SREDNJA GRUPA – OD FRUSTRACIJE DO KREATIVNOSTI

/ THE MEDIAN GROUP – FROM FRUSTRATION TO CREATIVITY

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SAŽETAK/*ABSTRACT*

Umješnost terapijskog rada srednje grupe počiva na dijalogu, učenju komunikacije koja se odmiče od instinktivnog i traga za značenjem i razumijevanjem. Vodeća svrha srednje grupe je transformirati pregenitalni subkulturni način funkcioniranja odnosno mikrokulturu edipalne familiocentrične grupe u okvir svog sociokulturnog ekvivalenta. U članku se prikazuje dio seanse srednje velike grupe i razumijevanje grupnog sadržaja kroz teoriju.

/ The art of therapeutic work in the median group is rooted in dialogue, learning to communicate away from the instinctive, and searching for meaning and understanding. The primary objective of the median group is to transform the pregenital, subcultural mode of functioning, i.e. the microculture of the Oedipal, family-centric group, into the framework of its sociocultural equivalent. This article presents an excerpt from a median group session, and the understanding of group content through a theoretical lens.

KLJUČNE RIJEČI / *KEYWORDS*

srednja grupa / *median group*, frustracija / *frustration*, kreativnost / *creativity*

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UVOD

Kao grupni analitičari najčešće pojam uobičajene grupe kao cjeline definiramo granicom i Foulkesovim matriksom formiranim iz nesvjesne obiteljske di-

INTRODUCTION

As group analysts, we typically conceptualise the regular group-as-a-whole through its boundaries and Foulkes's notion of the matrix, shaped by the uncon-

namike članova. U tom grupnom modelu broj članova doseže do 12. Porastom broja članova situacija se mijenja u smjeru sve većeg značenja kulturnog konteksta. Povećanje broja članova grupe je ključno. Kad grupa od osam članova postaje grupa od dvadeset, razina grupne aktivnosti predstavlja drugu dimenziju ljudskog iskustva (1). Time se javlja potreba za modificiranjem tehnike, jer voditi veće grupe po analitičkom modelu male grupe, kako je P.de Mare konstatirao, jednako je kao i igrati „Čovječe ne ljuti se" na šahovskoj ploči (2). Taj prostor srednje grupe, u kojem De Mare vidi mogućnost humanizacije društva , za sad je relativno neistražen. Vodeća svrha srednje grupe je transformirati pregenitalni subkulturni način funkcioniranja odnosno mikrokulturu edipalne familiocentrične grupe u okvir svog sociokulturnog ekvivalenta (1).

TEORIJSKA RAZMATRANJA O SREDNJE VELIKOJ I VELIKOJ GRUPI

Le Bon je ustvrdio da pojedinci u gomili bez obzira na svoje osobine, već samom činjenicom da su u velikoj skupini ,podliježu „zajedničkoj duši" i u tom okruženju misle, osjećaju i rade različito od načina na koji bi svaki od njih djelovao kao individua (3). No razloge za to teško je otkriti. S.Freud i W.Bion smatrali su

scious family dynamics of the members. In this group model, the group usually comprises up to twelve participants. As the number of members increases, the situation shifts significantly, and the cultural context gains in significance. Increasing the number of group members is crucial. When a group of eight becomes a group of twenty, the level of group activity starts to represent a different dimension of human experience (1). This brings about the need to modify the technique, because conducting larger groups using the analytical model designed for small groups, as P. de Maré noted, is like trying to 'play ludo on a chessboard' (2). This median group space, in which de Maré sees the potential for the humanisation of society, remains relatively unexplored. The central task of the median group is to transform the pregenital subcultural mode of functioning, namely the microculture of the Oedipal family-centric group, into the framework of its sociocultural equivalent (1).

THEORETICAL REFLECTIONS ON THE MEDIAN AND LARGE GROUPS

Le Bon asserted that individuals in a crowd, regardless of their characteristics, by the very fact of being part of a large group come under the influence of a "collective soul", and in such environment they think, feel and act differently than each of them would act as an individual (3). However, the reasons for this are difficult to ascertain. S. Freud and W. Bion

da pojedinac u grupi podliježe grupnim mehanizmima i djeluje pod pritiskom nesvjesnih intrapsihičkih sila čije je porijeklo u dubinama grupnog mentaliteta (4) (5). S.Foulkes, otac grupne analize, formira pojam grupog matriksa unutar kojeg postoje terapijske vrijednosti za pojedinca ali jedino uz razumijevanje međuljudskog i društvenog kontekst (6). Grupni procesi mijenjaju se ovisno o broju članova grupe, a promatramo ih u okvirima male, srednje i velike grupe. Mala grupa broji do 12 članova, slijedi srednja grupa čiji idealni broj je između 20 i 40 pojedinaca, a nakon tog broja govorimo o velikim grupama. Za razliku od male grupe, svrha srednje i velike grupe, kako je izjavio De Mare jest naučiti bolje komunicirati jedni s drugima. Kroz dijalog omogućuje se transformacija do neosobnog zajedništva koje je imenovao *„koinonija"*, prema grčkoj riječi koja označava odnose, udruženja ili dijeljenje brige za druge (2). Teoretičari grupnog funkcioniranja oslanjaju se na spoznaje M. Klain, D.Winnicota, R.Fairbreina, H.Kohuta, tj. psihodinamsku klainiansku teoriju. Istraživanje srednje grupe kroz ovaj koncept, elaborira se kao iskonski mentalni sustav koji podrazumijeva somatsko, psihološko i mentalno. Bion je promjene mentalnih stanja grupe nazvao osnovnim pretpostavkama (OP). OP očituju se u psihološkim pojavama ovisnosti, borbe ili bijega i stvaranja parova (7). E.Hooper

believed that an individual in a group is subject to group mechanisms and acts under the pressure of unconscious intrapsychic forces rooted in the depths of group mentality (4) (5). S. Foulkes, the father of group analysis, introduced the concept of the group matrix, within which there are therapeutic values for the individual, but only with an understanding of the interpersonal and social context (6). Group processes change depending on the number of group members, and we observe them within the framework of small, median, and large groups. A small group consists of up to 12 members, followed by a median group that ideally consists between 20 and 40 individuals, while any group beyond this size is considered large. Unlike the small group, the aim of both the median and large group, as stated by de Maré, is to foster improved communication among members. Through dialogue, a transformation to an impersonal fellowship is possible, which he termed *"koinonia"* after the Greek word that denotes relationships, associations or shared care for others (2). Theorists of group functioning rely on the insights of M. Klein, D. Winnicott, R. Fairbairn, H. Kohut, i.e. the psychodynamic Kleinian theory. Research on the median group in this concept is elaborated as a primordial mental system that encompasses the somatic, psychological, and mental. Bion described shifts in group mental states through what he termed the basic assumptions (BAs). BAs manifest in psychological phenomena of dependency, fight/flight, and pairing (7). E. Hooper later added the basic assumption of incohesion of aggregation – massification, while

kasnije dodaje i OP nekohezije agregacije – masifikacije, a Lawrence, Bain i Gould predlažu petu osnovnu pretpostavku *Me-ness* (8). Stanja OP pretaču se jedno u drugo i ne postoji određeni slijed . Patologija i patogeneza osnovnih pretpostavki su emocionalni i funkcionalni obrasci kojima grupa nesvjesno podliježe. Uloga voditelja je potaknuti članove da ne djeluju u skladu s OP, već da razgovaraju jedni s drugima, da nauče voditi dijalog kako bi humanizirali grupu a potom i društvo, te da transformiraju frustraciju i bijes u pozitivnu energiju potrebnu za razmišljanje. Na taj način imaju mogućnost postati „ radna grupa". Također se ističe da, bez obzira koliko je važno proučavati destruktivne sile mržnje, agresije i zavisti, još je važnije proučavati bespomoćnost , sram i traumatična iskustva u kontekstu međuljudskih odnosa koji su u središtu ljudskog bivstvovanja (9). Srednja grupa nalazi se na razmeđi male familiocentrične male grupe i velike društvene grupe. Njezin potencijal jest omogućiti ljudima da razviju sposobnost razmišljanja u složenoj situaciji, identificiraju dinamičke sile koje djeluju i pronađu glas kojim mogu pregovarati o složenim međuljudskim odnosima i odnosima moći (9,10). Pod utjecajem frustracije, energija superega daje pogon dijalogu koji vodi ka *koinoniji* (11). Dijalog potiče pad obrambenih mehanizama , slobodno individualno

Lawrence, Bain and Gould proposed the fifth basic assumption of Me-ness (8). The BA states fluidly transition from one to another without any fixed sequence. The pathology and pathogenesis of basic assumptions are emotional and functional patterns to which the group unconsciously submits. The role of the conductor is to encourage members not to act in accordance with the BAs, but to talk to each other, to learn to have a dialogue in order to humanise the group, and subsequently the society, and to transform frustration and anger into positive energy needed for reflection. In this way, they have the possibility to become a "work group". It is also emphasized that, no matter how important it is to study the destructive forces of hatred, aggression and envy, it is even more important to study helplessness, shame and traumatic experiences in the context of interpersonal relationships that are at the heart of human existence (9). The median group is at the intersection between a small, family-centric group and a large social group. Its potential lies in enabling people to develop the ability to think in a complex situation, identify the dynamic forces at work, and find a voice to be able to negotiate complex interpersonal and power relations (9, 10). Under the influence of frustration, the energy of the superego drives the dialogue that leads to *koinonia* (11). Dialogue encourages the decline of defence mechanisms, enables free individual expression, and helps overcome individual narcissistic barriers toward the outside world (12). The manifest, external dialogue, enables the reor-

izražavanje i omogućuje prevladavanje individualnih narcističkih barijera prema vanjskom svijetu (12). Manifestni, vanjski dijalog, omogućuje reorganizaciju unutarnjeg dijaloga. Pojedinac spoznaje sebe kroz reakciju koju izaziva kod drugih i sliku koja mu se šalje kroz zrcaljenje. Nesvjesni aspekti selfa otkrivaju se kroz interakciju i dijalog s drugima, stalnim uspoređivanjem sličnosti i razlika (13). De Mare smatra da , ako želimo prevladati mržnju, nemamo druge mogućnosti nego ju transformirati u mentalnu energiju svijesti, u umnu radnju individualnog razmišljanja koja će pomoći društvenom kontekstualnom strukturiranju (2). Dijalog unutar terapijskog prostora daje priliku za senzibilizaciju na prihvaćanje različitosti društva i različitosti pojedinaca i priliku za toleranciju istih. Dijalog u srednjoj grupi postaje sve eksplicitniji i nakon što dosegne svjesnu razinu za članove grupe, nekad čak i nakon desetak godina, kulturna promjena može se usvojiti. Okvir srednje grupe čine struktura, proces i sadržaj. De Mare promatrajući pojavnost sadržaja uvodi pojam metastruktura koju čini dijalektika na razmeđi osobnog i društvenog konteksta koji se odnosi na grupu (1). Stvaranjem mikro-zajednice i mikro-kulture u razvoju i sazrijevanju, srednja grupa predstavlja korak naprijed prema analizi društva.

Umješnost terapijskog rada srednje grupe počiva na dijalogu, učenju koganisation of the internal dialogue. The individual gains self-knowledge through the reaction they provoke in others and through the mirrored image reflected back to them. Unconscious aspects of the self are revealed through interaction and dialogue with others, by constantly comparing similarities and differences (13). De Maré believed that if we want to overcome hatred, we have no other option than to transform it into the mental energy of consciousness, into the mental act of individual thinking that will help social contextual structuring (2). Dialogue within the therapeutic setting provides an opportunity for sensitisation to the acceptance of diversity in the society and the diversity of individuals, as well as an opportunity for cultivating tolerance of the same. Dialogue in the median group becomes increasingly explicit, and once it reaches a conscious level for group members, sometimes even after ten years, cultural change can be adopted. The framework of the median group consists of structure, process and content. De Maré, observing the appearance of content, introduced the concept of metastructure, which is formed by a dialectic at the interface between the personal and social contexts that relate to the group (1). By creating a developing and maturing micro-community and micro-culture, the median group represents a step forward towards the analysis of the society.

The art of therapeutic work in a median group is rooted in dialogue, and in learning communication that goes beyond the

munikacije koja se odmiče od instinktivnog i traga za značenjem i razumijevanjem. U tim većim grupama jasnije se vidi polarizacija svjesnog i nesvjesnog, a kultura grupe ekvivalent je ljudskog uma. (13). Grupna kultura srednjih grupa podložna je i patologijama i destrukcijama društvenog konteksta unutar kojih se prakticira (14). Kao takva, može se promatrati kao ekvivalent neurotičnog poremećaja u pojedincu, a grupni otpori proizlaze iz mentalnih fenomena same grupe ali i vlastite zajednice, kao i iz zajednica iz kojih dolaze članovi grupe. Pojedinci unutar grupa ulažu osobne nefunkcionalne svemoćne fantazije i obrane kao i obiteljske patologije. Te individualne netolerirane tenzije u životu pojedinca mogu lako pronaći izlaz kroz grupnu identifikaciju (15).

Odmakom od instinktivne naravi čovjeka, promatranjem kroz intersubjektivne poremećene odnose, agresija koja opsjeda pojedinca i ometa društvene interakcije nužnost je razvojnog procesa. Nesvjesna tendencija je ustrajna u smjeru osnovnih pretpostavki i paranoidno-shzoidnih obrana. Bionova „radna grupa" je postignuće u kojoj su članovi usvojili zabrinutost za stvarnost i teže pronaći smisao i kontinuitet. Obuzdavanja strahova, tjeskoba, želja, postignuća su kroz koje učimo "razumjeti sebe" kao bića čije su potrebe, uvjerenja i sposobnosti vrijed-

instinctive and seeks meaning and understanding. In these larger groups, the polarisation of the conscious and unconscious becomes more apparent, and the group's culture is an equivalent to the human mind (13). The group culture within median groups is also subject to both the pathologies and destructions of the social context within which it operates (14). As such, it can be seen as the equivalent of a neurotic disorder in an individual, and group resistances arise from the mental phenomena of the group itself, but also of its own community, and the communities from which group members originate. Individuals within the groups input their personal dysfunctional omnipotent fantasies and defences, along with their family pathologies. These individual, unprocessed tensions in the life of an individual can easily find an outlet through group identification (15).

Moving away from the instinctual nature of human beings and observing through disturbed intersubjective relationships, the aggression that haunts the individual and disrupts social interactions is a necessary part of the developmental process. The unconscious tendency persistently leans towards basic assumptions and paranoid-schizoid defences. Bion's "work group" is an achievement where members have embraced a concern for reality and strive to find meaning and continuity. The containment of fears, anxieties, and desires is an achievement through which we learn to "understand ourselves" as beings whose needs, beliefs, and abil-

ni realizacije (5). Grupe imaju tendencije prema regresivnom djelovanju, intenzivnom doživljavanju primitivnih tjeskoba, aktiviranju obrambenih mehanizama, posebno onih koji se odnose na cijepanje i projektivne procese. Prema Winnicotu zdravlje je usko povezano sa sposobnošću pojedinca da živi u potencijalnom prostoru, prostoru između sna i stvarnosti, prostor u kojima se odvijaju međuljudski odnosi (15). Sposobnost zanimanja prema tom prostoru je kulturni život čovjeka, a kroz procese u srednjoj grupi možemo nastaviti razvijati takve mehanizme. „Dovoljno dobra" kultura grupe svojim sadržavanjem može omogućiti popravak i podržati sposobnost za razumijevanje. Prema mišljenju de Marea, srednje grupe su terapeutski i dijaloški prostori za dijeljenje osobnih narativa i istraživanje društvene i emocionalne dinamike unutar kolektivnog konteksta (1). Ovo možda najbolje opisuje de Mareova rečenica: „Mala grupa mora naučiti članove kako izraziti osjećaje, veća grupa kako izraziti misao".

PRIKAZ SREDNJE VELIKE GRUPE

U članku se prikazuje dio seanse srednje velike grupe koja se sastaje zadnjih 14 mjeseci, dva puta tjedno u on-line okruženju. Nužnost rada u virtualnom prostoru tijekom karantene prouzro-

ities are worthy of realisation (5). Groups tend towards regressive behaviour, intense experience of primitive anxieties, and the activation of defence mechanisms, particularly those related to splitting and projective processes. According to Winnicott, health is closely bound up with the capacity of the individual to live in a potential space, a space between the dream and the reality, a space where interpersonal relationships take place (15). The ability to be interested in that space constitutes the cultural life of a person, and through processes within the median group we can continue to develop such mechanisms. A "good enough" group culture, through its content, can facilitate repair and support the capacity for understanding. According to de Maré, median groups are therapeutic and dialogical spaces for sharing personal narratives and exploring social and emotional dynamics within a collective context (1). This is perhaps best described by the following de Maré's statement: "The small group must teach its members how to express feelings, the larger group how to express thought."

A MEDIAN GROUP CASE STUDY

The article presents an excerpt from a session of a median group, which has been meeting twice a week for the past 14 months in an online setting. The necessity of working in a virtual space during the COVID-19 pandemic lockdown highlighted the value and potential of

kovane pandemijom bolesti COVID-19 ukazao je na vrijednosti i mogućnosti do tada ne previše popularnog *settinga*. Komunikacijska mogućnosti putem interneta omogućila je prevladavanje nedostatka adekvatnog prostora za rad srednje velike grupe. Pripremni rad zahtijevao je provjeru tehničkih mogućnosti svih članova grupe. Odgovornost za privatnost i povjerljivost naglašena je kao individualni zadatak svakog sudionika procesa zbog proširenih granica settinga. Nedostatak tjelesne komunikacije u fizičkoj prisutnosti zahtjeva od terapeuta povećanu pažnju i učestalije samootkrivanje. Sadržaj koji se donosi je sa 56. grupnog sastanka.

Grupa ima 27 članova, 6 muškaraca i 21 žena, dobnog raspona od od 32 do 74 godine. Članovi grupe različitog su porijekla : troje su tijekom rata doselili u Hrvatsku, jedna je članica iz Ukrajine koja je ostala bez svoje rodne kuće na Krimu, a jedan od članova je Afroamerikanac. Šest članova je visokog, četiri višeg, a ostali srednjeg obrazovanja. Tri člana su umirovljenci, tri su na zavodu za zapošljavanje, a ostali su u radnom odnosu. Dio radno aktivnih članova je trenutno na bolovanju, neki zbog psihičkih, a neki zbog tjelesnih tegoba. Ova je srednja grupa je nastavak rada s članovima iz dva dnevnobolnička programa u kojem su kao sastavni dio terapije imali malu i srednje veliku grupu, također 2 puta tjedno tako da je

this previously less popular setting. The communication capabilities offered by the internet allowed the group to overcome the challenge of finding an adequate physical space for a median group. Preparatory work involved checking the technical capabilities of all group members. The responsibility for privacy and confidentiality was emphasised as an individual task of each participant in the process due to the expanded boundaries of the setting. The lack of physical communication in a shared physical space required increased attention and more frequent self-disclosure from the therapist. The content presented here is from the group's 56th session.

The group consists of 27 members, 6 men and 21 women, ranging from 32 to 74 years of age. The group members come from diverse backgrounds: three immigrated to Croatia during the war, one woman came from Ukraine and lost her family home in Crimea, and one member is African-American. Six members have a university degree, four have college-level qualifications, and the rest have secondary education. Three members are retired, three are registered with the employment bureau, and the remaining members are employed. Some of the employed members are currently on medical leave, some due to psychological and others due to physical ailments. This median group is a continuation of work with members from two day hospital programmes, where small and median groups formed an integral part of

svatko od njih pola članova grupe susreo u nekom ranijem programu. Grupa je doživjela tranziciju iz jedne institucije u drugu zbog prelaska terapeuta na novo radno mjesto. Činjenica da su se članovi poznavali iz prethodnog zajedničkog rada u kojem su uspostavili izvjesne veze, umanjilo je anksioznost i rizik izlaganja. Kroz vrijeme jačala je se potreba članova za aktivnijim sudjelovanjem, javilo se zadovoljstvo u dijalogu, ali i razumijevanje sadržaja na kompleksniji autentični način te otkrivanje vlastitih pozicija . Pitanja kojima se grupa prepuštala su socijalne prilike, ekonomski status, zdravlje i bolest, religija, politika, ovisnosti, ratovi, homoseksualnost, korupcija, obrazovanje, diskriminacija, migracije i brojne druge.

Na grupi su prisutna 22 člana.

Grupa započinje šutnjom koja traje 10 minuta.

Vinka: Kod nekoga se čuju ptičice kakao pjevaju.

Romana: To je kod mene, ptičice su okolo, ali ima i muha, i komaraca, kupila sam onu lopaticu, kako se ono kaže za to, ne mogu se sjetiti, to je neka starinska riječ, ja jako zaboravljam….da li Vi zaboravljate?

Karla: Muholovka.

Romana: Da, muholovka, na struju je.

their therapy, also meeting twice weekly. As a result, each member had met half of the group members in a previous programme. The group underwent a transition from one institution to another due to the therapist moving to a new workplace. The fact that the members already knew each other from previous work together, where they had established certain connections, reduced anxiety and the risk of exposure. Over time, the members' need for more active participation grew, leading to satisfaction in dialogue, a more complex and authentic understanding of content, and the disclosure of their opinions. The issues addressed by the group included social circumstances, economic status, health and illness, religion, politics, addictions, wars, homosexuality, corruption, education, discrimination, migration, and many others.

There were 22 members present at the group session.

The group session began with ten minutes of silence.

Vinka: I can hear birds singing from someone's place.

Romana: That's at my place, there are birds outside, but there are also flies and mosquitoes, I bought that swatter, what do you call it, I can't remember, it's an old-fashioned word, I'm so forgetful… do you forget things as well?

Karla: A fly swatter.

Romana: Yes, a fly swatter, it's electric.

Karla: Muholovke na struju?

Romana: Stoji ukopčana na punjaču, ali kad udarite muhu s njom onda smrdi jer ju spržite. Muholovka da, tako se kaže, po starinski ima i muholovka i mišolovka. Ovdje ima i miševa, tu kod mene u Klani.

Sebastian: Nabavi mačku.

Romana: Pa imam i mačka. Čudan neki mačak, on nije za to. On jede samo gulaše iz konzerve. On se ponaša kao pas.

Članovi tada nabrajaju tko ima mačku, tko ima psa.

Vatroslav: Ja imam psa, dan mi započinje šetnjom s njim, a tako i završava. On je kao član obitelji. Žena mi prigovara da zašto od životinje radim čovjeka.

Jasmina: To je zato što smo gladni ljubavi.

Vesna: Moj tata je imao psa, za vrijeme rata se jako bojao granata i nije izašao cijeli rat iz podruma. Tata je poginuo. Kad su psa ljudi izvadili iz podruma, on je ušao u tatin auto i sjedio na vozačevom mjestu, valjda su mu tamo mirisi bili još jaki. Tamo su mu ljudi nosili jesti i piti. Ali i taj auto je pogodila granata.....i tako je otišao.

Jasmina: Kad je meni uginula kavalirka (vrsta psa) ja sam tugovala više

Karla: Electric fly swatters?

Romana: It stays plugged into the charger, but when you hit a fly with it, it stinks because it fries it. A fly swatter, yes, that's what it's called, in the old days there were fly swatters and mousetraps. There are mice here too, here at my place in Klana.

Sebastian: Get a cat.

Romana: I do have a cat. He is a strange cat, he's not interested in that. He only eats canned stew. He acts like a dog.

The group then discussed who has a cat and who has a dog.

Vatroslav: I have a dog, my day starts and ends with walking it. It's like a family member. My wife complains that I'm turning an animal into a human.

Jasmina: That's because we're starved for love.

Vesna: My dad had a dog, during the war the dog was terrified of grenades and didn't come out of the basement during the entire war. My dad was killed. When people got the dog out of the basement, it went into dad's car and sat in the driver's seat, probably because my dad's scent was still strong there. People would bring it food and water there. But that car was also hit by a grenade... and that's how the dog passed away.

Jasmina: When my Cavalier (a type of dog) died, I grieved more than I did for my mother. My mom was old, and I accepted that naturally somehow, but I couldn't get

nego za majkom. Mama je bila stara i to sam prihvatila nekako prirodno, ali Lunu nisam mogla preboljeti. Drugi psi su mi prilazili i kao da su osjetili moju tugu.

Sebastian: A ima i ljudi koji zlostavljaju pse, a onda se psi okrenu protiv ljudi. Bio je u mom susjedstvu čovjek koji je vikao na psa i tukao ga, a onda je njega jedan dan pas napao i izgrizao.

Ljiljana: Moj susjed je imao pit bula i rekao mi da ga ne diram, ali ja sam ga hranila i mazila. Jednom joj on dao naredbu: „Napadni ju", a ona je počela režati na njega a ne na mene. To je prvi put da mu se oglušila na naredbu. On se čudio.

Vesna: Moj otac je znao reći da kad dođe kući pijan da svi reže na njega ali samo njegov pas maše repom i veseli mu se.

Ljiljana: Pa ima i ljudi vrlo agresivnih, na televiziji je bio video, kako je muž ženu udario u glavu nogom, to je prestrašno za vidjeti. Možete li vi to vjerovati?

Vatroslav: Ja sam radio u hitnoj službi i nije bilo dana da nismo bili pozvani zbog obiteljskog nasilja, to ne možete vjerovati koliko toga ima. Nema dana kad ne intervenirate zbog toga.

Žarko: Pa sad imamo priču o zlostavljanju na televiziji, s onim djetetom koji je

over Luna. Other dogs would approach me, as if they could sense my sorrow.

Sebastian: And there are also people who abuse dogs, and then the dogs turn against people. There was a man in my neighbourhood who used to yell at his dog and beat it, and then one day the dog attacked him and bit him badly.

Ljiljana: My neighbour had a pit bull and told me not to touch it, but I fed it and petted it. One day, he gave her the command: "Attack her", and it started growling at him, not at me. It was the first time the dog had disobeyed his command. He was surprised.

Vesna: My father used to say that when he came home drunk, everyone would growl at him, but only his dog would wag its tail and be happy to see him.

Ljiljana: Well, there are very aggressive people too, there was a video on TV of a husband kicking his wife in the head, it was horrifying to see. Can you believe that?

Vatroslav: I used to work in the emergency room, and not a day went by when we weren't called out due to domestic violence, you wouldn't believe how common it is. Literally not a day goes by without such an intervention.

Žarko: Now we have this story on TV about abuse, with that child who is clearly a victim in this situation, and the institutions aren't solving anything, they have just transferred him to a third school, is

sigurno žrtva u ovoj priči a institucije ništa ne rješavaju, već su ga premjestili u treću školu, zar je to način odgojno-obrazovnih institucija, premještati iz jedne sredinu u drugu. A svi bježe od toga samo da se riješe loših emocija.

Terapeut: Koliko razumijemo događanja u kontekstu poslijeratnog društva? Koliko se razlikuje ratna i socijalna trauma?

Ljiljana: Evo, ja ću Vam ispričati priču, ja sam kao dijete s majkom bila u domu Sveta Ana jer je moj otac pio i teško nas maltretirao. To je prestrašno kad vam se događa. Ja sam bila dijete i nisam mogla ništa učiniti, ali znam strah koji sam osjećala kad nas je tukao i prijetio nam. U Domu smo se oporavljali od toga. Časne sestre su nam pomogle u tome, molili smo boga da nam pomogne i da tati pomogne da prestane piti. Sjećam se kako sam hodala onim hodnicima samostana...sva sam se sad uznemirila, neka jeza me prošla. Ne dam nikom više da maltretira bilo koga. Neki susjed je vikao na ženu i ja mu rekla: Što misliš, tko si ti, od kud ti pravo? Jednom sam ga zaključala u auto i rekla mu sad budi tu, pa da vidiš kad netko ima moć nad tobom.

Jasmina: Ali rješenje nije nasilje nad nasiljem.

Sebastian: Kad je slično bilo kod naših susjeda sam zvao policiju. Majka je rekla da je to stvarno način na koji obrazovne institucije funkcioniraju, samo premještaju nekoga iz jednog okruženja u drugo. I svi bježe od toga samo da se riješe neugodnih emocija.

Therapist: How much do we understand events in the context of a post-war society? How do war trauma and social trauma differ?

Ljiljana: Here, I'll tell you a story. When I was a child, my mother and I were in the *Sveta Ana* home because my father drank and abused us severely. It's truly horrific when that happens to you. I was a child and couldn't do anything, but I remember the fear I felt when he beat us and threatened us. We were recovering from that at the home. The nuns helped us with it, we prayed to God to help us and to help dad stop drinking. I remember walking down those monastery corridors...I'm getting all worked up now, I felt a shiver. I won't let anyone abuse anybody ever again. A neighbour was yelling at his wife, and I told him: "Who do you think you are, what gives you the right?" One time, I locked him in the car and told him, "Now stay here and feel what it's like when someone has power over you."

Jasmina: But the solution is not to fight violence with violence.

Sebastian: When something similar happened with our neighbours, I called the police. My mother asked why I'd done that, saying I'd only bring trouble upon us.

kla da zašto sam to napravio, samo ću nam navući probleme.

Ana: (plače) Sad kad sam to slušala sve slike su mi se vratile, moj muž je bio zlostavljač. I znalo se čuti u kući kako nas tuče i urla na nas, nitko od susjeda nije reagirao. A ja sam strankinja, nisam imala kuda pobjeći, telefon mi je bio uzeo. Ja sam molila boga da netko čuje od susjeda i zove policiju da ga zaustavi u nasilju. Tek kasnije sam se izborila za zabranu pristupa. Ne znam zašto ljudi ne reagiraju.

Terapeut- I mi imamo neke članove koji danas nisu ništa rekli. Zašto danas šute?

Vesna: Pa strah, ovo izaziva strah da te ne može nitko spasiti.

Anita: I ja imam neka od iskustava koja su mi teška, možda nisu prešla u fizičko nasilje, ali ja sam se osjećala nemoćnom da išta poduzmem.

Ljiljana. Meni su časne sestre objasnile da je tata bio takav jer su i njega zlostavljali u djetinjstvu pa da nije znao drugačije. Tatu su tukli pa je tata tukao mene.

Sebastjan: ali nije u redu da se žena i djeca isele iz stana i ide u sigurnu kuću a muž koji je nasilnik nastavlja živjeti svojim životom.

Ljiljana: Nasilnika treba liječiti, ja ni ne znam što im je u glavi. Od kud im to, kako ta glava radi kod njih?

Ana: (crying) Now, hearing all that, all the memories came flooding back, my husband was an abuser. People could hear him hitting us and screaming at us in the house, but none of the neighbours reacted. And I'm a foreigner, I had nowhere to run, he'd taken my phone. I prayed to God that someone among the neighbours would hear and call the police to stop his violence. It was only later that I managed to get a restraining order. I don't know why people don't react.

Therapist: We also have some members who haven't said anything today. Why are they silent today?

Vesna: Well, it's fear, this evokes the fear that no one can save you.

Anita: I've also had some difficult experiences, maybe they never escalated into physical violence, but I felt powerless to do anything.

Ljiljana. The nuns explained to me that my dad was like that because he was also abused as a child so he didn't know any better. My dad was beaten, so my dad beat me.

Sebastian: But it's not right that the woman and children move out of the apartment and go to a safe house, while the husband, who is an abuser, continues to live his life.

Ljiljana: The abuser needs treatment, I don't even know what's going on in their heads. Where does that come from, how do their minds work?

Jasmina: To je problem u obiteljima i cijele obitelji treba liječiti od nasilništva.

Terapeut: Koliko u grupi možemo govoriti o nasilju u kontekstu društva?

Žarko -A tko će liječiti, kad je društvo bolesno, institucije su nam bolesne.

Jasmina: Pa imamo predsjednika i premijera koji su jedan prema drugome nasilni.

Žarko: Oni su samo figure na pozornici, a cijela priča se odigrava u pozadini.

Ljiljana: Ne možeš se ni na policiju osloniti, neki dan policajka se izderala na mene, ja joj kažem, ej ženo koju smjenu si ti radila. I ja i ona smo se prepirale dok nisu došli njeni kolege od nekud i rekli joj da zašto viče na ženu: Poslije kad se smirila smo zajedno popile kavu, Luda je i policija.

Sebastian: Ja imam događaj s policijom. Kad sam imao 15 godina pokupili su me na cesti, otpeljali u postaju i zlostavljali. Tražili su da potpišem neki papir, a ja od straha nisam ga mogao ni pročitati. Vrijeđali me da da sam „cigan", da mi majku... i da ne nabrajam sve psovke i uvrede koje su pljuštale. Oni su i rasisti i homofobi. Kao da je to važno tko je tko, sve su to ljudi. U jednom momentu mi je naslonio pištolj na glavu i rekao da će mi prosuti mozak. Ja sam mislio da će to i učiniti. Kasnije su me otpeljali na isto mjesto s kojeg

Jasmine: It's a problem rooted in families and entire families need treatment for abusive behaviour.

Therapist: How much can we, as a group, talk about violence in the context of the society?

Žarko -And who will treat it, when the society is sick, our institutions are broken.

Jasmina: Well, we have a president and a prime minister who are aggressive towards each other.

Žarko: They're just figures on a stage, and the real story is happening behind the scenes.

Ljiljana: One can't even count on the police, the other day a policewoman yelled at me, I told her, "Hey lady, what shift have you been working?". We argued until her colleagues came from somewhere and asked her why she was shouting at a woman. Afterwards, when she calmed down, we had coffee together, the police are also crazy.

Sebastian: I had an incident with the police. When I was 15, they picked me up from the street, took me to the police station, and abused me. They wanted me to sign some paper, but I was too scared to even read it. They insulted me, calling me a "gypsy", cursing my mother... and I won't even list all the curses and insults that poured out. They are racist and homophobic. As if it matters who is who, we're all human. At one point, he put a gun to my head and said he'd blow my

su me pokupili. Kako sam bio maloljetan, drugi dan je moja majka išla pritužbu napraviti.

Ljiljana. Kako mi to ide na živce, moj partner je Rom, i uvijek trpi neko omalovažavanje. U pravu si Sebastian kad kažeš da su neki ljudi bez razloga izloženi omalovažavanju. Samo ne kaže se cigan nego Rom. A ja ću ti reći kako da se zaštitiš od napada ako ti se opet nekad desi. Snimaj, uzmi mobitel i snimaj i poslije im samo pokažeš i ne mogu ti ništa.

Terapeut: Koliko se može imati povjerenja u institucije?

Vinka: Ja se pitam što se to dogodi. Koji je uzrok. Da li je alkohol uzrok ili je uzrok u karakteru, da li su takvi i bez alkohola?

Ljiljana: Alkohol dozvoli da se potisnute emocije ispolje. Onda si hrabriji.

Lidija: Što trijezan misliš, to pijan radiš! Ja sam bila zlostavljana. Ja i moja djeca. Ne znam reći kako sam ušla u tu vezu, ali i u mojoj obitelji sam bila zlostavljana od prije. Ništa njima ne može pomoći osim nekog tko je moćniji od njih. Koristio je mene psihološki slabu, i znao je da sam osjetljiva na djecu. I time je stalno manipulirao. Znao je biti mirniji samo kad bi popušio travu, ali ni to mu nije pomagalo više. Ništa njima ne može pomoći nego kad zatražite pomoć od policije i zakonodavstva i kad budu prisiljeni da ne ispoljavaju

brains out. I genuinely thought he would. Later, they took me back to the same spot where they'd picked me up. Since I was a minor, my mother filed a complaint the next day.

Ljiljana. That really gets on my nerves, my partner is Roma, and he constantly faces some kind of belittling. You're right, Sebastian, when you say some people are unfairly belittled for no reason. And by the way, we say Roma, not "gypsy." And I'll tell you how to protect yourself from an attack if it ever happens again. Record it, take your phone and record it, and later just show them, and they can't do anything to you.

Therapist: To what extent can institutions be trusted?

Vinka: I wonder what happens. What is the cause. Is alcohol the cause, or is it in their character, are they like that even without alcohol?

Ljiljana: Alcohol allows suppressed emotions to surface. Then you become braver.

Lidija: Drunk actions, sober thoughts! I was abused. Me and my children. I can't explain how I ended up in that relationship, but I was also abused in my family before. Nothing can help them except someone who is more powerful than them. He used the fact that I was psychologically vulnerable, and he knew I was sensitive about my children. He constantly manipulated me with that. He'd only be calmer when he smoked weed, but even that stopped helping him even-

svoju agresiju. A i tu su ruke vezane, jer mora proći vrijeme da oni obave procedure i da zlostavljač dobije sankcije, a do tada je najopasnije razdoblje, pa je možda dobro imati sigurnu kuću za to vrijeme da se zaštite žrtve.

KAKO RAZUMJETI SADRŽAJ OVE SREDNJE VELIKE GRUPE

Početna tišina djeluje kao medij za nastajanje i izgradnju nesvjesne dinamike. De Mare naglašava važnost šutnje u srednje velikim grupama kao prostora za promišljanje i nastajanje dubljih uvida. Trenuci šutnje često su izraz grupnih tjeskoba ili otpora ali djeluju i kao preteča dijaloga, dopuštajući introspekciju i pripremajući grupu za smislenu razmjenu (13). Kada sudionici počnu govoriti, njihove se asocijacije slobodno pojavljuju, dopuštajući skrivenim temama da isplivaju na površinu (npr. ljubav prema kućnim ljubimcima, sjećanja na ratne traume, sustavna nepravda). Dijalog o električnim muholovkama, miševima, i mačkama, mačkama i psima, agresiji i kontroli, možemo shvatiti kao prijelazne objekte za eksternalizirane pokušaje upravljanja unutarnjim kaosom ili destruktivnim impulsima ali i želju za popravkom, što je ključna točka u prijelazu na zreliji način funkcioniranja (16). Razgovor ima tendenciju udaljiti se od ovdje i sada, od stvarnosti, od tjeskobe. Kao što dijete svojom kreativnom igrom

tually. Nothing can help them except when one asks for help from the police and the law, and unless these abusers are forced to restrain their aggression. And here too, the hands are tied, because it takes time for them to go through the procedures and for the abuser to face sanctions, and that's the most dangerous period, so perhaps it's good to have a safe house during that time to protect the victims.

UNDERSTANDING THE CONTENT OF THIS MEDIAN GROUP

The initial silence acted as a medium for unconscious dynamics to emerge and develop. De Maré emphasized the importance of silence in median groups as a space for reflection and the emergence of deeper insights. Moments of silence are often an expression of group anxieties or resistance, but they also act as a precursor to dialogue, allowing for introspection and preparing the group for a meaningful exchange (13). When the participants began to speak, their associations emerged freely, allowing hidden themes to surface (e.g. love for pets, memories of war trauma, systemic injustice). The dialogue about electric fly swatters, mice and cats, cats and dogs, aggression and control, may be understood as transitional objects for externalised attempts to manage internal chaos or destructive impulses, but also a desire for repair, which is a key point in the transition towards more mature

u prijelaznom prostoru tvori iskustva, i članovi grupe na sličan način moraju postići regulaciju emocija kroz razvoj komunikacije. U Bionovim terminima osnovnih pretpostavki, ponašanje potkopava zadatak u korist protomentalne potrebe osnovnih pretpostavki. U prvom dijelu pasivnost i ovisnost članstva činila se najizraženijim. Odnosi i interakcije unutar grupe povlače se s razine zrelog objekta na niz regresivnih narcisoidnih identifikacija s malim životinjama. Grupna naracija putuje od odnosa životinje i ljudi kroz odnos ljudi i ljudi do odnosa društvo i ljudi. Grupa se oslobađa pred-verbalne simbiotske mreže kojom dominiraju unutarnji objekti kroz ego trening u akciji, manipulirajući grupnom tjeskobom. Srednje velika grupa pruža konceptualnu osnovu za promatranje i elaboraciju, interpersonalne, grupnih i kulturalnih strategija kroz interaktivnost, kao i patološkog razvoja koji donose članovi u grupnu situaciju.. Kleinianska i Bionova usredotočenost na međuigru između unutarnjih psihičkih stanja i vanjskih stvarnosti može pomoći u rasvjetljavanju načina na koji psihe pojedinaca odražavaju društvene strukture. Društvena agresija je kao produžetak individualne psihe jer se neprerađena individualna agresija odražava u društvenim strukturama (17).

Karakter narativa, priče poput Ljiljanine interakcije s *pit bullom* ili Sebastianovog otpora policijskom zlostavljanju

functioning (16). The conversation tends to move away from the here and now, from the reality, from anxiety. Just as a child creates experiences through their creative play in a transitional space, in a similar way group members must achieve emotional regulation through the development of communication. In Bion's terms of basic assumptions, behaviour undermines the task in favour of the protomental need of the basic assumptions. In the first part, the passivity and dependence of the members seemed most pronounced. Relationships and interactions within the group withdrew from the level of mature object to a series of regressive narcissistic identifications with small animals. The group narrative moved from animal-human relationships, through human-human relationships, to society-human relationships. The group broke free from the pre-verbal symbiotic network dominated by internal objects through ego training in action, manipulating group anxiety. The median group provides a conceptual basis for observing and elaborating interpersonal, group, and cultural strategies through interactivity, as well as the pathological development brought by the members into the group situation. The Kleinian and Bionian focus on the interplay between internal psychic states and external realities may help shed light on how individual psyches reflect social structures. Social aggression is like an extension of the individual psyche because unprocessed individual aggression is reflected in social structures (17).

prikazuju potrebu za jačim institucionalnim intervencijama i zaštitom žrava zlostavljanja. Grupa pokazuje empatiju, potvrđujući međusobna iskustva i emocije. Teorija srednje grupe Patricka de Marea naglašava stvaranje "društvenog uma" gdje pojedinci kolektivno obrađuju emocije, misli i društvena pitanja. Sudionici kroz slobodno udruživanje istražuju osobne i društvene probleme, krećući se od individualnih narativa do zajedničkih razmišljanja o problemima sustava. Srednja grupa promatra se kao mikrokultura društva, u njenom radu možemo dobiti i pojašnjenje društvenih obrazaca, gibanja ili stavova (12).

Fokusirajući na Bionove koncepte grupne dinamike, emocionalnog iskustva i uloge zadržavanja u obradi teških ili nesvjesnih misli, vidljive su podzemne struje u grupnim interakcijama, emocionalna međuigra i tendencija grupe da zadrži i proradi složene misli i osjećaje (5). Članovi eksternaliziraju svoje borbe i projiciraju svoje reprezentacije u grupu. Na primjer, Sebastianova priča o policijskom zlostavljanju i Ljiljanino pripovijedanje o rasnim predrasudama odzvanjaju osjećajima nepravde i viktimizacije. Grupa upravlja dubokim tjeskobama zbog nasilja, društvene disfunkcije i krhkosti ljudskih odnosa. Naizgled fragmentirane priče (o kućnim ljubimcima, zlostavljanju, društvenoj nepravdi) transformiraju se u širu priču o ljudskoj ranjivosti i otpornosti Ovo odražava gru-

The nature of the narrative, stories such as Ljiljana's interaction with the pit bull or Sebastian's resistance to police abuse, illustrate the need for stronger institutional intervention and the protection of abuse victims. The group expressed empathy, validating each other's experiences and emotions. Patrick de Maré's median group theory emphasises the creation of a "social mind" where individuals collectively process emotions, thoughts, and societal issues. Through free association, the participants explore personal and social problems, moving from individual narratives to shared reflections on systemic issues. The median group is viewed as a microculture of society, and its work can also provide a clarification of social patterns, movements, or attitudes (12).

Focusing on Bion's concepts of group dynamics, emotional experience, and the role of containment in processing difficult or unconscious thoughts, the underlying currents in group interactions, emotional interplay, and the group's tendency to contain and work through complex thoughts and feelings were evident (5). The members externalized their struggles and projected their representations into the group. For example, Sebastian's story of police abuse and Ljiljana's narrative of racial prejudice resonated with feelings of injustice and victimisation. The group managed the deep anxieties caused by violence, social dysfunction, and the fragility of human relationships. Seemingly fragmented stories (about

pno stvaranje metastrukture—zajedničkog okvira razumijevanja koji nadilazi individualna iskustva. Asocijativno razmišljanje i tijek rasprave - od muholovke do rata, zatim do društvenog nasilja - odražava Bionovu ideju alfa-funkcije, gdje se sirova emocionalna iskustva transformiraju u zamislive misli kroz dijalog grupe (5). Alfa- funkcija je transformacija nedefiniranog emocionalnog iskustva u smislenost i informaciju a potom značenje koje će omogućiti upravljanje vanjskom stvarnošću.

Kroz razgovor sadržaj se pomiče s ponašanja životinja na ljudsku agresiju i zlostavljanje, ilustrirajući društvene dimenzije selfa. Teorija selfa nastoji objasniti kako pojedinci razumiju, konstruiraju i doživljavaju svoj osjećaj identiteta, individualnosti i osobnog djelovanja. Self nije fiksni entitet, već zbirka percepcija i iskustava spojenih zajedno sjećanjem i mašti, neprestano se revidira i oblikuje osobnim i društvenim narativima (17,18). Vatroslav i Žarko raspravljaju o sustavnim i institucionalnim problemima poput obiteljskog nasilja i zlostavljanja djece, sugerirajući društveni neuspjeh u njegovanju ili zaštiti ranjivih aspekata selfa. Društveni utjecaji na self igraju ključnu ulogu u oblikovanju individualnog identiteta, vrijednosti i ponašanja. Prevalencija takvog nasilja stvara osjećaj ranjivosti i nepovjerenja u društvene strukture koje bi trebale štititi normativno urepets, abuse, social injustice) transformed into a broader narrative of human vulnerability and resilience. This reflected the group's creation of a metastructure – a shared framework of understanding that transcends individual experiences. The associative thinking and flow of discussion – from the fly swatter to war, then to social violence – reflects Bion's idea of alpha-function, where raw emotional experiences are transformed into thinkable thoughts through group dialogue (5). Alpha-function is the transformation of undefined emotional experience into meaningfulness and information, and then into meaning that will enable the management of external reality.

Through conversation, the content shifted from animal behaviour to human aggression and abuse, illustrating the social dimensions of the self. The theory of the self seeks to explain how individuals understand, construct, and experience their sense of identity, individuality, and personal agency. The self is not a fixed entity, but a collection of perceptions and experiences woven together by memory and imagination, constantly revised and shaped by personal and social narratives (17, 18). Vatroslav and Žarko discussed systemic and institutional issues such as domestic violence and child abuse, suggesting a societal failure to nurture or protect the vulnerable aspects of the self. Social influences on the self play a key role in shaping individual identity, values and behaviour. The prevalence of such violence creates a sense of vulner-

đene međuljudske odnose. Vatroslavov rad u hitnim službama ukazuje kako društveni sustavi mogu propustiti riješiti temeljne uzroke nasilja, utječući na osjećaj sigurnosti i potpore koju pojedinci osjećaju unutar svojih zajednica. Dijalozi sažimaju bogate priče o gubitku, agresiji, ljubavi i otpornosti, duboko usklađene s teorijskim konstruktima Melanie Klein. Trenuci ljubaznosti prema životinjama ili marginaliziranim pojedincima sugeriraju napor da se izliječe i integriraju fragmentirani aspekti selfa. Povezujući pojedinačne priče sa širim društvenim kontekstom ukazuju da self nije izolirani entitet, već je duboko oblikovano društvenim interakcijama, normama i strukturama.

Psihoanalitičke teorije Winnicotta (15), posebice njegovi koncepti pravog ja, lažnog ja, kontejnirajuće okoline i prijelaznih pojava, pružaju leću za otkrivanje kako se pojedinci snalaze u izazovima osobnog identiteta, međuljudskih odnosa i društvene dinamike. Društveni identitet (npr. identificiranje kao Rom) utječe na pojedinca. Rasističke i homofobne primjedbe policije pokazuju raskrižje osobnog i društvenog identiteta, s vanjskim predrasudama koje nameću negativne etikete koje mogu dovesti u pitanje ili slomiti samopoimanje pojedinca. Ljiljana priznanje poteškoća njezinog romskog partnera odražava zajednički utjecaj društvene marginalizacije na odnose i samopoimanje. Zalažući se za

ability and distrust in the social structures that should protect normatively regulated interpersonal relationships. Vatroslav's work in emergency services indicates how social systems can fail to address the root causes of violence, impacting the sense of security and support that individuals feel within their communities. The dialogues summarise abundant stories of loss, aggression, love and resilience, deeply aligned with Melanie Klein's theoretical constructs. Moments of kindness towards animals or marginalised individuals suggest an effort to heal and integrate the fragmented aspects of the self. By connecting individual stories with the broader social context, they indicate that the self is not an isolated entity, but is profoundly shaped by social interactions, norms and structures.

Winnicott's psychoanalytic theories (15), particularly his concepts of the true self, false self, holding environment and transitional phenomena, provide a lens for understanding how individuals navigate the challenges of personal identity, interpersonal relationships and social dynamics. Social identity (e.g. identifying as Roma) impacts the individual. Racist and homophobic remarks by the police show the intersection of personal and social identity, with external prejudices imposing negative labels that can challenge or fracture an individual's self-concept. Ljiljana's acknowledgment of her Roma partner's difficulties reflects the shared impact of social marginalisation on relationships and self-per-

ispravnu terminologiju ("Romkinja, a ne ciganka"), Ljiljana pokazuje kako jezik i društveno priznanje igraju ulogu u vrednovanju i vraćanju pozitivnog osjećaja. Lidijino izvješće o zlostavljanju naglašava kako trauma, osobito ako se opetovano doživi (u djetinjstvu i odrasloj dobi), može oslabiti vlastite granice, ostavljajući pojedince ranjivima na manipulaciju i ozljede. Ovaj nedostatak institucionalne podrške može spriječiti oporavak i pojačati osjećaj nemoći. Sebastianov susret s policijom odražava društvenu neravnotežu moći u kojoj autoriteti iskorištavaju svoj položaj, jačajući sustavni rasizam i marginalizaciju. Takva iskustva mogu usaditi osjećaj nepovjerenja u institucije i slomljen osjećaj pripadnosti društvu ostavljajući pojedince u opasnom limbu, dodatno narušavajući povjerenje i percipiranu vrijednost njihovih života unutar sustava. "Podržavajuća okolina" je njegujući prostor koji osiguravaju njegovatelji ili društvo, gdje se pojedinci osjećaju sigurnima da izraze svoje pravo ja. Neuspjeh u ovom okruženju može dovesti do tjeskobe, nepovjerenja i fragmentiranog selfa (19,20). Sebastianov traumatični susret s policijom odražava potpuni slom društvenog holdinga. Zlostavljanje koje je pretrpio narušilo je povjerenje u autoritet i prouzročilo duboke emocionalne rane, utječući na njegovu sposobnost da se osjeća sigurno i podržano. Lidijini nasilni odnosi, kako u njezinoj obitelji, tako i kasnije s partnerom, predstavljaju nedostatak podržavajuče okoline u kri-

ception. By advocating for the correct terminology ("Roma woman, not gypsy"), Ljiljana showed how language and social recognition play a role in valuing and restoring a positive feeling. Lidija's account of abuse highlights how trauma, especially if experienced repeatedly (in childhood and adulthood), can weaken one's boundaries, leaving individuals vulnerable to manipulation and harm. This lack of institutional support can hinder recovery and intensify feelings of powerlessness. Sebastian's encounter with the police reflects a social power imbalance where authorities exploit their position, reinforcing systemic racism and marginalisation. Such experiences can instil a sense of distrust in institutions and a fractured sense of belonging to the society, leaving individuals in a dangerous limbo, further eroding the trust and the perceived value of their lives within the system. A "supporting environment" is a nurturing space provided by caregivers or the society, where individuals feel safe to express their true self. A failure in this environment can lead to anxiety, mistrust and a fragmented self (19, 20). Sebastian's traumatic encounter with the police reflects a complete breakdown of social holding. The abuse he suffered eroded his trust in authority and caused deep emotional wounds, affecting his ability to feel safe and supported. Lidija's abusive relationships, both in her family and later with her partner, represent a lack of a supporting environment in the critical stages of development. The absence of safety and support made her

tičnim fazama razvoja. Nedostatak sigurnosti i podrške učinio ju je ranjivom na daljnje iskorištavanje i manipulaciju. Dijeljenje osobnih priča unutar grupe koja pruža podršku može djelovati kao zamjensko okruženje u kojemu se može pronaći smisao u proživljenim bolnim iskustvima. Intervencije koje potiču emocionalnu sigurnost, podupiru autentično samo izražavanje i rješavaju društvene nejednakosti mogu pomoći pojedincima da se ponovno povežu sa svojim pravim ja i napreduju unatoč nevoljama. Odnos između kontejnera i kontejnirajućeg je presudno za razumijevanje misli, selfa i objekta i obrazaca komunikacije u srednjoj grupi. Korištenje projektivnih identifikacija i sposobnost grupe da se simbolički izrazu predstavljaju iskustvo koje omogućava da se odvoji elemente u svijesti i smjesti ih u prostorno-vremenskom polju iskustva (13).

De Mare naglašava važnost dijaloga u kojem sudionici dijele osobna iskustva i formiraju asocijativne veze, stvarajući mrežu značenja koja produbljuje razumijevanje grupe. (2). Članovi grade međusobni doprinos. Razvija se Dr Mareov "asocijativni lanac", gdje priče pojedinaca tkaju kolektivnu tapiseriju zajedničkog razumijevanja i kulturne kritike (12). Grupa kolektivno obrađuje iskustva tuge, ljubavi, zlostavljanja i sustavne nepravde. Zajedničko istraživanje nasilja stvara kritiku dinamike moći, pokušaje odupiranja zlostavljanju

vulnerable to further exploitation and manipulation. Sharing personal stories within a supportive group can act as a substitute environment where meaning can be found in the painful experiences. Interventions that foster emotional safety, support authentic self-expression, and address social inequalities can help individuals reconnect with their true self and thrive despite adversity. The relationship between the container and the contained is crucial for understanding the thoughts, the self, the object and the communication patterns in the median group. The use of projective identifications and the group's ability to express itself symbolically represent an experience that allows the elements to be separated in consciousness and placed within the spatio-temporal field of experience (13).

De Maré emphasized the importance of dialogue in which participants share their personal experiences and form associative links, creating a network of meaning that deepens the group's understanding (2). Members contribute to each another's narratives, gradually developing what De Maré called an "associative chain", in which individual stories are interwoven into a collective tapestry of shared insight and cultural critique (12). The group collectively processes experiences of grief, love, abuse and systemic injustice. The shared exploration of violence creates a critique of power dynamics and attempts to resist abuse, reflecting a shift towards solidarity and mutual support. Although the

što odražava pomak prema solidarnosti i međusobnoj podršci. Iako grupa tek na putu prema koinonii, njihov dijalog potiče empatiju, zajedničko razumijevanje i kolektivnu kritiku društvenih normi.

U donesenoj grupi progovorilo se o društvenom nasilju a članovi su imali priliku za osobni angažman i refleksiju. Trauma je odjeknula u dinamičkoj matrici grupe, ali i osobnim dinamičkim matricama, dopuštajući rad na složenim osjećajima. Ovo može biti posebno terapeutski za pojedince koji se bore sa posljedicama traume, socijalnom anksioznošću, pripadnošću grupi ili problemima s autoritetom, budući da mogu eksperimentirati s novim načinima odnosa u sigurnom okruženju. Izloženost različitim perspektivama, pozadinama i životnim iskustvima unutar srednje grupe pomaže sudionicima da se suoče s vlastitim pretpostavkama, predrasudama i projekcijama. Uz grupni holding može se jačati otvorenost, fleksibilnost i empatija što su odlike mentalnog zdravlja. Dok članovi promatraju i raspravljaju o vlastitom i tuđem doprinosu grupnom procesu, stječu uvid u nesvjesne motive i obrane, što značajno utječe na promjene u ponašanju.

ZAKLJUČAK

Srednja grupa je socijalizirajuće mjesto koje kroz stimulaciju intrapsihičkog

group is still on its journey to *koinonia*, their dialogue fosters empathy, shared understanding, and a collective critique of social norms.

Social violence was discussed in the presented group, and the members had an opportunity to personally engage and reflect. Trauma resonated within the group's dynamic matrix, as well as in individual dynamic matrices, allowing for work on complex emotions. This can be particularly therapeutic for individuals struggling with the aftermath of trauma, social anxiety, group belonging, or issues with authority, as they can experiment with new ways of relating in a safe environment. Exposure to different perspectives, backgrounds, and life experiences within the median group helps the participants confront their own assumptions, prejudices and projections. With group holding, openness, flexibility and empathy, which are the qualities of mental health, can be strengthened. As members observe and discuss their own and others' contributions to the group process, they gain insight into the unconscious motives and defences, which has a significant influence on behavioural changes.

CONCLUSION

The median group serves as a space for socialisation that fosters the exchange of information, experience and learning through the stimulation of both intra-

i intersubjektivnog, kroz uzajamno, otvara prostor za informacije, iskustvo i učenje. Vitalnost joj donose napetosti između svjesnog i nesvjesnog, između ida, ega i superega. No kako je postulirao Freud (1900): U nesvjesnom nema razgovora (4). Povećanje grupnog broja donosi promjenu lokacije i tvori se rascjep između obiteljskog mentaliteta prema društvenom, ali i prijetnja je rascjepu svakog pojedinca. Sukob se odvija između priznavanja privatnog prostora i slobode i potrebe za uključenosti u društveni život, ali i otvara mogućnost za modeliranje primitivnih destruktivnih impulsa (7,21,). Poremećena dinamika pojedinca može se premjestiti u grupu (10). No da bi se omogućio restrukturiranje, kako kaže De Mare, vanjske strukture mora bit čvrsta tamo gdje je unutarnja prethodno otkazala, kako bi se ponovo omogućio protok energije Veličina grupe mora osigurati čvrstinu koja će amortizirati stalni priliv destruktivnih tendencija i kroz ustrajno pregovaranje spoznavati dijalog.. Ulazak u veću grupu je kao ulazak san ali s dodatnom dimenzijom dijaloga. (20). Dobitak za pojedinca je jačanje elasticiteta ega u situacijama visokog rizika ili Foulkesovim riječima, „ego trenining u akciji".

psychic and intersubjective processes, through reciprocity. Its vitality stems from the tensions between the conscious and the unconscious, between the id, ego and superego. Nevertheless, as postulated by Freud (1900): There is no discourse in the unconscious (4). The increase in group size brings about a change in location, creating a split between a familial mentality and a social one, but it also poses a threat to the cohesion of each individual. The conflict unfolds between acknowledging private space and freedom, and the need for inclusion in social life, yet it also opens up the possibility for modelling primitive destructive impulses (7, 21). A disturbed individual dynamic can be displaced into the group (10). However, to enable restructuring, as De Maré states, the external structure must be firm where the internal one previously failed, so as to allow for the renewed flow of energy. The group size must provide a robustness that will absorb the constant influx of destructive tendencies and foster dialogue through persistent negotiation. Entering a larger group is like entering a dream, but with the added dimension of dialogue (20). The benefit for the individual is the strengthening of ego elasticity in high-risk situations, or in Foulkes's words, "ego training in action."

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