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VELIKA GRUPA U SVJETLU ZRCALJENJA SVJESNIH I NESVJESNIH ISKUSTAVA: OD KAOSA DO DISKURSA

/ THE LARGE GROUP IN LIGHT OF THE MIRRORING OF CONSCIOUS AND UNCONSCIOUS EXPERIENCES: FROM CHAOS TO DISCOURSE

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SAŽETAK / ABSTRACT

Oslanjajući se na teorijske postavke grupne analize i suvremene konceptualizacije fenomena koji se očituju u velikoj grupi, autor iznosi neke karakteristike vezane za psihoterapijski grupni setting. Ujedno, autor problematizira veliku grupu kao (ne)prirodni terapijski ambijent. Svojim iskustvima pojašnjava poteškoće u približavanju i vođenju velike grupe, navodeći vlastita iskustva putem četiri klinička primjera. Radi se o psihodinamici koja od monologa vodi do mogućnosti uspostave dijaloga, te eventualno i do diskursa o anksiozitetima i konfliktnim odnosima u smislu socio-političkog sudjelovanja i izražavanja pobuđenog individualnog i socijalnog nesvjesnog. Ističe se važnost prepoznavanja osjećaja bespomoćnosti i procesa žalovanja, te mogućnost rada na oprost i pomirenju kao izlaza iz konfliktnog sučeljavanja i ostvarivanja konstruktivnog diskursa.

Autor u zaključku zastupa stav da je velika grupa prikladna kao dio edukacije i profesionalnih skupova, dok se njezin terapijski potencijal pokazuje vrlo upitnim.

/ Drawing on the theoretical assumptions of group analysis and on the contemporary conceptualization of phenomena that manifest themselves in a large group, some characteristics related to the psychotherapy group setting are presented. The author also analyzes the large group as an (un)natural therapeutic environment. Drawing on his experiences, he explains the difficulties of approaching and leading a large group, citing four clinical examples from his experience. It is about psychodynamics that lead from a monologue to the possibility of establishing a dialogue, and eventually to a discourse on anxiety-provoking and conflictual relationships in the sense of socio-political participation and expression of the awakened individual and the social unconscious. The importance of recognizing feel-

ings of helplessness and the mourning process is emphasized, as well as the possibility of working toward forgiveness and reconciliation as a way out of confrontational conflict and the establishment of constructive discourse.

In conclusion, the author advocates the view that large groups are appropriate as part of educational and professional gatherings, while their therapeutic potential appears to be very questionable.

KLJUČNE RIJEČI / KEYWORDS

velika grupa / *large group*, narcistička povreda / *narcissistic injury*, strah od izgubljenosti u masi / *fear of being lost in the crowd*, projekcije / *projections*, projektivna identifikacija / *projective identification*, potencijal poticanja emocija / *potential for stimulating emotions*, edukativni potencijal / *educational potential*

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O VELIKOJ GRUPI KAO (NE) PRIRODNOM TERAPIJSKOM AMBIJENTU

Čovjek je u svojoj biti društveno biće. Područja kontakta s okolinom možemo nazvati društvenim sinapsama. To su mjesta susreta i promjena koja se mogu promatrati psihološkim metodama kao da su pod povećalom. Na taj se način znanstveno područje otvara prema plastičnosti funkcioniranja mozga s jedne strane i dinamičnosti odnosa s druge, u dijalektici neprestanog kretanja.

Postoje brojni znanstveni dokazi da mozak kao organ i njegove funkcije

ON THE LARGE GROUP AS AN (UN)NATURAL THERAPEUTIC ENVIRONMENT

Man is essentially a social being. Areas of contact with the environment may be referred to as social synapses. These are places of encounter and change that can be observed with psychological methods, as if under a magnifying glass. In this way, the scientific field opens up to the plasticity of brain functioning, on the one hand, and the dynamism of relationships, on the other, in a dialectic of constant movement.

There is abundant scientific evidence that the brain, as an organ, and its functions depend on interactions with the



ovise o interakcijama s okolinom od samog početka života. Razina zrelosti mozga, odnosno pojedinih moždanih funkcija, omogućuje određenu razinu osjećanja, mišljenja i osobnog iskustva „bića u svijetu“ (1). Psihoanalitički pristup nastoji osvijetliti iskustva zabilježena putem interpersonalnih komunikacija / socijalnih sinapsa. Proučavanje formiranja svijesti i osobnosti najprije se koncentriralo na pojedinca i tijekom razvojnog procesa ličnosti u dinamici simbiotske privrženosti i procesa separacije-individuacije te uočavanja pravog i lažnog selfa (prema Winnicottovoj konceptualizaciji [2]).

Slijedeći Aristotelovu misao o društvenoj biti ljudskog bića, uočilo se da grupa, kao bitan faktor u životu svake osobe, predstavlja prostor koji sam po sebi ima i frustrirajuća i terapijska svojstva. Kao početak primjene tog uočavanja smatraju se dva eksperimenta koja su u veteranskoj bolnici u Northfieldu proveli poznati britanski psihoanalitičari i psihijatri S. H. Foulkes, Tom Maine, Patrick de Maré i Lionel Kreeger. Prva iskustva odnosila su se na veliku grupu vojnika koja je bila organizirana po načelima terapijske zajednice (3).

Iskustvo rada s velikim grupama razvijalo se u dva smjera: socioterapijski i u smislu nestrukturirane velike grupe. U kasnijoj psihoterapijskoj aktivnosti Patrick de Maré konceptualizirao je tzv.

environment from the very beginning of life. The level of maturity of the brain, or individual brain functions, enables a certain level of feeling, thinking, and personal experience of “being in the world” (1). The psychoanalytic approach seeks to shed light on experiences recorded through interpersonal communications / social synapses. The study of the formation of consciousness and personality initially focused on the individual and the course of the personality development process within the dynamics of symbiotic attachment, the process of separation-individuation, and the perception of the true and false self (according to Winnicott's conceptualization [2]).

Following Aristotle's thought on the social nature of human beings, it was observed that the group, as an important factor in the life of every person, represents a space that, in itself, has both frustrating and therapeutic properties. The application of this observation is considered to have begun with two experiments conducted at the Northfield Veterans Hospital by the famous British psychoanalysts and psychiatrists S. H. Foulkes, Tom Maine, Patrick de Maré, and Lionel Kreeger. The first experiences involved a large group of soldiers organized according to the principles of a therapeutic community (3).

The experience of working with large groups developed in two directions: sociotherapeutically and as unstructured large groups. In later psychotherapy ac-

srednju grupu. Naime, diferencirajući dinamiku odnosa i terapijskog rada u maloj, srednjoj i velikoj grupi uobičajeno je shvaćati malu grupu po modelu obitelji (6-12 sudionika), srednju grupu po modelu školskog razreda ili kluba (10-40 sudionika), te veliku grupu po modelu masovnog okupljanja (od 50 do više stotina sudionika).

Zbog svoje veličine, velika grupa stimulira pojavu primitivnih strahova, fragmentacije i doživljava gubitka identiteta. Zbog doživljava intenzivnog straha lako se mogu očitovati agiranja (acting-out) i ponašanja poput psiho-tičnih. Doživljaj mogućnosti da se izgubi identitet u masi može se doživjeti i kao gubitak kontrole nad sobom. To predstavlja i prijetnju narcizmu svakog sudionika u smislu doživljava izgubljenosti u masi. Na taj način stvara se osjećaj nesigurnosti, izgubljenosti, utapanja u masu i anonimnosti. Stvaraju se dileme – sudjelovati ili ne kao 'običan' sudionik, ogoljen od identiteta, profesionalne pozicije i iskustva, na 'primordijalnoj' razini, ili otići 'svojim putem'. Zbog te često vrlo regresivne razine koja vlada u velikoj grupi, stvaraju se otpori i mnogi sudionici profesionalnih simpozija, kongresa i drugih manifestacija izbjegavaju sudjelovanje u radu velike grupe. Međutim, sve više je uobičajeno da se u profesionalne manifestacije i edukacije uključuje iskustvo velike grupe, da bi se omogu-

tivity, Patrick de Maré conceptualized the so-called median group. Namely, differentiating the dynamics of relationships and therapeutic work in small, median, and large groups, it is customary to understand a small group according to the family model (6-12 participants), a median group according to the school class or club model (10-40 participants), and a large group according to the mass gathering model (from 50 to several hundred participants).

Due to its size, a large group stimulates the emergence of primitive fears, fragmentation, and the experience of identity loss. Due to the experience of intense fear, acting-out and psychotic-like behaviors can easily manifest. The experience of the possibility of losing one's identity in a crowd can also be experienced as a loss of self-control. This also represents a threat to the narcissism of each participant in the sense of experiencing loss in the crowd. In this way, a feeling of insecurity, loss, drowning in the crowd, and anonymity is created. Dilemmas arise – whether or not to participate as an 'ordinary' participant, stripped of identity, professional position, and experience, at a 'primordial' level, or to go 'one's own way'. Due to this often very regressive level that prevails in a large group, resistance is created, and many participants in professional symposia, congresses, and other events avoid participating in the work of a large group. However, it is increasingly common to include the experience of a large group



ćilo tim svjesnim i nesvjesnim regresivnim doživljajima nesputano verbalno očitovanje i izlaganje zrcalnom odgovoru drugih sudionika.

Regresija se može svesti na primordijalne osjećaje između prijeteće fuzije i izolacije. Prema Bionu, osnovne su pretpostavke funkcioniranja grupe ovisnost, borba ili bijeg i stvaranje parova. Za toliko regresivnu razinu funkcioniranja u velikoj grupi Foulkes je smatrao da se u osnovi radi o ponavljanju vrlo ranih faza razvoja ega. Velika grupa bi simbolizirala sveobuhvatnu arhajsku majku koja predstavlja čitav svijet djeteta. Zbog toga, intenzitet doživljaja u velikoj grupi povremeno doseže prepsihotične i čak psihotične razine. Takva percepcija asocira na Veliku Majku Zemlju (Pacha Mama) kojoj su namijenjeni rituali da bi se otklonilo zlo i da bi se kaos pretvorio u kozmos – prijeteći nered u stabilan red. Pri tome projektivna razina dominira doživljajima i aktivnostima velike grupe, u nastojanju da se izbjegne izolacija i osjećaj gubitka identiteta, odnosno uništenja, nestanka (u masi) (4, 5).

U takvoj atmosferi koja prijeteći ego-granicama, mobiliziraju se vrlo primitivne obrane poput negacije, rascjepljivanja, masivne projekcije i projektivne identifikacije. Nije prikladno da se u toj atmosferi pojedinac izloži s nekim osobnim sadržajem, jer može postati

in professional events and training to allow these conscious and unconscious regressive experiences to be expressed uninhibited verbally and to be exposed to the mirror response of other participants.

Regression can be reduced to primordial feelings between threatening fusion and isolation. According to Bion, the basic assumptions of group functioning are dependence, fight-or-flight, and pair-formation. Foulkes believed that such a regressive level of functioning in a large group is basically a repetition of very early stages of ego development. The large group symbolizes an all-encompassing, archaic mother who represents the child's entire world. Therefore, the intensity of experiences in a large group occasionally reaches pre-psychotic and even psychotic levels. Such a perception is associated with the Great Mother Earth (Pacha Mama), rituals to whom are intended to remove evil and transform chaos into the cosmos, thereby threatening disorder with stable order. In this case, the projective level dominates the experiences and activities of the large group in an effort to avoid isolation and a sense of loss of identity, or destruction and disappearance (in the mass) (4, 5).

In such an atmosphere that threatens ego boundaries, very primitive defenses such as negation, splitting, massive projection, and projective identification are mobilized. It is not appropriate

meta projekcija i agresivnih istupa, ili pak šala ili ismijavanja. Zbog gubitka uobičajenog načina uspostavljanja i održavanja međusobnih odnosa, te odnosa prema većini ili nametljivoj struji, lako se pojave ekshibicionističke epizode. A razlog organiziranja velike grupe je stimulacija razmišljanja i dijaloga. Intervencije i (rijetke) interpretacije voditelja ne odnose se prvenstveno na emocionalnu sferu.

OSOBNOST Približavanje VELIKOJ GRUPI

O svojim iskustvima sudjelovanja i vođenja velikih i srednjih grupa već sam pisao (6, 7, 8). U zaključku sam naveo da bismo trebali sve više pažnje posvećivati boljem razumijevanju svijeta koji nas okružuje i koji se sve brže mijenja. U ovom radu obradit ću izazov velike grupe na osobnom planu, te iskustva od sudionika do voditelja takvih grupa.

Moj prvi susret s velikom grupom dogodio se u Centru za mentalno zdravlje KBC Rebro u Zagrebu 1980. godine. Tada sam se prvi put susreo s velikom grupom koju je vodio David Hume iz IGA London, uz dvoje naših voditelja, Eugeniju Cividini Stranić i Eduarda Klaina. Jedina slika u prostoriji bio je portret nedavno preminulog Maršala Tita. Taj susret bio je karakteriziran dubokom šutnjom koju ni povremeni

for an individual to expose him/herself with personal content in such an atmosphere, as he/she may become the target of projections, aggressive statements, or even jokes or ridicule. Due to the loss of the usual way of establishing and maintaining mutual relations, and of relations towards the majority or an intrusive current, exhibitionistic episodes easily occur. Furthermore, the reason for organizing a large group is to stimulate thinking and dialogue. The interventions and (rare) interpretations of the leader do not primarily relate to the emotional sphere.

PERSONALLY APPROACHING THE LARGE GROUP

I have already written about my experiences of participating in and leading large and median-sized groups (6, 7, 8). I concluded that we should pay increasing attention to better understanding the world around us, which is changing ever more rapidly. In this paper, I will address the challenge of large groups on a personal level, as well as the experiences of participants and leaders of such groups.

My first encounter with a large group occurred at the Mental Health Center of the University Hospital Center Zagreb, Croatia, in 1980. That was when I first met a large group led by David Hume from IGA London, along with two of our leaders, Eugenija Cividini Stranić and Eduard Klain. The only picture in the room was a portrait of the recently deceased Marshal



komentari voditelja nisu mogli pretvoriti u neki spontani doprinos sudionika. Engleski voditelj je šutnju i tjeskobu povezivao s pogledom Maršala koji je bio sinonim neprikosnovenog autoriteta u državi. I danas se sjećamo silne tjeskobe i nemogućnosti komunikacije u toj grupi kojoj nismo vidjeli ni smisla ni svrhe.

Dvije godine kasnije, 1982. godine, u Rimu se održavao kongres grupne analize. Na programu je bila i velika grupa koju je vodio Patrick de Maré. Njegova pojavnost najviše je podsjećala na dobrohotnog i razigranog Djeda Božićnjaka. Svojim dubokim glasom i držanjem sugerirao je neku razigranost i slobodu izražavanja, što je navelo neke sudionike i da zaplešu. Takvo oslobođenje vlastite izražajnosti i razigranosti u ambijentu nepoznatih kolega ostavilo je potpuno različit dojam od zagrebačkog susreta u velikoj grupi. Rimski ambijent velike grupe bio je uglavnom nepoznat što se sudionika tiče, na terenu slobodnom od ideoloških pritisaka aktualnih u to vrijeme, otkrivajući mjesto za spontanost izražavanja vlastitih osjećaja i doživljavanja. U to vrijeme bio sam u edukaciji iz grupne analize i mogućnost slobodnijeg izražavanja u ambijentu sličnom obiteljskom ili malom krugu prijatelja bila mi je mnogo bliža. Kasnije su naši edukatori iz Londona još više doprinijeli slobodi izražavanja dubokih doživljavanja. U to

Tito. The meeting was characterized by a deep silence that even the moderator's occasional comments could not turn into spontaneous contributions from the participants. The English moderator associated silence and anxiety with the gaze of the Marshal, who was synonymous with unassailable authority in the country. Even today, we remember the immense anxiety and inability to communicate in that group, which we saw as having no meaning or purpose.

Two years later, in 1982, a congress on group analysis was held in Rome. The program also included a large group, led by Patrick de Maré. His appearance reminded me most of a benevolent and playful Santa Claus. With his deep voice and demeanor, he suggested a certain playfulness and freedom of expression, which even made some participants dance. Such a liberation of one's own expressiveness and playfulness in the setting of unknown colleagues left a completely different impression than the Zagreb meeting in a large group. The large-group setting in Rome was largely unknown to the participants, in a field free from the ideological pressures present at the time, revealing a place for the spontaneity of expressing one's feelings and experiences. At that time, I was in education in group analysis, and the possibility of expressing myself more freely in an environment similar to a family or a small circle of friends was much closer to me. Later, our educators from London contributed even more to

vrijeme, rad u velikim grupama postajao je dio grupno-analitičkih simpozija i kongresa, te je ušao i u edukacijske programe.

Sjećam se jednog vrlo zahtjevnog zadatka na koji me nagovorio Malcolm Pines, da budem voditelj novogodišnjeg simpozija grupne analize u Londonu, kada je bila prihvaćena ponuda psihodramskih terapeuta iz Švedske da se određena konfliktna situacija obradi paralelno grupno-analitički i psihodramski, i da se zatim obavi zajednički rad u velikoj grupi. Različiti modaliteti pristupa velikoj grupi izgledali su kao nastojati igrati „Čovječe, ne ljuti se“ na šahovskoj ploči (9). Prevladao je osjećaj nesigurnosti u smislu što bi bila efikasnija indikacija za pristup emocionalnoj poteškoći iz anksioznog kruga i sudionici su se priklanjali onim teorijskim postavkama koje su primjenjivali u svom radu.

Pojam 'koinonija' odnosi se na razvoj apersonalnog zajedništva, kulture prijateljstva koja transformira kaos nepromišljenosti i mržnju u humanije zajedništvo. U osnovi, radi se o transformiranju mržnje u smislu pojavljivanja zahvalnosti i obrade konflikata neurotskog karaktera. U mom iskustvu, bili su tehnički dovoljno različiti da se tog simpozija sjećam po dramatičnim akcentima u vlastitom doživljaju kako da diferenciram zajednički psi-

the freedom of expressing deep experiences. At that time, work in large groups became part of group-analytic symposia and congresses and entered educational programs.

I remember a very demanding task that Malcolm Pines talked me into doing, to be the conductor of the New Year's Group Analysis Symposium in London, where the offer of psychodrama therapists from Sweden was accepted to process a certain conflict situation in parallel with group-analysis and psychodrama, and then to do joint work in a large group. The different modalities of the approach to a large group seemed like trying to play "Ludo" on a chessboard (9). A feeling of uncertainty prevailed regarding which approach would be most effective for approaching an emotional difficulty within the anxiety circle, and the participants leaned towards the theoretical assumptions that they applied in their work.

The term 'koinonia' refers to the development of an impersonal community, a culture of friendship that transforms the chaos of thoughtlessness and hatred into a more humane community. Basically, it is about transforming hatred in the sense of the emergence of gratitude and processing conflicts of a neurotic character. In my experience, they were sufficiently technically different that I remember that symposium by the dramatic accents in my own experience of how to differentiate the common psychotherapeutic-psychodynamic denominator from



hoterapijski – psihodinamski nazivnik od različitosti tehnika pristupa obradi konflikata/simptoma.

P. de Maré, Piper i Thompson (10) proširuju poimanje velike grupe kao mikro-kulture društva, graničnu crtu između svijeta i osobne individualne iskustvene svijesti, što nudi mogućnost humaniziranja i pojedinca i društva istovremeno. Proces dijaloga predstavlja transformirajuću promjenu od nepromišljenosti do razumijevanja, i na taj način do smisla.

Asocirao sam moj prvi susret s Patrick-om de Maré-om kao voditeljem velike grupe, kada je kod jednog dijela sudionika bila stimulirana razigranost, a kod drugog zbunjenost i nekakav osjećaj izgubljenosti. Budući da tada nisam imao iskustva iz velike grupe, taj doživljaj uvelike se razlikovao od očekivanja koja sam imao vezano za iskustvo iz malih i srednjih grupa. Dvadesetak godina kasnije, prigodom susreta u Londonu, u razgovoru smo dotakli i taj početni doživljaj. Patrick de Maré je s dugogodišnjim iskustvom rada s velikim i srednjim grupama komentirao da krajnja izloženost izaziva krajnje obrane i gubitak uobičajenih granica. Uobičajeno donekle kontrolirano sudjelovanje u maloj ili srednjoj grupi gubi se u velikoj grupi aktivacijom vrlo regresivnih obrambenih mehanizama, zrcaleći na taj način

the differences in the techniques for approaching the processing of conflicts/symptoms.

P. de Maré, Piper, and Thompson (10) expand the notion of a large group as a microculture of society, a boundary line between the world and personal individual experiential consciousness, which offers the possibility of humanizing both the individual and society at the same time. The process of dialogue represents a transformative change from thoughtlessness to understanding and, thus, to meaning.

I associated my first meeting with Patrick de Maré as a leader of a large group, when playfulness was stimulated in some participants, and confusion and a sense of loss in others. Since I had no experience with large groups at the time, this experience was very different from my expectations regarding the experience in small- and median-sized groups. Approximately twenty years later, during a meeting in London, we touched on this initial experience in conversation. Patrick de Maré, with many years of experience working with large and median-sized groups, commented that extreme exposure causes extreme defenses and the loss of usual boundaries. The usual somewhat controlled participation in a small or median-sized group is lost in a large group by the activation of very regressive defense mechanisms, thus reflecting the roots of urges, fears, and anxieties, as well as the motivation for affirmation and survival in extreme-

korijene poriva, strahova, tjeskoba, ali i motivaciju za afirmacijom i preživljavanjem u krajnje emocionalno opterećujućim, prijetećim situacijama.

Iskustva iz velike grupe često su uznemirujuća, neugodna, a mogu biti i izraz slabo kontroliranih agresivnih impulsa. Da bi se to izbjeglo, međunarodni stručni skupovi često su, desetljećima, poticali konfrontacije u smislu Nijemci i Židovi, Palestinci i Izraelci, premještajući dramatično izraženu agresiju 'tamo i nekad' ili 'tamo', skotomizirajući agresivne sadržaje 'ovdje' putem kojih bi se mogla očitovati mržnja, osjećaj krivnje, srama, poniženja. Izbjegavajući stavovi često su se očitovali u vidu značajnog reduciranja broja članova velike grupe tijekom stručnog skupa u odnosu na broj sudionika.

Osim prijetećih i/ili razigranih, optimističnih aspekata doživljaja koji se oslobađaju u velikoj grupi, prema mom iskustvu, važno je da se, kao i svaka druga grupa, i velika grupa vodi prema tri osnovna načela: voditelj/voditelji trebaju brinuti o određenoj strukturi i granicama settinga te o psihodinamskim načelima kojima se vodi/vode i koji trebaju biti ili identični ili sukladni, teorijski i iskustveno. Smatram da za stabilnost grupe i sadržajno odvijanje grupne dinamike treba biti izuzetno senzibilan na detalje koji u nekoj kulturi mogu 'najaviti' određenu percepciju ili promjenu

ly emotionally burdensome, threatening situations.

Large-group experiences are often disturbing and unpleasant and can also be an expression of poorly controlled aggressive impulses. To avoid this, international professional meetings have often, for decades, encouraged confrontations in the sense of Germans and Jews, Palestinians and Israelis, displacing dramatically expressed aggression 'there and then' or 'there', scotomizing aggressive content 'here' through which hatred, feelings of guilt, shame, and humiliation could be manifested. Avoidant attitudes have often manifested as a significant reduction in the number of large-group members during professional meetings relative to the number of participants.

Apart from the threatening and/or playful, optimistic aspects of the experience that are released in a large group, in my experience, it is important that, like any other group, a large group is guided by three basic principles: the leader(s) should take care of a certain structure and boundaries of the setting, and of the psychodynamic principles by which they are guided and which should be either identical or consistent, theoretically and experientially. I believe that for the stability of the group and the substantive development of group dynamics, one should be extremely sensitive to details that, in a given culture, can 'announce' a certain perception or change in the emotional state. Otherwise, the leader(s)



emocionalnog stanja. U protivnom, voditelj/voditelj i cijela grupa nalaze se u stanju neizvjesnosti, što podiže osjećaj nesigurnosti i intenzitet intrapsihičke tenzije, anksioznosti, hostile porive, a sužava se prostor senzibiliteta za razlike i za diskurs koji može nestati.

Kako kaže Paul Valéry, treba biti lagan poput ptice, a ne poput pera. Do takve razine doživljavanja sebe i multiplih odnosa s okolinom put može biti vrlo dug, neobičan i naporan. Velika grupa može poslužiti kao setting za oslobađanje duboko potisnutih i odcijepljenih inkapsuliranih traumatskih doživljaja – ispunjenih emocijama krivnje, srama, osetoljubivosti i drugim teškim emocijama za koje se setting male ili srednje grupe nije pokazao 'dovoljno' oslobađajućim, kao ni individualna psihoterapija.

KLINIČKA ISKUSTVA: OD MONOLOGA DO DIJALOGA I DISKURSA

Smatram da su od posebne važnosti multikulturalni, interkulturalni i transkulturalni, te lokalni faktori. Za efekt njihovog pojavljivanja i utjecaja na psihodinamiku velike grupe kao na susret nesvjesnih i svjesnih cjeloživotnih iskustava, poimanja, stavova i načina reagiranja ključnim se pokazuju upoznavanje i poštivanje različitosti. Velika grupa je par excellence setting gdje se navedene ka-

and the entire group find themselves in a state of uncertainty, which increases feelings of insecurity and the intensity of intrapsychic tension, anxiety, and hostile urges, what narrows the space for sensitivity to differences and discourse, which may disappear.

Moreover, as Paul Valéry says, one should be light as a bird, not as a feather. The path to such a level of experiencing oneself and multiple relationships with the environment can be very long, unusual, and arduous. A large group can serve as a setting for releasing deeply repressed and detached encapsulated traumatic experiences – filled with emotions of guilt, shame, vindictiveness, and other difficult emotions for which the setting of a small or median group has not proven 'sufficiently' liberating, nor has individual psychotherapy.

CLINICAL EXPERIENCES: FROM MONOLOGUE TO DIALOGUE AND DISCOURSE

I believe that multicultural, intercultural, transcultural, and local factors are particularly important. Getting to know and respecting diversity is crucial because of its effect on the emergence and influence of the psychodynamics of a large group, understood as a meeting of conscious and unconscious lifelong experiences, perceptions, attitudes, and ways of reacting. A large group is a par excellence setting where the above characteristics

rakteristike pokazuju. Pokazat ću to na četiri klinička primjera.

Klinički primjer 1

Masivne projekcije skrivaju inkapsulirani osjećaj krivnje i srama: iskustva iz velikih grupa u Litvi i Vojvodini

Sklonost dubokom regresu u velikoj grupi omogućuje da se i latentni sadržaji, kolektivno nesvjesno te socijalno i kulturno potisnuto mogu očitovati u settingu velike grupe. U tim slučajevima postaje uočljivija odsutnost nekih tema, pitanja, doživljaja koje određeni emocionalni naboj potiskuje iz svjesnog prema predsvjesnom i nesvjesnom, gdje se utapa u 'socijalno nesvjesno'.

Navest ću primjer iz velike grupe na kongresu u Litvi. Vilnius je lijep grad s bogatim slojevima kulturne baštine. Nalazi se u geografskom srcu europskog kontinenta, ali u graničnom je pojasu između srednje, sjeverne i istočne Europe, između katoličkog, protestantskog i pravoslavnog svijeta, a etnički između potomaka starih baltičkih naroda i kasnijih slavenskih i germanskih utjecaja. Toj slici kulturnih, etničkih i religijskih utjecaja i pripadnosti nedostaju Židovi. U Vilniusu je uočljivo koliki je dio grada stvorilo stanovništvo židovskog podrijetla. Tijekom nacističke okupacije, velik je dio

are demonstrated. I will demonstrate this with four clinical examples.

Clinical example 1

Massive projections hide encapsulated feelings of guilt and shame: Experiences from large groups in Lithuania and Vojvodina

The tendency toward deep regression in a large group allows latent content, the collective unconscious, and socially and culturally repressed material to manifest. In these cases, the absence of some topics, questions, and experiences that a certain emotional charge pushes from the conscious to the preconscious and unconscious, where they drown in the 'social unconscious', becomes more noticeable.

I will provide an example from a large group at a congress in Lithuania. Vilnius is a beautiful city with rich layers of cultural heritage. It is located in the geographical heart of the European continent. However, it lies at the border zone between Central, Northern, and Eastern Europe, between the Catholic, Protestant, and Orthodox worlds, and ethnically between the descendants of the ancient Baltic peoples and later Slavic and Germanic influences. Jews are missing from this picture of cultural, ethnic, and religious influences and affiliations. In Vilnius, it is noticeable how many of the city's inhabitants were of Jewish origin.



te populacije nestao ili u nacističkim logorima smrti ili se raselio.

Ništa od onoga što bi se odnosilo na Židove nije se ocrtavalo u dinamici velike grupe. Nakon jednog slijeda asocijacija na burnu, nekad slavnu i često tragičnu litvansku povijest, nastala je duga šutnja. Poznati britanski psihijatar, grupni analitičar židovskog podrijetla iz tih krajeva, Malcolm Pines, postavio je pitanje kako je moguće da događanja u gradu i državi toliko označena židovskom prisutnošću do Drugog svjetskog rata, čija je tragična sudbina svima dobro poznata, ne nalaze mjesta u našoj velikoj grupi. Šutnja se nastavila, a zatim su neki tihim glasom progovorili o progonima, ubojstvima, nestajanju cijele jedne značajne etničke grupe.

Tematika krivnje bila je usmjerena prema nacistima, a zatim i prema boljševicima. Kao voditelj velike grupe, imao sam dojam da je naraštaj koji s tim dramatičnim događajima nije bio izravno povezan, nego tek putem svojih roditelja i djedova osjećao nešto još teže od nerazriješenog osjećaja krivnje povezanog s određenim genocidnim djelovanjima prethodnih naraštaja. Taj emocionalni i moralni teret odnosio se na osjećaj srama koji se širio i zahvaćao i mlađe naraštaje.

Međutim, sram nitko nije spomenuo. Otkud ideja o sramu? U mom kontra-transfernom doživljaju tijekom vođe-

During the Nazi occupation, a large part of this population either disappeared in Nazi death camps or was displaced.

No Jewish influence was apparent in the dynamics of the large group. After a series of associations with the turbulent, once glorious, and often tragic history of Lithuania, there was a long silence. The famous British psychiatrist and group analyst of Jewish origin from those regions, Malcolm Pines, asked how it was possible that events in a city and a country so marked by the Jewish presence until World War II, whose tragic fate is well known to all, did not find a place in our large group. The silence continued, and then some spoke in low voices about the persecutions, murders, and disappearance of an entire significant ethnic group.

The theme of guilt was directed first towards the Nazis and then towards the Bolsheviks. As the leader of a large group, I had the impression that the generation that was not directly connected to these dramatic events, but only through their parents and grandparents, felt something even heavier than the unresolved guilt associated with certain genocidal actions of previous generations. This emotional and moral burden, related to feelings of shame, spread and also affected the younger generations.

However, no one mentioned shame. Where did the idea of shame come from? In my countertransference experience while leading that large group, images

nja te velike grupe pojavile su se slike s jednog prethodno održanog simpozija u Subotici (Srbija) gdje sam bio pozvan od Ljiljane Milivojević voditi srednju grupu na hrvatskom jeziku. Subotica je najvažnije kulturno središte hrvatske manjine tradicionalno multietničke i multikulturne Vojvodine, koja je dio Srbije. Rad se vodio na srpskom, hrvatskom i mađarskom jeziku. Tijekom tog simpozija u velikoj grupi šutnja je ukazivala na jednu vrlo bitnu odsutnost – odsutnost teme o Židovima i njihovoj sudbini za vrijeme Drugog svjetskog rata. Stanoviti osjećaj krivnje, odnosno intenzivna nelagoda te multietničke kulturne zajednice u Vojvodini u odnosu na Židove projicirala se na nacističku okupaciju, jer je to povijesna činjenica. Intimno ljudski, pojedinci su izražavali osjećaj srama što se to u njihovoj kulturi dogodilo i o čemu se u grupi govorilo kao o nedostojnom činu za značajku tolerancije u toj kulturi. Tada se velika grupa sjetila još jednog etničkog pitanja, protjerivanja „folks-dojčera“, pripadnika njemačke etničke grupe koji su u znak osvete zbog strašne traume Drugog svjetskog rata i njihovog čestog identificiranja s nacističkim režimom protjerani iz Vojvodine. Sudionici velike grupe bili su prožeti jakom tjeskobom, a uz pitanja o osjećaju krivnje 'običnog' čovjeka provlačio se i osjećaj srama zbog traumatične narušenosti kulture etničke i vjerske tolerancije kojom se Vojvođani ponose.

emerged from a previous symposium in Subotica (Serbia), where I had been invited by Ljiljana Milivojević to lead a median-sized group in the Croatian language. Subotica is the most important cultural center of the Croatian minority in traditionally multiethnic and multicultural Vojvodina, which is part of Serbia. The work was conducted in Serbian, Croatian, and Hungarian. During that symposium, the silence in the large group indicated a very important absence – the absence of the topic of Jews and their fate during World War II. A certain sense of guilt, or rather the intense discomfort of that multiethnic cultural community in Vojvodina in relation to Jews, was projected onto the Nazi occupation because that is a historical fact. Intimately human, individuals expressed a sense of shame that this had happened in their culture and that the group had spoken of it as an act unworthy of the culture's characteristic of tolerance. Then, the large group remembered another ethnic issue, the expulsion of the "Folks-Deutschers", members of the German ethnic group who were expelled from Vojvodina as a sign of revenge for the terrible trauma of World War II and their frequent identification with the Nazi regime. The participants of the large group were permeated with great anxiety, and along with questions about the guilt of the 'ordinary' person, there was also a sense of shame due to the traumatic disruption of the culture of ethnic and religious tolerance that the people of Vojvodina are proud of.



Ta napetost u voditeljevom kontratransferu otkrivala je, između ostalog, nerazriješenost osjećaja krivnje i srama zbog ljudskih patnji koje se nisu mogle ni prevenirati niti su rane uspijevale zacijeliti. Dinamika velike grupe pokazala je da se s teškim osjećajima društvo 'nosilo' tako da je potiskivalo suočavanje s tim dijelom vlastite povijesti i njegovu obradu. Ujedno se pokazalo da je pitanje izbjegavanja suočavanja s mučnim i ponižavajućim traumama putem potiskivanja i drugih mehanizama koji otklanjaju teško podnosive traume iz aktualnog vidokruga transkulturni fenomen koji se ocrtavao i u drugim kulturama. Prema istraživanju V. Volkana (11) u regresivnim velikim grupama političke, pravne ili tradicionalne granice postaju visoko politizirane, a populacija, lideri i službene organizacije iskazuju zabrinutost zbog njihove zaštite.

Komentar:

Teški osjećaji kao što su krivnja i sram imaju različito podrijetlo i različite načine obrade. Za osjećaj krivnje postoje rituali u društvu, posebno u legalnim i religijskim okvirima kad se ona može priznati. Već sam taj čin trebao bi pozitivno djelovati na društvo u moralnom, emocionalnom i socijalnom smislu. To je bila osnovna premisa Komisije za istinu i pomirenje u Južnoj Africi u odnosu na režim apartheida (12). O socijalnoj stigmi najčešće se ne govori. Kao

This tension in the leader's countertransference revealed, among other things, unresolved feelings of guilt and shame over human suffering that could neither be prevented nor the wounds healed. The dynamics of the large group showed that society 'coped' with difficult feelings by suppressing confrontation with this part of its history and its processing. It also turned out that the issue of avoiding confrontation with painful, humiliating traumas through repression and other mechanisms that remove difficult-to-bear traumas from the current perspective is a transcultural phenomenon that has also been outlined in other cultures. According to V. Volkan's (11) research, in regressive large groups, political, legal, or traditional borders become highly politicized, and the population, leaders, and official organizations express concern about their protection.

Comment:

Difficult feelings, such as guilt and shame, have different origins and ways of processing them. When it can be acknowledged, there are societal rituals for the feeling of guilt, especially in legal and religious contexts. The act itself should have a positive effect on society in a moral, emotional, and social sense. This was the basic premise of the Truth and Reconciliation Commission in South Africa concerning the apartheid regime (12). Social stigma is most often not discussed. It is as if guilt is washed away by serving a certain sentence. We do not have even remotely similar social or religious ritu-

da je krivnja oprana izdržavanjem određene kazne. Za osjećaj srama nemamo ni približno slične socijalne ili religijske rituale. Osim toga, sram je dosta skriven osjećaj koji može prožimati osobu, ali i cijelo društvo i uvjetovati ponašanja svojom značajkom stvaranja osjećaja pritiska. Često se čini da superego kao sudac teže kažnjava sramom nego krivnjom. Izgleda da su u pojedinim kulturama trebali doći novi naraštaji koji s određene distance mogu promatrati teško nasljedstvo prethodnih generacija u pokušaju suočavanja s činjenicama i posljedicama. Takva dinamika jasno se zrcalila tijekom rada u velikim grupama i očitovala je svoje transkulturne osobine. U tom smislu, navedeno uočavanje može značiti početak nove kulture, kulture oprosta i pomirenja (13).

Klinički primjer 2

Primjer iz društveno-političke sfere: iskustvo iz međunarodnog projekta o elementima koji bi omogućili dijalog između Izraelaca i Palestinaca—istraživanje u sferi međudjelovanja povijesnih, političkih, kulturnih, etničkih i vjerskih faktora na omogućavanje dijaloga

Jessica Benjamin, psihoanalitičarka iz New Yorka, osmislila je projekt u kojem bi se sastali stručnjaci iz područja psihologije, psihijatrije/psihoterapije i

als for the feeling of shame. In addition, shame is a fairly hidden feeling that can permeate a person and the entire society, conditioning behavior with its characteristic of creating a sense of pressure. It often seems that the superego, as a judge, punishes more severely with shame than with guilt. It seems that in some cultures, new generations should have emerged who can observe the difficult legacy of previous generations from a certain distance in an attempt to face the facts and consequences. Such dynamics were clearly reflected during work in large groups and manifested their transcultural characteristics. In this sense, the aforementioned observation may mean the beginning of a new culture, a culture of forgiveness and reconciliation (13).

Clinical example 2

Example from the socio-political sphere: Experience from an international project on elements that would enable dialogue between Israelis and Palestinians—Research into the interaction of historical, political, cultural, ethnic, and religious factors in enabling dialogue

Jessica Benjamin, a psychoanalyst from New York, designed a project in which experts from the fields of psychology, psychiatry/psychotherapy, and social work would meet to explore and identify elements that would support mutual



socijalnog rada kako bi istražili i identificirali elemente koji bi podržavali međusobni dijalog, doveli do boljeg međusobnog razumijevanja i predstavljali osnovu za razvoj odnosa i suradnje između Izraelaca i Palestinaca. Bio sam dio međunarodnog tima koji je imao zadatak moderirati taj dijalog iz neutralne pozicije i identificirati konstruktivne i destruktivne elemente u tim sastancima. Rad se odvijao na neutralnom terenu, u malim i velikim grupama. Međutim, voditeljice nisu bile psihodinamski/grupno-analički educirane i uglavnom su se oslanjale na racionalnu naraciju, što je brzo dovelo do žustrih reakcija i nemogućnosti slušanja, komentiranja, suočavanja i bolje kontrole emocija.

Voditeljice su nastojale odbaciti intervencije i komentare neutralnog međunarodnog tima kao neadekvatne, ponavljajući tako psihodinamiku dviju suprotstavljenih strana.

Komentar:

Početakom 21. stoljeća još uvijek sam bio pod dojmom emocija vezanih za Domovinski rat u Hrvatskoj, te rat u Bosni i Hercegovini, i shvatio sam da je nemogućnost dublje analize mržnje i agresivnih postupaka osnova za daljnje oružane sukobe, što se najdramatičnije manifestira upravo u posljednje tri godine u području socio-političkih odnosa. Pokazuje se očitim da konstruktivni dijalog treba imati razlog za izdržati

dialogue, lead to better mutual understanding, and represent the basis for the development of relations and cooperation between Israelis and Palestinians. I was part of an international team that moderated the dialogue from a neutral position and identified constructive and destructive elements in those meetings. The work took place on neutral ground, in small and large groups. However, the presenters were not psychodynamically/group-analytically informed and mostly relied on rational narration, which promptly led to quick reactions and the inability to listen, comment, face, and better control emotions.

The presenters tried to reject the interventions and comments of the neutral international team as inadequate, thereby repeating the psychodynamics of the two opposing sides.

Comment:

At the beginning of the 21st century, I was still under the impression of emotions related to the Homeland War in Croatia and the war in Bosnia and Herzegovina, and I realized that the impossibility of a deeper analysis of hatred and aggressive actions is the basis for further armed conflicts, which has been most dramatically manifested in the last four years in the field of socio-political relations. It is becoming obvious that constructive dialogue should have a reason to withstand the test of political, economic, cultural, and every other kind of reality, which Vamik Volkan (11) describes with

test političke, ekonomske, kulturne i svake druge vrste stvarnosti, što Vamik Volkan (11) opisuje pojmom 'psihopolitika'. Kako bih se približio takvom pristupu s nadom u konstruktivniji dijalog u knjizi o strukturi oprosta iznio sam svoje viđenje takve pripreme koja zahtijeva spremnost obje strane u sukobu da bi se razvila dispozicija za međusobni oprost, pomirenje i suživot. Mentalna dispozicija se gradi polako, a cijeli proces sam konceptualizirao u četiri faze: suočavanje – žalovanje – oprost – pomirenje (13). Želja kao osnova za pojavu nade u provedbi spomenutog projekta bila je – po mom iskustvu – iznevjerena nedovoljnom pripremom moderatora/voditelja grupa da uvedu grupno-analitički/psihodinamski pristup u ozbiljno zamišljenom projektu u službi psihopolitike u odnosu na najistaknutije goruće probleme Bliskog Istoka. Nesvjesni slojevi u vidu povijesnog pamćenja, transkulturnih i realitetnih faktora nisu našli mogućnost ulaska u kontinuirani diskurs, odnosno jasniju vidljivost.

Klinički primjer 3

Velika grupa u odnosu na žalovanje, dijalog i koinoniju: Rusi i Ukrajinci u settingu velike grupe

Na kongresu u Kairu 2023. godine veliku grupu smo na kraju svakog radnog dana vodili kolegica iz Grčke Caterina Mela i ja. Grupa je brojila između 400

the term 'psychopolitics'. To approach such a viewpoint with the hope of a more constructive dialogue, in the book on the structure of forgiveness, I presented my view of such preparation, which requires the readiness of both parties in the conflict to develop a disposition for mutual forgiveness, reconciliation, and coexistence. The mental disposition is built slowly, and I conceptualized the entire process in four phases: confrontation - mourning - forgiveness - reconciliation (13). The desire as the basis for the emergence of hope in the implementation of the aforementioned project was—in my experience—betrayed by the insufficient preparation of the moderators/group leaders to introduce a group-analytical/psychodynamic approach in a seriously conceived project in the service of psychopolitics in relation to the most prominent burning problems of the Middle East. Unconscious layers, in the form of historical memory and transcultural and reality factors, did not find the possibility of entering a continuous discourse, or rather, clearer visibility.

Clinical example 3

The large group in relation to mourning, dialogue, and koinonia: Russians and Ukrainians in a large group setting

At the Cairo Congress in 2023, a large group was led by my Greek colleague, Caterina Mela, and me at the end of each working day. The group numbered



i 500 sudionika, psihijataru, psihologa i diplomiranih socijalnih radnika. Bili smo upozoreni da će među sudionicima biti i grupa Ukrajinaca i grupa Rusa. Očito je mogućnost projekcije mržnje bila velika preokupacija organizatora. To je nas voditelje navelo da budemo još pažljiviji u čuvanju granica i strukture, kako bi velika grupa kao kontejner mogla izdržati eventualno agiranje, odnosno nekontrolirano izražavanje agresivnih osjećaja. Bližila se prva godišnjica ruskog oružanog napada na Ukrajinu.

Velika grupa je otpočela s izražavanjem žaljenja za nedavnim gubitkom prof. Rakhawyja, Nestora egipatske psihijatrije, psihoterapije i pokretača skrbi za mentalno zdravlje. Nedavno preminuli profesor očito je egipatskim sudionicima bio omiljeni učitelj slijedom mnogih generacija i proces žalovanja tekao je tijekom većeg dijela seanse. Tada se digao član ruske grupe i sa suzama u očima kazao, vidno uzbuđen kao i čitava skupina ruskih kolega, da i on i njegovi kolege imaju dubokog razloga za žalovanje jer je njihova zemlja napala bratsku Ukrajinu. Taj čin doživljavaju kao izdaju tradicionalne ruske gostoljubivosti i slavenske povezanosti s Ukrajinacima. Imaju doživljaj da su ostali bez domovine kakvu poznaju i kakvu žele. Zbog toga su duboko ožalošćeni. Ostali članovi ruske grupe izgledali su duboko potreseni i ožalošćeni. Nastala je duga šutnja. In-

between 400 and 500 participants, including psychiatrists, psychologists, and graduate social workers. We were warned that there would be groups of Ukrainians and Russians among the participants. Obviously, the possibility of projection of hatred was a major preoccupation of the organizers. This led us, the leaders, to be even more careful in maintaining the boundaries and structure so that the large group, as a container, could withstand possible acting-out, that is, uncontrolled expression of aggressive feelings. The first anniversary of the Russian armed attack on Ukraine was approaching.

The large group began by expressing their grief over the recent loss of Nestor of Egyptian psychiatry, psychotherapy, and the initiator of mental health care, Prof. Rakhawy. The recently deceased professor had clearly been a beloved teacher for many generations of Egyptian participants, and the mourning process continued for most of the session. Then, a member of the Russian group stood up and said, visibly moved, as was the entire group of Russian colleagues, with tears in their eyes, that he and his colleagues had deep reason to mourn because their country had attacked brotherly Ukraine. They saw this act as a betrayal of traditional Russian hospitality and the Slavic connection with Ukrainians. They felt that they had been left without the homeland they knew and desired. They were deeply saddened by this. The other members of the Russian group looked

tervencija voditelja da smo danas uro-nili u duboko žalovanje za izgubljenim sigurnim vrijednostima kojima smo se okretali kao svijetlim točkama koje nas vode u životu ostala je bez verbalnog odgovora, ali s dubokom emocional-nom rezonancijom. Po završetku te grupe vidjeli smo da su Ukrajinci prišli Ruskim kolegama i da su zagrljeni na-pustili salu.

Komentar:

Žalovanje kao emocionalni zajednički nazivnik zbog gubitka velikih vrijedno-sti ujedinio je doživljaj sudionika velike grupe. Umjesto 'očekivane' projekcije mržnje zbog agresije, prevladao je proces žalovanja, podijeljenog suosjećanja u odnosu na gubitak vrijednosti u koje se vjerovalo. I u nastavku rada velike grupe ta emocionalna suosjećajnost nastavila je rasti u smislu doživljaja koinonije (14).

Klinički primjer 4

Iskustvo utjecaja promjene settinga velike grupe

Psihoterapijski setting zahtijeva iskrenost i diskreciju. U manjim europskim zemljama kolege se češće susreću i osobno poznaju. Ta okolnost nije najpo-voljnija za povjeravanje u terapijskom smislu. Slovenski kolege odlučili su po-zvati voditelja velike grupe iz Hrvatske

deeply shaken and saddened. There was a long silence. The moderator's inter-vention that today we are immersed in deep mourning for the lost secure values to which we turned as bright spots that guide us in life was left without a verbal response, but with a deep emotional res-onance. After the end of that group, we saw that the Ukrainians approached their Russian colleagues, and that they left the hall hugging each other.

Comment:

Mourning, as an emotional common de-nominator arising from the loss of great values, unified the experience of the par-ticipants of the large group. Instead of the 'expected' projection of hatred due to aggression, the process of mourning and shared compassion in relation to the loss of values in which they believed prevailed. In the continuation of the large group's work, this emotional compassion continued to grow, in the sense of the ex-perience of koinonia (14).

Clinical example 4

The experience of the impact of changing the setting of a large group

A psychotherapy setting requires hon-esty and discretion. In smaller European countries, colleagues meet more often and know each other personally. This circumstance is not the most favorable for confiding in a therapeutic sense. The



i tako sam se našao u njihovom profesionalnom krugu. Razumio sam dovoljno slovenski, tako da su se mogli izražavati na svom materinjem jeziku. Htio sam steći uvid u stil njihove dotadašnje organizacije velike grupe i pokazali su mi da su uvijek sjedili u jednom redu, što im je omogućavalo da svatko ima pregled svih, te da su uvijek šutnje bile duge. Odlučio sam da napravim eksperiment s načinom razmještaja sudionika, s tim da sam ponovio stil settinga koji im je bio uobičajen. Prvi dan jedina promjena odnosila se na voditelja. Osjetio sam da su to prihvatili kao poticaj. Sljedeći dan sudionicima su bila ponuđena tri kruga stolica i tri prolaza, a voditelj je sjedio u drugom redu. Interakcije su bile vrlo žive. Sve sudionike se nije moglo jasno vidjeti pa se tražio način kako da se i pogledom kontaktira druge članove grupe. Izgledalo je kao da se anksioznost prvog dana nastavila 'otapati', dajući više mjesta razigranosti i novim temama iz šire socijalnog i profesionalnog kruga. Treći dan sudionici su zatekli raspored stolica u vidu pužnice s otvorenim krajem, a voditelj je sjedio na vanjskom rubu s idejom poruke—grupa je naša zajednička kreacija na krilima slobodnih asocijacija.

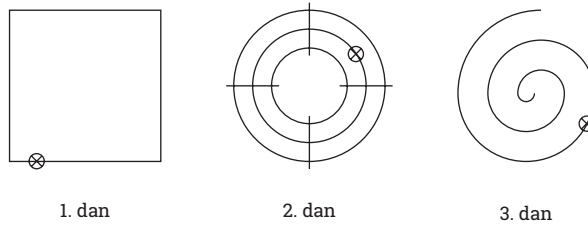
Komentar:

Čuo sam komentar da je „ovo prvi put da se grupa s danima sastajanja povećava, umjesto smanjuje“ i da su inte-

Slovenian colleagues decided to invite a large group conductor from Croatia, and so I found myself in their professional circle. I understood Slovenian sufficiently for them to express themselves in their native language. I wanted to gain insight into the style of their previous large-group organization, and they showed me that they always sat in one row, which allowed everyone to have an overview of everyone, and that the silences were always long. I decided to conduct an experiment with the way the participants were arranged, repeating the style of setting that was familiar to them. On the first day, the only change concerned the conductor. I felt that they accepted this as an incentive. The next day, the participants were offered three circles of chairs and three aisles, and the conductor sat in the second row. The interactions were very lively. It was not possible to see all the participants clearly; therefore, a way was sought to contact other members of the group by eye contact. It seemed as if the anxiety of the first day continued to 'melt', giving more room for playfulness and new topics from a wider social and professional circle. On the third day, the participants found the chairs arranged in the form of a snail with an open end, and the conductor sat on the outer edge with the idea of a message—the group is our joint creation on the wings of free associations (Figure 1).

Comment:

I heard the comment that “this is the first time that the group has increased rather than decreased following meeting days”



Slika 1. Setting velike grupe tijekom tri dana.
Figure 1. The setting of the large group over three days.

rakcije 'razigrane', oslobođene dugih šutnji i izrazite anksioznosti. Sljedećih godina imao sam priliku u više navrata u Sloveniji voditi velike i srednje grupe, povremeno eksperimentirajući s oblikom krugova. Smatram da, kad voditelj/i osjete potrebu i simbolično i konkretno poslati poruku da 'sve teče' i da se 'dvaput ne može zagaziti u istu rijeku' (Heraklit), odnosno da se niti jedanput ne može zagaziti u istu rijeku (Kratil), to može djelovati inspirativno na otvaranje inkapsuliranih i duboko potisnutih traumatskih sadržaja, donoseći nove uvide. Međutim, to ne znači da se velika grupa može primijeniti u terapijske svrhe, ali može ukazati na mehanizme odcjepljivanja, projiciranja i potiskivanja na kojima se može raditi u prikladnijem settingu.

and that the interactions were 'playful', free of long silences and marked anxiety. In the following years, I had the opportunity to conduct large- and median-sized groups in Slovenia on several occasions, occasionally experimenting with circle shapes. I believe that when the leader/s feel the need to both symbolically and concretely send the message that 'everything flows' and that 'one cannot step into the same river twice' (Heraclitus), that is, one cannot step into the same river even once (Kratilus), it can have an inspiring effect on the opening of encapsulated and deeply suppressed traumatic contents, bringing new insights. However, this does not mean that a large group can be used for therapeutic purposes; it can, however, indicate mechanisms of dissociation, projection, and repression that can be worked on in a more appropriate setting.

ZAVRŠNA RAZMATRANJA

Izborom iz vlastitih kliničkih iskustava iz sudjelovanja, vođenja i ko-voditeljstva velikih grupa u različitim kulturnim am-

CONCLUDING CONSIDERATIONS

Drawing from my own clinical experiences of participating in, conducting, and co-conducting large groups in dif-



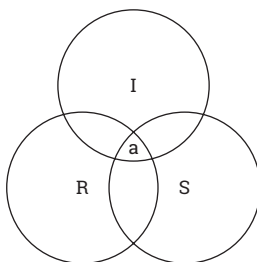
bijentima nastojao sam pokazati širinu i intenzitet izazova koje velika grupa kao iskustvo predstavlja. Međutim, iako bi brojnost sudionika omogućavala izražavanje socijalnih i političkih stavova pa time i aktivaciju ne samo svjesnih nego i predsvjesnih i nesvjesnih iskustava, uvijek postoji napetost između percepcije i realnosti koja postoji izvan utjecaja percepcije pojedinca, grupe ili nacije. Prema Lacanovom viđenju (citrano u [15]) to se može ilustrirati prikazom Borromejskog čvora (Slika 2).

Budući da se naša percepcija oslanja na vlastito ili grupno imaginarno, simbolično i realitetno poimanje, ta područja bi se prema toj teoriji preklapala stvarajući područje vlastite čežnje za izgubljenim objektom, odnosno objektom želja. Pri tome, realno - kao neovisno postojanje u odnosu na različite percepcije - 'živi' sa svojim vlastitim karakteristikama. To stoji na putu poimanja realnog i smanjivanja utjecaja vlastitog realitetnog kreiranja dojma, razmišlja-

ferent cultural settings, I have sought to demonstrate the breadth and intensity of the challenges that a large group presents as an experience. However, although a large number of participants would enable the expression of social and political views and thus the activation of not only conscious but also pre-conscious and unconscious experiences, there is always a tension between perception and reality that exists beyond the influence of the perception of an individual, group, or nation. According to Lacan's view (cited in [15]), this can be illustrated by the representation of the Borromean knot (Figure 2).

Since our perception relies on our own or a group's imaginary, symbolic, and realistic understanding, according to this theory, these areas would overlap, creating the area of our own longing for a lost object or object of desire. Simultaneously, the real – an independent existence in relation to different perceptions – 'lives' with its own characteristics. This stands in the way of understanding the real and reducing the influence of one's own re-

R – realno
I – imaginarno
S – simbolično
a – realitet (izgubljeni objekt; objekt želje)



Slika 2. Borromejski čvor.

Figure 2. The Borromean knot.

nja, slike... Velika grupa bi prema psihodinamskim teoretičarima nalazila svrhu i cilj u poticanju razmišljanja, dijaloziranja ili omogućavanja kontinuiranog diskursa. Za takvu dinamiku P. de Maré (9) navodi da bi vodeća misao u radu velike grupe trebala biti „gdje je bio kaos tu treba stvoriti matriks odnosa“. Tu se otvara područje za istraživanje karakteristika, dinamike i vrijednosti specifičnih za veliku grupu (16).

Carla Penna (5) navodi da je još prije više od sto godina „Freud revolucionirao razmišljanja o psihologiji mase tvrdeći da su odnosi ljubavi, t.j. libidne katekse, pomoću agregirajuće snage Erosa, bit grupnog mentalnog kapaciteta“. Postaje prihvatljivo stajalište Foulkesa da osobne matrice sazrijevaju i evoluiraju pomoću grupnih matrica u intrapersonalnim, interpersonalnim i transpersonalnim dimenzijama.

Prema konceptualizaciji de Maré-a (9), velika grupa pokazuje dva vrlo moćna aspekta:

- Ogromnu sposobnost poticanja emocija,
- Velika grupa je iznad svega visoko senzitivni mehanizam za razmišljanje, uključujući vrijeme za razvoj vlastitog matriksa. Svaka velika grupa može naučiti kako razviti vlastitu kontejnirajuću mrežu i može otkriti vlastiti potencijal za razmišljanje.

alistic creation of impressions, thoughts, images... According to psychodynamic theorists, a large group would find a purpose and goal in stimulating thinking, dialoguing, or enabling continuous discourse. For such a dynamic, P. de Maré (9) states that the leading thought in the work of a large group should be “where there was chaos, a matrix of relationships should be created”. This opens up an area for research on the characteristics, dynamics, and values specific to a large group (16).

Carla Penna (5) states that more than a hundred years ago, “Freud revolutionized thinking about mass psychology by claiming that love relationships, i.e., libidinal cathexes, through the aggregating power of Eros, represent the essence of the group mental capacity.” Foulkes’ view that personal matrices mature and evolve through group matrices in intrapersonal, interpersonal, and transpersonal dimensions becomes acceptable.

According to de Maré’s (9) conceptualization, a large group reveals two very powerful aspects:

- The enormous ability to arouse emotions,
- A large group is, above all, a highly sensitive mechanism for thinking, including the time required to develop one’s own matrix. Each large group can learn how to develop its own containing network and discover its own potential for thinking.



Također smatra da rad u velikoj grupi predstavlja mogućnost aktivnog vježbanja ega da izdrži i upravlja tjeskobom, kao neku vrstu terapije učenjem. U tom smislu navest ću Platonovu misao da je dijalog 'vrhunsko umijeće'. Razvojem kapaciteta za dijalog stvara se velik potencijal za razvijanje razmišljanja, a time i za transformacijski proces.

Schlapobersky (17) navodi da je rad u grupi sličan procesu žalovanja pokrenutog dotad neprepoznatom boli. Izaзов psihoterapeuta predstavlja lociranje i prevođenje skrivene, zakopane ili premještene traume u svakodnevni jezik ljudske patnje, gdje se može posijati sjeme razrješavanja. 'Magični krug' grupe može otvoriti članove za njihove vlastite i izgubljene glasove drugih (prema navodu Anthonyja), koji proizlaze iz poznate, nepoznate i neodžalovane tuge, inkapsulirane ili disocirane u područjima šutnje.

Moje je iskustvo da se impresioniranost s moćnom kaotičnošću i drugim snažnim emocijama koje stimulira velika grupa može shvatiti kao izazov za promjenom vlastitog osjećaja bespomoćnosti u situacijama s kojima se ne može ili ne uspijeva ovladati ili im se prilagoditi i naći im smisao.

Prema Seligmanovoj teoriji naučene bespomoćnosti uočavaju se sljedeće karakteristike:

He also believes that working in a large group represents an opportunity to actively train the ego to withstand and manage anxiety, as a kind of learning therapy. In this sense, I will cite Plato's thought that dialogue represents the 'highest art'. Developing the capacity for dialogue creates great potential for developing thinking, and thus, for the transformational process.

Schlapobersky (17) states that working in a group is similar to the mourning process triggered by previously unrecognized pain. The challenge for the psychotherapist is to locate and translate the hidden, buried, or displaced trauma into the everyday language of human suffering, where the seeds of resolution can be sown. The 'magic circle' of the group can open members to their own and the lost voices of others (according to Anthony), arising from known, unknown, and unrepentant grief, encapsulated or dissociated in areas of silence.

In my experience, being impressed by the powerful chaos and other strong emotions stimulated by a large group can be understood as a challenge to change one's sense of helplessness in situations one cannot or does not manage to master, adapt to, or find meaning in.

According to Seligman's theory of learned helplessness, the following characteristics are observed:

1. Reduced motivation to react actively. Helpless people tend to adopt passive attitudes. Their reactions are slow,

1. Smanjena motivacija za aktivno reagiranje. Bespomoćne osobe pokazuju tendenciju usvajanja pasivnog stava. Njihove reakcije su usporene, a razmišljanje tromo. To je povezano s njihovim očekivanjima da bilo što da poduzmu neće imati utjecaja na neugodnu situaciju u kojoj se nalaze;
2. Smanjen kapacitet za učenje da njihovo nastojanje može voditi željenim rezultatima;
3. Negativni osjećaji kao što su strah, depresija, praznina, odsutnost želja;
4. Samokritičnost i smanjeno samopoštovanje.

Da bi se odučili od bespomoćnosti, ljudskim žrtvama traumatskih iskustava treba pružiti terapijski ekvivalent 'prijelaza preko prepreka' (18). Naravno, to je lakše reći nego napraviti.

Da bi se odvijao proces od intrapsihičkog do socijalnog, P. de Maré preferira rad u srednjoj grupi, za koju smatra da je „dovoljno velika da predstavlja društvo u malom i dovoljno mala da omogući članovima grupe da se izraze i iskažu individuaciju. To je prijelazni prostor da se napuste rodbinske veze (narcistička obitelj) i da se uđe u odnos (građansko društvo).

Za razliku od drugih grupa, od velike grupe se ne očekuju terapijski efekti, nego ulaz u transformativni proces prema shemi koju zastupa de Maré (19):

and their thinking is sluggish. This is related to their expectation that whatever they do will not affect the unpleasant situation they find themselves in;

2. Reduced capacity to learn that their efforts can lead to desired results;
3. Negative feelings, such as fear, depression, emptiness, and the absence of desires;
4. Self-criticism and reduced self-esteem.

To unlearn helplessness, human victims of traumatic experiences need to be provided with the therapeutic equivalent of 'crossing over obstacles' (18). Of course, this is easier said than done.

For the process from the intrapsychic to the social to take place, P. de Maré prefers to work in a median group, which he believes is "large enough to represent society in miniature and small enough to allow group members to express themselves and express individuation". It is a transitional space to leave kinship ties (narcissistic family) and enter into a relationship (civil society).

Unlike other groups, a large group is not expected to have therapeutic effects but rather an entry into a transformative process according to the scheme represented by de Maré (19):

"Frustration - hatred - psychic energy - thinking - understanding - flow of information - koinonia or apersonal friendship, which represents the support net-



„Frustracija – mržnja - psihička energija – razmišljanje – razumijevanje – protok informacija – koinonija ili apersonalno prijateljstvo, što predstavlja podržavajuću mrežu grupnog matriksa i mijenja mikrostrukturu od progonstvene do prijateljske, omogućujući seksualnosti da se pojavi kao genitalna“.

U Bionovoj konceptualizaciji osnovnih pretpostavki: ovisnost – borba ili bijeg – stvaranje parova – prema T grupi, također se može ocijeniti razina regresa na kojoj funkcionira grupni matriks i koje se elemente interakcija može prepoznati kao ‘markere’ kreće li se dinamika velike grupe progresivno u smislu dijaloga ili regresivno prema frustraciji i mržnji. U progresivnom kretanju prema dijalogu može se poticati i veliku grupu prema širem razumijevanju napetosti u dijalogu i podcrtavanju pozitivnih elemenata koji vode kontinuitetu diskursa. U tom ambijentu kultura oprosta i pomirenja može predstavljati opciju daljnjeg razvoja grupnog matriksa velike grupe. Iskustva iz dinamike velike grupe mogu ukazati ne samo na svjesne, nego i na akumulirane nesvjesne traumatske i pomirbene elemente u susretu suprotstavljenih grupa. Rad na oprost i pomirenju shvaćam kao proces u pet faza koji se treba razviti na objema stranama u konfliktnim situacijama:

1. Osveščivanje složenosti problema (konfrontacija s brojnim različitim realitetima i iskustvima);

work of the group matrix and changes the microstructure from persecutory to friendly, allowing sexuality to emerge as genital“.

In Bion’s conceptualization of the basic assumptions: dependence – fight or flight – pair formation – towards the T group, one can also assess the level of regression at which the group matrix functions and which elements of interactions can be recognized as ‘markers’ of whether the dynamics of the large group are moving progressively towards dialogue or regressively towards frustration and hatred. In the progressive movement towards dialogue, the large group can also be encouraged towards a broader understanding of the tension in the dialogue and underline the positive elements that lead to the continuity of the discourse. In this environment, a culture of forgiveness and reconciliation can represent an option for further developing the group matrix of the large group. Experiences from the dynamics of the large group can point not only to conscious but also to accumulated unconscious traumatic and conciliatory elements in the encounter between opposing groups. I understand the work on forgiveness and reconciliation as a five-phase process that needs to be developed on both sides in conflict situations:

1. Awareness of the complexity of the problem (confrontation with numerous different realities and experiences);

2. Razvijanje dubljeg razumijevanja manifestnih i posebno latentnih sadržaja (proces žalovanja);
3. Prorada novostečenog uvida;
4. Odricanje od osvete i uspostavljanje mogućnosti za proces opraštanja;
5. Stvaranje prostora za razvoj pomirbenih procesa sa samim sobom i s drugim(a) (tj. obnova sposobnosti za vjerovanje). Jer, kako piše Ben Okri u svojoj pjesmi 'Mentalna borba':

Ne možeš preurediti svijet

Ako ne preurediš sebe samoga.

Svaka nova era počinje unutra.

To je unutarnji događaj,

S neslućenim mogućnostima

Za unutarnje oslobođenje.

Odnosi li se to i na dinamiku velikih grupa? Klinička iskustva mogu pokazati u kakvim se sve psihodinamskim i realitetnim situacijama voditelji i sudionici mogu zateći i koji im profesionalni instrumentariji – teorijski i klinički – stoje na raspolaganju za unutarnje oslobođenje i za konstruktivni dijalog, ako uspiju prijeći Scilu i Haribdu u navigaciji od kaosa do diskursa. Dinamika velike grupe može inicirati transformaciju razmišljanja i odnosa u tom smislu. U svjetlu dosadašnjih iskustava iz psihodinamski orijentiranih stručnih manifestacija velike grupe su redovito uključene u rad profesionalnih skupova, edukativnih aktivnosti,

2. Developing a deeper understanding of manifest and especially latent content (the grieving process);
3. Working through newly acquired insights;
4. Renouncing revenge and establishing possibilities for the process of forgiveness;
5. It creates space for the development of reconciliation processes with oneself and others (i.e., the restoration of the ability to believe). Because, as Ben Okri writes in his poem 'Mental Struggle':

You can't remake the world.

Without remaking yourself.

Each new era begins within.

It is an inward event,

With unsuspected possibilities

For inner liberation.

Does this also apply to large-group dynamics? Clinical experiences can show in which psychodynamic and real-life situations leaders and participants can find themselves and what professional tools – both theoretical and clinical – are available to them for inner liberation and constructive dialogue, if they manage to cross Scylla and Charybdis in navigating from chaos to discourse. Large-group dynamics can, in this sense, initiate a transformation of thinking and relationships. In light of previous experiences from psychodynamically oriented professional events, large groups are regularly included in the work of profession-



a ponekad i u psihoterapijski usmjerenom settingu. Smatram da je psihodinamiku velike grupe prvenstveno korisno uključiti u edukativne aktivnosti, a zatim i u rad profesionalnih skupova koji uključuju rad u malim i velikim/srednjim grupama, u cilju stimulacije izražavanja vrlo regresivnih, do tada inkapsuliranih emocija. Terapijska indikacija velike grupe za sada nije usvojena, ali su potrebna daljnja istraživanja da bi se dobilo solidnije uporište za određeno mišljenje.

Vjerujem da će u aktualnim okolnostima sve masovnijeg kretanja ljudi i informacija u globalno digitalno povezanom svijetu iskustva iz sudjelovanja i proučavanja dinamizama velikih grupa predstavljati sve dragocjenije iskustvo.

al gatherings, educational activities, and sometimes in psychotherapy-oriented settings. I believe that it is primarily useful to include large group psychodynamics in educational activities, and then in the work of professional gatherings that include work in small and large/median groups, with the aim of stimulating the expression of very regressive, previously encapsulated emotions. The therapeutic indications for large groups have not yet been adopted, but further research is needed to obtain a more solid basis for a certain opinion.

I believe that in the current circumstances of the ever-increasing movement of people and informations in a globally digitally connected world, experiences from participating in and studying the dynamics of large groups will represent an increasingly valuable experience.

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