov još neproživljeni bol zbog mog vlastitog bola, možda još nezaliječenog, a kojeg sam se sjećala... Jasno je da sam preuveličavala svoju važnost, utjecaj i ulogu.

Među grupnim analitičarima, posljednjih godina raste interes za istraživanje kako kultura i njezine promjene utječu na pojedince i skupine, uključujući psihoterapijske grupe. Le Roy opisuje „dvostruku dimenziju kulture koja definira i sadrži osobu i koja se prenosi u grupama, obiteljskoj grupi i društveno organiziranim grupama ili institucijama“. Traumatični izvori u kulturnom spremniku neprestano prijetite poremetiti ove skupine (4). Tako su primarne grupe, kao što je obitelj, pod negativnim utjecajem roditeljske i transgeneracijske obiteljske patologije, a sekundarne grupe ili društvene institucije također su poremećene sadašnjim ili prošlim traumama, uključujući ratove, političko nasilje, migracije i brze kulturne promjene (1).

It was interesting to see how the women spoke about their positions at the beginning and later. There was generally a noticeable difference in their experience of their positions and their relationships with the members of their close communities. I knew (again, from personal experience) that a period of rebellion and questioning of authority would be necessary for their further development and growing up. At first, I felt almost guilty “for doing this to them”. I thought they would have to “put God aside” for a period, or maybe even forever? Their still un-lived pain hurt me because of my own pain, perhaps still unhealed, and which I remembered... It is clear that I was exaggerating my importance, influence, and role.

In recent years, group analysts have become increasingly interested in researching how culture and its changes affect individuals and groups, including psychotherapeutic groups. Le Roy describes “the double dimension of culture that defines and contains the person, and that is transmitted in groups, the family group, and socially organized groups or institutions”. Traumatic sources in the cultural container constantly threaten to disrupt these groups (4). Thus, primary groups, such as families, are negatively influenced by parental and transgenerational family pathology, and secondary groups or social institutions are also disrupted by present or past traumas, including wars, political violence, migration, and rapid cultural changes (1).

Nitsun navodi da je transformacija grupe također povezana s transformacijom funkcije vodstva, budući da se grupa odriče ovisnosti o idealiziranom dirigentu, asimilira njegovu terapeutsku ulogu i dopušta mu da postane i dirigent i član grupe. No, to se postiže samo postupno i uz borbu. Dostizanje onoga što je Foulkes opisao kao *'crescendo'* u zrelosti grupe i pad u autoritetu dirigenta' bilo je za sve uključene u ovu grupu teže i ambivalentnije nego što se moglo očekivati (1).

Prilagodba grupe koju sam osnovala „nametnula“ je na neki način temu, sadržaj i „ton“ zbivanjima unutar grupe, ali i dala slobodu i prostor za rad i istraživanje unutar dovoljno sigurnog okruženja. Članice grupe imale su priliku na intervjuu definirati vlastite glavne ciljeve, kao i motivaciju za ulazak u grupu. Specifični setting je morao imati dovoljno čvrstu i jasnu strukturu da bi se članice osjećale sigurno i da bi se važni grupni procesi uopće mogli dogoditi. Moj kruti i na sreću kratkotrajni pokušaj da se u samom početku držim „školskog“ settinga nije bio održiv, a naknadno razumijevanje procesa otvorili su mogućnost grupi da radi i razvija se. Promjene koje su se dogodile u kontekstu settinga vjerovatno su promijenile „sudbinu“ grupe jer su stvorile podržavajuće okruženje. Klica koja je mogla izazvati paranoidne fantazije većih razmjera nije se razvila.

Nitsun states that the group's transformation is also related to the transformation of the leadership function, as the group renounces dependence on the idealized conductor, assimilates his therapeutic role, and allows him to become both a conductor and a group member. However, this is achieved only gradually and with a struggle.

Achieving what Foulkes described as a *'crescendo in group maturity and a decline in the authority of the conductor'* was, for everyone involved in this group, more difficult and more ambivalent than might have been expected (1).

The adaptation of the group I made in a way “imposed” the theme, content, and “tone” of the events within the group, but also gave freedom and space for work and research within a sufficiently safe environment. During the interview, the group members had the opportunity to define their main goals and their motivation for joining the group. The specific setting had to have a sufficiently firm and clear structure so that members would feel safe and so that important group processes could occur at all. My rigid and fortunately short-lived attempt to stick to a “school” setting at the very beginning was not sustainable, and subsequent understanding of the processes opened up the possibility for the group to work and develop. The changes to the setting's context likely changed the “fate” of the group—because they created a supportive environment. The seed that could have caused paranoid fantasies on



U zrelijoj fazi grupe, članice su uspjele „preuzeti“ funkciju voditelja i preuzeti odgovornost za setting (seansa s kavom u restoranu).

Bez obzira na odluke koje su članice donosile u privatnom životu, one koje su ostale do kraja grupe bile su spremnije otvarati bolne i zabranjene sadržaje. Rekla bih da su si dopustile uopće misliti o određenim osobnim temama. Dovoditi u pitanje izbore i odnose. Mislim i nadam se da su se procesi rasta, razvoja, osnaživanja i odrastanja, započeti u grupi, nastavili i van grupnog settinga. Vjerujem da iskustvo grupe utječe na naše spoznajne procese još dugo nakon prestanka rada grupe i bude nam vjeter u leđa.

ZAKLJUČAK

Članice moje grupe, porijeklom s jednog geografskog područja i iz jedne kulturne i religijske sredine, morale su pronaći smisao življenja i bivstvovanja u jednom drugačijem, stranom okruženju. Kao voditelj grupe, paralelno sam prolazila kroz isti proces.

Grupa je također tražila svoj put i strukturu balansirajući između potreba i mogućnosti tražeći kompromis.

Čini mi se da su teškoće koje su se pojavljivale tijekom ovog traganja zatrle put kreativnijim rješenjima i novim

a larger scale did not develop. In a more mature phase of the group, the members managed to “take over” the leader’s role and assume responsibility for the setting (the session with coffee in the restaurant).

Regardless of the decisions the members made in their private lives, those who remained until the end of the group were more ready to share painful and forbidden content. I would say they allowed themselves to even think about certain personal topics. To question choices and relationships. I think and hope that the process of growth, development, empowerment, and growing up started in the group—and continued outside the group setting. I believe that the group experience affects our cognitive processes long after the group’s work ends, providing us with a tailwind.

CONCLUSION

The members of my group, originating from one geographical area and one cultural and religious environment, had to find the meaning of living and existing in a different, foreign environment. Similarly, as the group leader, I underwent the same process.

The group also sought its path and structure, balancing needs and possibilities, and looking for a compromise.

It seems to me that the difficulties encountered during this search hindered

potencijalima koje je grupa znala iskoristiti.

Kroz iskustvo koje sam imala s modifikacijom grupne analize na kliničkom akutnom odjelu, a zatim i iskustvo koje ovdje opisujem, moj zaključak je da je bitno da grupa zadrži osjećaj sigurnosti i stabilnosti te jedne vrste predvidivog kontinuiteta vezanog za prostorni setting, pravila i vremenski okvir, a da bi se unutar toga mogla razviti produktivna i potencijalno liječidbena dinamika i terapijski proces interpersonalnog učenja.

the path to more creative solutions and new potentials that the group knew how to use.

Through my experience modifying group analysis in the acute care ward, and the experience I describe here, my conclusion is that it is important that the group maintains a sense of security and stability and a type of predictable continuity related to the spatial setting, rules, and time frame, so that a productive and potentially therapeutic dynamic and therapeutic process of interpersonal learning can develop within that framework.

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