

# **NADA – UGROŽENI KONCEPT U SUKOBIMA I POMIRENJU / HOPE – AN ENDANGERED CONCEPT IN CONFLICTS AND RECONCILIATION**

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## **SAŽETAK/ABSTRACT**

Nada je vrlo složeni fenomen koji prožima ljudski životni tijek. Bez nade čovjek ne može živjeti puninu života. U ovom eseju osvrnut ću se na neke definicija nade, na mitove i legende o nadi i nadanju, na umjetničku obradu fenomena nade i na psihodinamski pristup području nade, zatim na neka filozofska poimanja nade, kao i na neuroznanstvena istraživanja. Razmatranja o nadi bit će popraćena kliničkim primjerima i drugim iskustvima.

*/ Hope is a very complex phenomenon that permeates the human life span. Without hope, a person cannot live a full life. In this essay, I will address some definitions of hope, myths and legends about hope and aspiration, artistic treatment of the phenomenon of hope, and the psychodynamic approach to the area of hope, as well as some philosophical understandings of hope, and neuroscientific research. Considerations about hope will be accompanied by clinical examples and other experiences.*

## **KLJUČNE RIJEČI / KEY WORDS**

nada / *hope*; umjetnost / *art*; filozofija / *philosophy*; neuroznanost / *neuroscience*;  
psihodinamika / *psychodynamics*; nada u kliničkom iskustvu / *hope in clinical experiences*.

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## **UVOD**

Pitanje doživljaja sigurnosti i povjerenja predstavlja sam temelj emocionalnog, a i fizičke egzistencije ljudskog

## **INTRODUCTION**

The issue of experiencing security and trust represents the very foundation of the emotional and physical existence of

bića. Pitanja nekontrolirane i kontrolirane, bolje reći ne-neutralizirane i neutralizirane agresivnosti u okviru ljudskog postojanja, od individualnog i grupnog do interetničke i internacionalne razine, izvor je trajnih preokupacija u području odnosa. Današnjom optikom gledanja, nakon desetljeća relativno mirnije atmosfere u globalnim odnosima, ako uzmemo u obzir sve brži tehnološki razvoj, sve veće zahtjeve na pojedinca u vidu cjeloživotnog učenja, usavršavanja i prilagođivanja, te aktualnog urušavanja dosadašnjih načina održavanja određenih globalnih ravnoteža, posljednjih godina svjedoci smo atakiranja na takvu arhitekturu međunarodnih odnosa sa sve većim pritiskom na pojedince i grupe s kojima dijelimo našu svagdanju egzistenciju. Pandemija COVID-19 virusa, osvajački ratovi i terorističke aktivnosti stvaraju dojam da nas se u dilemi između rata i mira sve više gura prema agresivnim destruktivnim opcijama. Što preostaje kao alternativa egzistencijski prijetećoj atmosferi, uključujući i globalne klimatske promjene? Kakvu zaštitu potražiti? Kako se skloniti od destruktivnih sukoba u zagrljaj pomirbenog, tolerantnog karaktera? Sve su to kompleksna pitanja koja traže kompleksne odgovore.

Upravo u takvom ozračju na više strana počinje se javljati ideja nade. Zanimljivo je da je nada kao pojava u spektru psihičkih doživljavanja i kao koncept

a human being. Issues of uncontrolled and controlled, or rather non-neutralized and neutralized aggression within the framework of human existence, from the individual and group to the interethnic and international levels, is a source of permanent preoccupation in the area of relationships. From today's point of view, after some decades of a relatively calm atmosphere in global relations, if we take into account the increasingly rapid technological development, the ever-increasing demands on the individual in the form of lifelong learning, improvement and contribution, and the actual collapse of the previous ways of maintaining certain global balances, in recent years we have witnessed attacks on such an architecture of international relations, with increasing pressure on individuals and groups with whom we share our daily existence. The pandemic of the COVID-19 virus, wars of conquest and terrorist activities create the impression that in the dilemma between war and peace, we are increasingly being pushed towards aggressive destructive options. What remains as an alternative to the existentially threatening atmosphere, including global climate change? What protection to look for? How to escape from destructive conflicts into the embrace of a reconciled, tolerant mood? These are all complex questions that require complex answers.

It is precisely in such an atmosphere that the idea of hope begins to appear on several sides. It is interesting that hope, as



bila slabo asocirana u psihološkim profesionalnim razmatranjima. A ipak, nada predstavlja neophodnu komponentu života jer podržava i inspirira životne ciljeve i aktivnosti. Zbog toga je stalno tražimo i posvuda nalazimo. Prisutna je u svakodnevnim odnosima, ali je jedva primjetna. Izgleda da proizlazi iz nekog područja između nesvjesnog i svjesnog. Sveprisutna je, a ipak neuhvatljiva. Često predstavlja pozadinu svakodnevnih događaja, a povremeno dolazi u prvi plan vezano za posebne situacije koje potiču jake emocije, kao što su sukobi, stresovi, ili procesi oprosta i pomirenja, a iznad svega predstavlja plod intenzivnih želja. „Alkemičara“ Paula Coelhoa kroz život vodi uvjerenje da „ako nešto zbilja želiš cijeli svijet će se urotiti da to i postigneš“. Brojni životopisi uspješnih ljudi ukazuju na značaj takvog stava u ostvarenju konstruktivnih, ali nažalost i destruktivnih ciljeva. Iz osobnog i profesionalnog iskustva znamo da je u psihoterapijskim procesima nada sveprisutna, bilo u latentnom ili u manifestnom obliku.

Osvrnut ću se na neke definicije nade, na mitove i legende o nadi i nadanju, na umjetničku obradu područja nade, na psihodinamski pristup fenomenu nade, na neka filozofska poimanja nade, kao i na neuroznanstvena istraživanja. Razmatranja o nadi bit će popraćena kliničkim primjerima i drugim iskustvima.

a phenomenon in the spectrum of psychological experiences and as a concept, was also poorly associated in psychological professional considerations. And yet, hope is a necessary component of life because it supports and inspires life's goals and activities. That is why we are constantly looking for it and we find it everywhere. It is present in everyday relationships, but is hardly noticeable. It seems to arise from some area between the unconscious and the conscious. It is omnipresent, yet elusive. It often represents the background of everyday events, and occasionally comes to the fore in connection with special situations that stimulate strong emotions, such as conflicts, stress, or processes of forgiveness and reconciliation, and above all it represents the fruit of intense desires. The "Alchemist" of Paulo Coelho was guided through life by the belief that "when you want something, all the universe conspires in helping you to achieve it." Numerous biographies of successful people indicate the importance of such an attitude in the achievement of constructive, but unfortunately also destructive goals. We know from personal and professional experience that in psychotherapeutic processes, hope is omnipresent, either in latent or manifest form.

I will address some definitions of hope, the myths and legends about hope and hoping, the artistic treatment of the area of hope, the psychodynamic approach to the phenomenon of hope, some philosophical concepts of hope, as well as

## O FENOMENU NADE

Živimo u nadi svaki dan. To se očituje već u pozdravima, želeći dobro jutro, dan, večer, sretan put, povratak, nazdravlajući u značajnim prigodama ...

Često se kaže da je u nadi spas, što se obično očituje u uzdahu „nadajmo se“. Na jednoj palači ispod sata piše želja da se po mogućnosti građanima odbrojavaju uvijek vedri sati („*Civibus possim semper horas numeravit serenas*“). Govorimo „ako Bog da“, s nadom u naklonost vanzemaljskih sila. S nadom se suprotstavljamo i strahovima, spominjući „sačuvaj Bože“, „ne dao Bog većeg zla“... Nadom se nastoji suprotstaviti beznađu, osobito kada su prijetnje samom životu u pitanju. U srednjem vijeku na gradskim satovima se stavljao natpis „*Vulnerant omnes, ultima necat*“ – svaki (sat) ranjava, posljednji ubija - što je izravna prijetnja nadi, znak da ima granica našim nadama.

Brojni su primjeri izražavanja nade, ali je zanimljivo da ta tema nije do sada inspirirala istraživače na dublju eksploraciju. Nada je ostala pretežno u domeni lijepe literature i općenito umjetničkog izražavanja na alegorijskoj razini, te u domeni religijske duhovnosti.

Nada se može opisati kao:

- vjerovanje ili želja da se nešto može ili će se dogoditi,

the related neuroscientific research. Reflections on hope will be accompanied by clinical examples and other experiences.

## ABOUT THE PHENOMENON OF HOPE

We live in hope every day. This is already evident in greetings when we wish for a good morning, afternoon, evening, pleasant journey, return, toasting on important occasions...

It is often said that there is salvation in hope, which is usually expressed in the sigh "let's hope". On one palace, a wish is written under a clock for the citizens to always count down serene hours, if possible ("*Civibus possim semper horas numeravit serenas*"). We say "God willing", hoping for the favour of extraterrestrial powers. With hope we confront fears, mentioning "God forbid" or "God forbid greater evil"... With hope we try to confront hopelessness, especially when it comes to threats to life itself. In the Middle Ages, the inscription "*Vulnerant omnes, ultima necat*" was placed on city clocks, stating – each (hour) wounds, the last kills – which is a direct threat to hope, a sign that there are limits to our hopes.

There are numerous examples of the expression of hope, but it is interesting that so far this topic has not inspired researchers to explore it more deeply. Hope remained predominantly in the domain of fine literature and in general artistic



- mogućnost ili vjerojatnost da se nešto u budućnosti ostvari,
- osjećaj optimizma,
- kao izvor nade može biti osoba ili situacija,
- jaka želja,
- sposobnost održavanja vjere u instituciju ili u cilj, ili čak u sebe i druge,
- iščekivanje u želji da se nešto dogodi.

Može se kazati da je nada satkana od želja, strahova, tjeskobe, nesigurnosti, neizvjesnosti, manjka samopouzdanja ili pouzdanja u drugog, te od slabog kapaciteta za vjerovanje.

Naš 'unutarnji muzej' (kako kaže A. Malraux: *Musée interieur*) sadrži na nesvjesnoj i svjesnoj razini unutarne self – objekte, što se dalje razvija u postojanje objekata samih za sebe i doživljaje selfa, identiteta, sa razvojem sustava vrijednosti u intimnoj, bliskoj, interpersonalnoj i široj socijalnoj sferi. Kaže se da je nada slijepa, varljiva, dakle da se ne možemo osloniti na mišljenje u skladu sa željama. Gdje bismo zapravo u tom okviru mogli smjestiti fenomen nade? Pri tome trebamo biti svjesni dviju konstatacija:

- nade i strahovi neraskidivo su povezani kao dvije strane iste medalje,
- dio su naše svakodnevnice otkad znamo za sebe, a nosimo i odraze

expression on an allegorical level, as well as in the domain of religious spirituality.

Hope can be described in the following manner:

- belief or desire that something can or will happen
- possibility or probability that something will happen in the future
- feeling of optimism
- a person or a situation can be a source of hope
- strong desire
- ability to maintain faith in an institution or a goal, or even in oneself and others
- anticipation when desiring for something to happen

It could be said that hope is woven from desires, fears, anxiety, insecurity, uncertainty, lack of self-confidence or trust in others, and from a weak capacity to believe.

Our 'inner museum' (as A. Malraux said: *Musée interieur*) contains internal self-objects on both the unconscious and conscious levels, which further develops into the existence of objects themselves and the experiences of self, identity, development of a value system in an intimate, close, interpersonal and wider social sphere. It is said that hope is blind and deceptive, therefore we cannot rely on wishful thinking. Where could we place the phenomenon of hope within this framework? In that context, we should be aware of the following two observations:

želja i nada naših roditelja i okoline još od prije našeg nastanka, što se prenosi putem socio-kulturnih utjecaja.

### **MITOVI I LEGENDE O NADI I NADANJU: OBEĆANJA U ODNOSU NA PRIJETNJE**

U zapadnoj kulturi grčka legenda o Pandorinoj kutiji predstavlja najpoznatiji mit o kontroverznom karakteru Zeusovog dara ljudskom rodu. Priča o Pandorinoj kutiji zapravo je priča o postanku svijeta.

Prema grčkoj mitologiji, u doba kad su postojali još samo bogovi, vrhovni bog Zeus je povjerio Prometeju i njegovom bratu Epimeteju zadatak da stvore ljude.

Prvo je Epimetej stvorio životinje i pozvao svog brata da i on nešto doda. Prometej nije oklijevao i stvorio čovjeka po uzoru na bogove.

Zeusu se nije svidjelo to što ljudi slična bogove pa je odlučio to promijeniti. A kako su dvojica braće bili zaduženi za stvaranje ljudi, nije se mogao izravno miješati, zatražio je od svoga sina Hefesta, koji je bio kovač, da iskuje ženu. Tako je nastala Pandora, naša pretkinja.

Bila je prelijepa, ljubazna i vesela. Zeus ju je namijenio Epimeteju, koji se zalju-

- hopes and fears are inextricably linked like two sides of the same coin,
- they have been a part of our everyday lives for as long as we can remember, and we also carry the reflections of the wishes and hopes of our parents and the environment since before our birth, which is transmitted through socio-cultural influences.

### **MYTHS AND LEGENDS ABOUT HOPE AND ASPIRATIONS: PROMISES VERSUS THREATS**

In the Western culture, the Greek legend of Pandora's box represents the most famous myth about the controversial nature of Zeus's gift to mankind. The story of Pandora's box is actually the story of the creation of the world.

According to Greek mythology, at the time when only gods still existed, the supreme god Zeus entrusted Prometheus and his brother Epimetheus with the task of creating humans. First, Epimetheus created animals, so he called his brother to add something as well. Prometheus did not hesitate and created humans in the image of the gods. Zeus did not like the fact that people resembled gods, so he decided to change that. However, since the two brothers were in charge of creating humans, he could not directly interfere, therefore he asked his son Hephaestus, who was a blacksmith, to forge a woman. That is how Pandora, our ancestor, was created.



bi u nju, a Zeus im je kao svadbeni dar dao kutiju/amforu punu bolesti, mana, patnje zloće i sličnih stvari. Ni Pandora ni Epimetej nisu znali što je u kutiji/amfori, a Zeus im je naredio, uz smiješak, da nikad ne otvaraju taj poklon. Radoznala Pandora nije mogla odoljeti, a kada je otvorila kutiju sva su se zla rasula po zemlji. Pokušala ih je vratiti ali nije uspjela vratiti ništa osim nade i čežnje.

## O ČEMU GOVORE ŽELJE I NADANJA?

Pitamo se od čega bi nada bila satkana? Emily Dickinson je pisala u svojoj pjesmi "Nada je nešto s perjem":

*„Nada“ je krilato biće  
Što nam u dušu sjeda –  
I pjeva neki napjev bez riječi  
I prestat joj se – ne da –*

*I najslađe se - u Vihoru čuje  
I ljuta ta je oluja što vije –  
Što može omest malu Pticu  
Koja toliko grije –*

*Ja sam je čula u najhladnijoj zemlji –  
Gdje Mora se najčudnije pjene –  
A ipak u Nuždi ni mrvu, nikad,  
Tražila nije – od Mene.*

(Prepjev Luke Paljetka, 2022)

Axel Munthe (psihijatar koji je liječio Maupassanta, Strindberga i mnoge

She was beautiful, kind and cheerful. Zeus intended her for Epimetheus, who fell in love with her, and as a wedding gift Zeus gave them a box/amphora full of diseases, defects, suffering, wickedness, etc. Neither Pandora nor Epimetheus knew what was in the box /amphora, and Zeus ordered them, with a smile, never to open the gift.

Curious Pandora could not resist, and when she opened the box, all of the evils scattered on the ground. She tried to put them back, but could not return anything but hope and longing.

## WHAT ARE WISHES AND HOPES ABOUT?

How can we imagine what hope would be woven from? Emily Dickinson wrote the following poem: "Hope is the thing with feathers"

*Hope is the thing with feathers  
That perches in the soul,  
And sings the tune without the words,  
And never stops - at all -*

*And sweetest - in the Gale - is heard;  
And sore must be the storm -  
That could abash the little Bird  
That kept so many warm -*

*I've heard it in the chilliest land,  
And on the strangest Sea;  
Yet - never in Extremity,  
It asked a crumb of me.*

Axel Munthe (psychiatrist who treated Maupassant, Strindberg and many other

druge slavne osobe) napisao je u svojoj autobiografskoj knjizi „San Michele“:

*„Znao sam nešto što očito drugi nisu: da ne postoji lijek moćniji od nade, i da i najmanji znak pesimizma u odnosu na liječnikove riječi može njegovog pacijenta staviti života“.* (O'Hara, 2023).

Nadu tražimo stalno jer je neophodna komponenta života. Ona podržava i kreira naše životne ciljeve i aktivnosti. Nalazimo je posvuda, prisutna je u svakodnevnom saobraćanju, ali je jedva vidljiva i zato, psihodinamski gledano, izgleda da proizlazi iz neodređene zone između nesvjesnog i svjesnog, što bi ukazivalo na uključenost širokih slojeva iskustava od najranijih do aktualnih kao osnove za predviđanja i iščekivanja, dakle želja i strahova. Navest ću dva primjera kao podlogu za navedeno razmišljanje. (O'Hara, 2023).

*Jedan je primjer opisala E. Kübler Ross (1976.) u svojoj knjizi „Razgovori s umirućima“. Navela je slučaj teško oboljelog pacijenta koji je davao dojam melankoličnog, dosta povučenog i plahog čovjeka. Njegova supruga je izgledala vrlo odlučno i energično. Ona i djeca redovito su ga i s puno pažnje i ljubavi obilazila. Međutim, on je tonuo u sve dublju depresiju. Jednog dana očitovao je svoja razmišljanja o tome da je čitavog života bio loš suprug i otac i da ga je supruga s pravom kritizirala što više ne*

famous individuals) wrote the following in his autobiographical book “The Story of San Michele”: *“But I knew something they evidently did not know: that there is no drug as powerful as hope, that the slightest sign of pessimism in the face or words of a doctor can cost his patient his life.”* (O'Hara, 2023)

We are constantly looking for hope because it is a necessary component of life. It supports and creates our life goals and activities. We find it everywhere, it is present in everyday situations, but it is barely visible and therefore, psychodynamically speaking, it seems to arise from an undefined zone between the unconscious and the conscious, which would indicate the involvement of wide layers of experiences from the earliest to the current ones, as a basis for predictions and expectations, therefore desires and fears. I will cite two examples as the basis for the aforementioned considerations. (O'Hara, 2023)

*One example was described by E. Kübler Ross (1976) in her book “On Death and Dying”. She cited the case of a seriously ill patient who gave the impression of a melancholic, quite withdrawn and timid person. His wife looked very determined and energetic. She and the children visited him regularly with a lot of affection and love. But he was sinking deeper and deeper into depression. One day he expressed his thoughts about the fact that he had been a bad husband and father all his life and that his wife had rightly criticized him for not earning more and for not being more*



zarađuje i što nije socijalno aktivniji. On se bavio socijalnim radom i samo tu se mogao vidjeti korisnim članom zajednice. Zamolio je liječnicu da poruči njegovoj ženi da je cijeli život puno volio, kao i njihovu djecu, i da mu je žao što ih je razočarao. Njegova liječnica je to već sutradan saopćila njegovoj ženi koja je bila začuđena i uzbuđeno kazala da je on izvanredan čovjek, suprug i otac, da ga silno voli i cijeni. Liječnica mu je to prenijela. Ostao je duboko ganut. Sljedećeg jutra na viziti izgledao je oslobođen teške more i obuzet smirenom radošću. Kazao je da će joj biti zahvalan do kraja života za sreću koju mu je omogućila. Izvješće završava da je živio još jedanaest dana. Nakon dugogodišnje nade našao se kanal iskrene komunikacije za „neizrecivo“ u doživljaju pacijenta.

Drugi je primjer osobno iskustvo iz međunarodnog projekta o elementima koji bi omogućili dijalog Židova i Palestinaca (koji je osmislila Jessica Benjamin, poznata psihoanaliticarka iz New Yorka).

Osmišljen je projekt u kojem bi se sastali profesionalci iz psihološkog, psihijatrijskog/psihoterapijskog i područja socijalnog rada u cilju istraživanja i prepoznavanja elemenata međusobnog dijaloga koji bi vodio boljem razumijevanju i predstavljao bazu za razvoj odnosa i suradnje. Bio sam dio međunarodnog tima koji je bio zadužen da iz neutralne

socially active. He was engaged in social work and only there could he see himself as a useful member of the community. He asked the doctor to tell his wife that he had loved her and their children very much all his life, and that he was sorry for disappointing them. His doctor told that to his wife the very next day, who was surprised and excitedly said that he was an extraordinary man, husband and father, that she loved and appreciated him very much. The doctor told him that. He was deeply moved. The next morning during the rounds he seemed relieved from the heavy nightmare and full of calm joy. He said that he would be grateful to her for the rest of his life for the happiness she made possible for him. The report concludes that he lived another eleven days. After many years of hope, a channel of honest communication was found for the “unspeakable” in the patient’s experience.

Another example is a personal experience from an international project on the elements that would enable dialogue between the Jewish and Palestinian people (that was conceptualized by Jessica Benjamin, well known psychoanalyst from New York).

A project was designed in which professionals from the fields of psychology, psychiatry/psychotherapy and social work would meet in order to research and identify the elements of mutual dialogue that would lead to better understanding and represent a basis for the development of relationships and cooperation. I was part of the international team that was in charge

pozicije moderira taj dijalog i uočava konstruktivne i destruktivne elemente u tim sastajanjima. Rad se odvijao na neutralnom terenu (u Jordanu i na Cipru), u malim grupama i velikoj grupi. Voditeljice nisu bile psihodinamski/grupno analitički educirane te su se uglavnom oslanjale na racionalni narativ, što je brzo dovodilo do uzavrelih reakcija i nemogućnosti da se članovi grupa međusobno saslušaju, komentiraju, konfrontiraju i da bolje kontroliraju svoje emocije. Voditeljice su nastojale isključivati intervencije i komentare neutralnog međunarodnog tima kao neadekvatne, ponavljajući na taj način psihodinamiku dviju „zaraćenih“ strana. U to vrijeme još sam bio svježe ispunjen emocijama vezanim za naš Domovinski rat i shvatio sam da je nemogućnost dubljeg analiziranja mržnje i agresivnih istupa podloga daljnjih oružanih sukoba, što se najdramatičnije očituje upravo u ovo vrijeme među istim akterima tragičnog sukoba za svih.

Pokazuje se očitim da nada treba imati razloga da bi izdržala kušnju političke, gospodarske, kulturne i svake druge vrste stvarnosti, što Vamik Volkan opisuje pod pojmom „psihopolitika“ (Volkan, 2004). Da bi se takvom pristupu približili, u svojoj knjizi o kulturi oprosta naveo sam svoje viđenje takve pripreme da bi se razvila dispozicija opraštanju za koju je neophodna spremnost obje strane u sukobu. Mentalna dispozicija gradi se polako, a čitav proces sam

*of moderating that dialogue from a neutral position and noticing constructive and destructive elements in those encounters. The work took place on neutral ground (in Jordan and Cyprus), in small groups and a large group. The conductors were clearly not educated in psychodynamic/group analysis, and mostly relied on a rational narrative, which quickly led to heated reactions and the inability of the participants to listen to, comment on, or confront each other, as well as to better control their emotions. The conductors tried to exclude the interventions and comments of the neutral international team as inadequate, thus repeating the psychodynamics of the two “warring” parties. At that time, I was still freshly filled with emotions in relation to our Homeland War, and I realized that the inability to deeply analyse hatred and aggressive actions was the basis of further armed conflicts, which is most dramatically manifested precisely at this time among the same actors of the conflict which is tragic for everyone.*

It turns out to be obvious that hope should have a reason to withstand the test of political, economic, cultural and every other type of reality, which Vamik Volkan (2004) described using the term “psychopolitics” (Volkan, 2004). In order to get closer to such an approach, in my book on the culture of forgiveness, I stated my view of such preparation aimed at developing a disposition to forgiveness, which requires the readiness of both parties in the conflict. Mental disposition is built slowly, and I conceptualized the whole process in four stages: confronta-



koncipirao u četiri faze: konfrontacija – žalovanje – opraštanje – pomirenje (Urlić et al. 2014.). Želja kao podloga za nastanak nade u provedbi navedenog projekta bila je, u mom doživljaju, iznevjerena nedostatnom pripremom moderatora/voditelja grupa da unesu grupno-analitički pristup u inače seriozno zamišljenom projektu u službi psihopolitike u odnosu na najizrazitiji od gorućih problema Bliskog istoka.

Iako sveprisutna, nada je ipak često teško uhvatljiva. Mnogo puta predstavlja pozadinu svakodnevnih događaja, a u prvi plan dolazi povremeno vezano za stres, bolest ili borbu. Ipak, trebalo je dugo vremena da postane zanimljivim predmetom istraživanja. Osim što je nada neophodna u svakodnevnom životu, moje je iskustvo kao terapeuta da pacijentima treba nada da ostanu uključeni u procese liječenja i oporavka. Njezina važnost vidi se i u tome što se gubitak nade često izražava u vidu tjeskobe, depresije i beznađa, pa i auto-agresivnih čina.

Kapacitet za nadu je bitan za zdravlje i blagostanje. One osobe koje su bez nade bore se sa samima sobom i svojim životnim okolnostima.

Nada predstavlja objekt želje.

Ako se nadu shvati kao nešto što već u nekom obliku postoji u stvarnom svijetu to znači da ju se može dobiti, dati ili

tion – mourning – forgiveness – reconciliation (Urlić et al., 2014). The desire as a 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/conductors of the groups, failing to introduce a group-analytical approach to a seriously conceived project in the service of psychopolitics in relation to the most prominent of the burning problems of the Middle East.

Although ubiquitous, hope is often quite elusive. Many times, it represents the background of everyday events, and it occasionally comes to the fore in relation to stress, illness or struggle. However, it took a long time for it to become an interesting subject of research. It has been my experience as a therapist that patients need hope to stay involved in their treatment and recovery processes, in addition to hope being necessary in everyday life. Its importance can also be seen in the fact that a loss of hope is often expressed in the form of anxiety, depression and hopelessness, and even self-aggressive acts.

The capacity for hope is essential to health and well-being. People who are without hope struggle with themselves and their life circumstances.

Hope represents the object of desire.

If hope is understood as something that already exists in some form in the real world, it means that it can be obtained,

otkriti. Ovo ima pozitivan i negativan aspekt. To bi značilo da ima potencijal za pozitivno iščekivanje zadobivanja objekta želje, ali i negativnu stranu kada objekt želje, odnosno nade, može biti nedostupan, neuhvatljiv. (Svendsen,2023).

Nada može rasti ili se smanjivati, kao da ima neki oblik neovisnog postojanja i kao da se nalazi negdje izvan same osobe. Međutim, kada je nada dana ili primljena ili aktivno tražena i otkrivena, ona postaje *vlastiti psihosocijalni duhovni posjed*. U tom smislu može se reći da je nada

- subjektivni realitet,
- otvorena u raznim pravcima,
- motivacijska/emocionalna, usmjeren, stvarana,
- i da nadati se znači aktivno nastojati.

*Primjer iz mojeg kliničkog iskustva govori o mogućnosti da beznađe evoluiru u nadu, odnosno od dekompenziranog prema kompenziranom psihičkom funkcioniranju. Radilo se o pacijentu koji je bolovao od psihoze s izraženim paranoidnim obilježjima i koji je bio primljen u Kliniku za psihijatriju u pratnji djelatnika policije i HMP. Kod dolaska pokazivao je sliku katatonog stupora. Psihofarmakoterapijski smireni su bili njegovi najjači strahovi, a ja sam održao svoje obećanje da ćemo o svemu što je proživljavao u akutnoj fazi psihotične dekompenzacije raz-*

given or discovered. This has both a positive and negative aspect. It would mean that it has the potential for positive anticipation of obtaining the object of desire, but also a negative side when the object of desire, or hope, can be unavailable, elusive (Svendsen,2023).

Hope can grow or shrink, as if it has some form of independent existence and is located somewhere outside of the person. However, when hope is given or received or actively sought and discovered, it becomes *one's own psychosocial spiritual possession*. In that sense, we could say that hope is

- a subjective reality,
- open in various directions,
- motivational/emotional, directed, created,
- and to hope means to actively strive.

*An example from my clinical experience speaks of the possibility of hopelessness evolving into hope, i.e. changing from decompensated to compensated psychological functioning. The case concerned a patient who suffered from psychosis with pronounced paranoid features, and who was admitted to the Psychiatric Clinic accompanied by the police and Emergency Service staff. When he arrived, he exhibited the clinical picture of a catatonic stupor. Psycho-pharmacotherapeutics were used to calm his greatest fears, and I kept my promise that we would discuss everything he was experiencing in the acute phase of psychotic decom-*



govarati. Ulazeći u moju radnu sobu ugledao je plakat koji je imitirao Rorschachove mrlje, a umjetnik je još dodao igru „Čovječe ne ljuti se“ u sredinu plakata koji je bio najava psihoterapijskog kongresa. Pacijent je promatrao mrlje, dotaknuo ih rukom i kazao: „Ja sam bio to“. Potvrdio sam. Zatim je dotaknuo igru i kazao: „A vi bi željeli da ja budem to“. Ponovo sam potvrdio. Vidno smiren sjeo je i otpočeo razgovor o svom doživljaju nezamislivih strahova praćeno beznađem.

## NEKA FILOZOFSKA I LITERARNA POIMANJA NADE

Opisuju se tri teološke vrline: vjera, nada (ufanje) i ljubav.

Toma Akvinski, veliki srednjovjekovni filozof i teolog, razlikuje nadu od želja (Svendsen, 2023). Održavanje nade treba ispuniti četiri uvjeta:

- nada se treba odnositi na nešto dobro u opoziciji s nečim lošim, poput straha;
- objekt nade treba biti u budućnosti;
- objekt nade treba biti nešto vrlo teško za doseći;
- taj objekt ili stanje teško za doseći treba biti nešto do čega je moguće doći.

Razlikuju se percepcije nade u duhovnom smislu između monoteističkih

pensation. Entering my office, he saw a poster that imitated the Rorschach spots, and the artist had also added the game “Ludo” in the middle of the poster which was an announcement of a psychotherapy congress. The patient observed the stains, touched them with his hand and said: “I was like that”. I confirmed. Then he touched the game and said: “And you would like me to be like that”. I confirmed again. Visibly calm, he sat down and began a conversation about his experience of unimaginable fears followed by hopelessness.

## SOME PHILOSOPHICAL AND LITERARY CONCEPTS OF HOPE

Three theological virtues are described: faith, hope and love.

Thomas Aquinas, the great medieval philosopher and theologian, distinguished hope from desires (Svendsen, 2023). Sustaining hope should fulfil four conditions:

- hope should refer to something good in opposition to something bad, such as fear;
- the object of hope should be in the future;
- the object of hope should be something very difficult to reach;
- that object or condition that is difficult to reach should be something that can be reached.

Perceptions of hope in the spiritual sense differ between monotheistic and

i ne-teističkih religija. Zajedničko za nadu predstavlja trajanje, zatim kvaliteta da štiti procese razmišljanja, dok gubitak nade ostavlja osobu u emocionalnom poremećaju.

Nada omogućava prihvaćanje sadašnjosti, dok je u isto vrijeme otvorena prema obećanoj/ željenoj budućnosti.

Nada je obećanje. Ona stvara područje napetosti između ponude ili svijesti o obećanju i ispunjenja. Često se očekuje ispunjenje nade od natprirodnih sila, što je karakteristika poimanja u okviru monoteističkih religija, dok ne-teističke religije više prilaze fenomenu nade kao dijelu duhovne sfere karakteristične za njihovu kulturu.

Sartre navodi: *"kad Descartes kaže - radije osvoji sebe nego svijet- misli u osnovi na to da bismo trebali djelovati bez nade"*. On kaže da se možemo pouzdati samo u stvarnost i da samo nju mi možemo oblikovati. On dalje navodi da snovi, očekivanja i nade definiraju čovjeka samo kao razočaravajući snovi, abortivne nade, neispunjena očekivanja, tj. sve to čovjeka definira na negativan, a ne na pozitivan način. (O'Hara, 2023).

A. Camus kaže da osoba koja je zao kupljena pripremanjem za vječnost ne živi ovdje i sada. Nada umanjuje vrijednost života i slabi naš kapacitet da se nosimo sa egzistencijskim problemima. Za njega, samo ako se ostavi-

non-theistic religions. Common to hope is duration, then the quality of protecting thought processes, while the loss of hope leaves a person in an emotional disorder.

Hope enables the acceptance of the present, while at the same time being open to the promised/desired future.

Hope is a promise. It creates an area of tension between the offer or the awareness of the promise and fulfilment... The fulfilment of hope is often expected from supernatural forces, which is a characteristic of the concept within monotheistic religions, while non-theistic religions approach the phenomenon of hope more as part of the spiritual sphere characteristic of their culture.

Sartre stated the following: *"When Descartes said – Conquer yourself rather than the world – what he meant was, at bottom, the same – that we should act without hope."* He said that we can only trust reality and that only we can shape it. He went on to say that dreams, expectations and hopes define a person only as disappointing dreams, abortive hopes, unfulfilled expectations, i.e. all of this defines a person in a negative and not a positive way. (O'Hara, 2023).

A. Camus stated that a person who is busy preparing for eternity does not live here and now. Hope diminishes the value of life and weakens our capacity to cope with existential problems. For him, only if we abandon all hope can we be able to fully engage in life. (O'Hara, 2023).



mo svake nade možemo biti sposobni da se u potpunosti uključimo u život. (O'Hara, 2023).

Kierkegaard navodi da se duh treba stalno ponovno usmjeravati pomoću odnosa da bi 'posjedovao sebe'. Strpljenje, pa prema tome i nada, potrebni su u tom procesu stalnog doživljaja sebe. Na taj način se duša ili self definiraju kao uključenost u dijalektični odnos između privremenosti i vječnosti. Prema tome postojala bi *privremena nada i vječna nada* (O'Hara, 2023). Nada je isprepletana s drugima i sa susretima. Prema tome ona uvijek ima socijalnu dimenziju.

Kako definirati nadu nakon navedenih pristupa tom fenomenu?

Možemo sumirati da je nada intrinzična komponenta života, ona je snaga i energija, okrenuta budućnosti i usmjerena cilju. Nada predstavlja izdržljivost, unutarnji i vanjski proces procjene resursa, ona je socijalna vrlina i traži potrebu za značenjem.

## FENOMEN NADE I NEUROZNAOST

Neuroznanstvena istraživanja pokazuju da je mozak vrlo plastičan, adaptivan i integriran zbog razvoja neokorteksa, prefrontalnog korteksa, odnosno sposobnosti aktivnog djelovanja (Urlič: „Sto milijardi neurona, a gdje je psiha?“,

Kierkegaard stated that the spirit needs to constantly reorient itself through relationships in order to “own itself”. Patience, and therefore hope, are necessary in this process of constant self-experience. In this way, the soul or self is defined as being involved in a dialectical relationship between temporality and eternity. Accordingly, *temporary hope* and *eternal hope* would exist (O'Hara, 2023). Hope is intertwined with others and with encounters. Therefore, it always has a social dimension.

How can we define hope after observing the aforementioned approaches to this phenomenon? We could sum it up stating that hope is an intrinsic component of life, power and energy, oriented towards the future and goal-oriented. Hope represents endurance, an internal and external process of resource assessment, a social virtue which seeks the need for meaning.

## THE PHENOMENON OF HOPE AND NEUROSCIENCE

Neuroscientific studies have shown that the brain is very plastic, adaptive and integrated due to the development of the neocortex and the prefrontal cortex, i.e. the ability to actively operate (Urlič: “A hundred million neurons, and where is the psyche?”, lecture at the IAGP congress, Cartagena, Colombia, 2012). This gives us the ability to be aware of ourselves and the world, to regulate our in-

predavanje na IAGP kongresu, Cartagena, Kolumbija, 2012.). To nam daje sposobnost da budemo svjesni sebe i svijeta, da reguliramo naše instinktivne i emocionalne odgovore, te da planiramo i zamišljamo našu budućnost. Imamo brojne dokaze za ljudski kapacitet za samoozdravljivanje i za promjenu. Brojni faktori utječu na mogućnost terapijske promjene poput očekivanja ili nade za promjenom, spektra i snage podrške izvan terapije te kvalitete terapijskog odnosa (pozitivni terapijski savez).

Na taj način nada je način očekivanja i jedan od kamena temeljaca terapijske promjene.

Postoji neuralna povezanost između memorije i imaginacije, zbog čega iskustva iz prošlosti možemo uključiti za predviđanja budućnosti. Međutim, naš osjećaj za realnost u velikom dijelu je funkcija naših percepcija i imaginacija (Lacan, cit. Giraldo, 2012). One nas vode u sfere dalje od samih naših percepcija. Na taj način doživljaj realiteta je uvijek dio našeg zamišljenog ili percipiranog svijeta, i mi u stvari živimo između tih svjetova.

## **PSIHODINAMSKI PRISTUP FENOMENU NADE**

Nada je koncept sa cijelim spektrom značenja. Može biti označivač stanja duha ili životne orijentacije u smislu

instinctive and emotional responses, and to plan and imagine our future. We have abundant evidence for the human capacity for self-healing, and for change. Numerous factors influence the possibility of therapeutic change, such as the expectation or hope for a change, the spectrum and strength of support outside of therapy, and the quality of the therapeutic relationship (positive therapeutic alliance).

In this way, hope is a manner of expectation, and one of the cornerstones of therapeutic change.

There is a neural connection between memory and imagination, which is why we can incorporate past experiences to predict the future. However, our sense of reality is largely a function of our perceptions and imaginations (Lacan, cit. Giraldo, 2012). They lead us to spheres beyond our own perceptions. That way, the experience of reality is always a part of our imagined or perceived world, and we actually live between these worlds.

## **PSYCHODYNAMIC APPROACH TO THE PHENOMENON OF HOPE**

Hope is a concept with a whole range of meanings. It can be a signifier of a state of mind or life orientation in terms of optimism, tolerance, pragmatism and flexibility. A doctor/therapist can be seen/perceived as the one in possession of the secret of hope.



optimizma, tolerancije, pragmatičnosti i fleksibilnosti. Liječnik/psihoterapeut se može vidjeti/doživjeti kao da posjeduje tajnu nade.

Nada je snažno ukorijenjena u emotivnu sferu.

Identificirano je šest dimenzija nade: afektivna, kognitivna, bihevioralna (stil ponašanja), afilijativna (pridružena), s vremenskom i kontekstualnom komponentom.

Nada se uključuje, odnosno aktivira, u okviru određenog konteksta. Kontekstualna dimenzija nade fokusira se na one životne okolnosti koje uokviruju, utječu i predstavljaju izazov za nadu određene osobe ili grupe. Ona je vezana za percepciju potrebe ili želje. Prema Maslowu, **hijerarhija potreba** je ovako posložena: fiziološke potrebe, sigurnost, pripadanje, poštovanje i auto aktualizacija, a tome se nadodaje i samo transcendencija (O'Hara, 2023).

Postoje konceptualne i psihološke razlike između nade i sličnih mentalnih stanja kao što su želja, radost i optimizam. Više nego bilo koje drugo mentalno stanje nada je u orijentacijskom smislu vezana za budućnost, balansira između kognicije i emocije i očekivanja pozitivnog ishoda u perspektivi. Ona je od bitne važnosti za življenje i dobro osjećanje.

Navest ću neke primjere naših istraživanja koja uključuju i fenomen nade.

Hope is deeply rooted into the emotional sphere.

Six dimensions of hope have been identified, as follows: affective, cognitive, behavioural (style of behaviour), affiliative (associated), temporal and contextual.

Hope is included, i.e. activated, within a certain context. The contextual dimension of hope is focused on those life circumstances that frame, influence, and represent a challenge for hope in a certain person or group. It relates to the perception of need or desire. According to Maslow, the **hierarchy of needs** is structured as follows: physiological needs, safety needs, need for belonging, need for esteem, and need for self-actualization, also joined by transcendence (O'Hara, 2023).

There are conceptual and psychological differences between hope and similar mental states such as desire, joy and optimism. More than any other mental state, in the orientational sense hope is oriented towards the future, it balances between cognition and emotion, and expecting a positive outcome within the perspective. It is of crucial importance to life and well-being.

I will present some examples from our studies that included the phenomenon of hope. After the Homeland War, we noted that in the process of grieving, primarily for the soldiers/sons who disappeared in the whirlwind of war, from their homes their loved ones created

Nakon Domovinskog rata uočili smo da su u procesu žalovanja za osobama, pretežno vojnicima/sinovima koji su nestali u ratnom vohoru, u njihovim kućama njihovi najbliži napravili memorijalni oltar sa slikom osobe za koju se često nije znalo gdje je sahranjena, te neke predmete koji su joj pripadali i raspelo i druge religijske oznake kao izraz nade u dostojnu sahranu i ponovni susret (Jurčević, Urlič, 2002 na).

Istraživali smo i terapijske faktore u grupnoj psihoterapiji/analizi prema Yalomovoj klasifikaciji. Ulijevanje nade predstavlja jedan od tih faktora. Prema našem istraživanju ulijevanje nade predstavljalo je konstantan terapijski faktor, iako je prema ocjeni pacijenata u našim grupama zauzimao neka od posljednjih mjesta. Prateći tijek terapijskih procesa u grupi putem samoprocjene članova grupa, ulijevanje nade bio je jedanest od dvanaest promatranih terapijskih faktora, ali sa konstantnom prisutnošću bez većih oscilacija (Vlastelica et al., 2001). To bi ukazivalo na relativno slabo primjetnu komponentu nade u svijesti sudionika grupnog terapijskog procesa, ali i na njezinu konstantnost.

Bateman i Fonagy navode da je mentalizacija pretežno predsvjesna, imaginativna mentalna aktivnost. Ukoliko su rana iskustva privrženosti loša to bi, po tim autorima, vodilo prema konfuziji u doživljaju realiteta. Kada se detaljnije

memorial shrines with a picture of the person whose place of burial was often unknown, also including some objects that belonged to them, a crucifix and other religious symbols as a sign of hope for a dignified burial and meeting again (Jurčević, Urlič, 2002 na).

We also researched the therapeutic factors in group psychotherapy/analysis according to Yalom's classification. Instillation of hope is one of the factors. According to our research, the instillation of hope was a constant therapeutic factor, although it was rated among the lowest ones according to the patients in our groups. Monitoring the course of the group therapeutic processes via self-assessment of the group members, instillation of hope occupied the eleventh place among the twelve therapeutic factors observed, however it had a constant presence without major oscillations (Vlastelica et al., 2001). This would point to a relatively subtle component of hope in the minds of the participants of this group therapeutic process, but also to its constancy.

Bateman and Fonagy stated that mentalization is predominantly a preconscious, imaginative mental activity. According to these authors, if early attachment experiences are bad, this would lead to confusion in the experience of reality. When we come closer to understanding our own and others' thoughts and intentions in more detail, we can relate to ourselves and to others in a more objective, realistic way. The ability to imagine is essential



približimo razumijevanju vlastitih i tuđih misli i namjera, možemo se odnositi prema sebi i drugima na objektivniji, realističniji način. Tu je sposobnost za imaginaciju od bitne važnosti. Postoji vjerojatnost da nada predstavlja ključni element koji omogućuje da se aktivira sposobnost za imaginaciju i na taj način poveća kapacitet za mentalizaciju. Salutogeni pogled na zdravlje i dobro stanje ukazuje na to da optimalno zdravlje nastaje kada smo sposobni dobro organizirati naše unutarnje resurse. Sve više je dokaza da je sposobnost imaginacije kao aspekt nade jedna od važnih dimenzija zdravog doživljaja selfa.

Navodim ilustraciju iz rada grupe ratnih veterana, dvije godine nakon završetka Domovinskog rata 1995. godine.

*Poslije završetka rata sve više se ratnih veterana javljalo zbog napetosti, razdražljivosti, tjeskobe, potrebe za osamljivanjem. Navodili su nesanicu i ponovna proživljavanja ratnih traumatskih doživljavanja, ili flashback epizode kada bi se trenutno udaljili od doživljavanja stvarnosti. To ih je jako opterećivalo, osobito ranjavanja i pogibije suboraca. Međutim, neki su posebno teško doživljavali slike likvidacije neprijateljskih vojnika. Poslije rata postupno su neprijatelji iz rata počeli poprimati ljudski lik, što ih je vodilo u emocionalne krize i sklonost autoagresivnom ponašanju.*

*Radeći s homogenim grupama ratnih veterana u kojima oni s iskustvima*

here. The possibility exists that hope is a key element that allows the capacity for imagination to be activated, thus increasing the capacity for mentalization. The salutogenic view of health and well-being suggests that optimal health is present when we are able to properly organize our internal resources. There is increasing evidence that the ability to imagine as an aspect of hope is one of the important dimensions of a healthy experience of the self.

I will present an example from a group of war veterans, two years after the end of the Homeland War in 1995.

*After the end of the war, more and more war veterans were coming forward because they felt tension, irritability, anxiety, and the need for solitude. They complained of insomnia and reliving the wartime traumatic experiences, or having flashback episodes when they would momentarily distance themselves from experiencing reality. This was a great burden on them, especially in relation to the injuries and deaths of their comrades. However, some found the images of enemy soldiers being executed particularly difficult. After the war, the enemies from the war gradually began to take on a human form, which led them to emotional crises and a tendency towards auto-aggressive behaviour.*

*Working with homogeneous groups of war veterans in which those with experiences of liquidating the enemy did not*

likvidacije neprijatelja nisu htjeli sudjelovati, odlučio sam formirati grupu veterana s takvim iskustvima. Nisu to rado prihvaćali, navodeći da o takvim iskustvima neće moći govoriti, ali bi se zbog povjerenja u terapeuta ipak pridružili grupi. Najduže nakon tri seanse, osjećajući povjerenje, podijelili bi s grupom svoja najdramatičnija iskustva koja su iz temelja promijenila njihovu percepciju sebe i drugih ljudi. Na kraju bi zaključili da im je rad u grupi veterana koji su imali slična iskustva otvorio mogućnost razlikovanja ponašanja u ratu i u miru, i otklanjanja od autoagresivnih promišljanja. Izražavali su svoju zahvalnost za povratak nade u novu perspektivu života i pomirenje sa svojom savješću i okolinom.

To je značilo da su im se atake superega barem ublažile ako ne i smirile u odnosu na doživljavanje koja su im stimulirala agresivne, a osobito autoagresivne postupke. Na taj način simboličko značenje verbalnih ekspresija nije više zasjenjivalo činjenicu da se nešto stvarno dogodilo i da kao takvo postoji.

Prema Lacanu (Giraldo, 2012) to prenosi saznanje da je riječ postala konkretna i da ne stoji umjesto činjenice. Tjeskoba u grupi bila je signal da je **stvarno**, a ne **stvarnost**, tema razmatranja u grupi. Stvarnost mi konstruiramo s našom imaginacijom i simboličkim dimenzijama. Stvarnost postoji. Mi o njoj

want to participate, I decided to form a group of veterans with such experiences. They did not accept it gladly, stating that they would not be able to talk about such experiences, but they would still join the group because of their trust in the therapist. After a maximum of three sessions, feeling a sense of trust, they would share with the group their most dramatic experiences, those that fundamentally changed their perception of themselves and other people. In the end, they would conclude that working in a group of veterans who had similar experiences opened them up to the possibility of distinguishing war and peace behaviour, and getting rid of self-aggressive thinking. They expressed their gratitude for the return of hope in a new perspective of life, and reconciliation with their conscience and the environment.

This meant that their superego attacks at least softened, if not calmed down, in relation to the experiences that stimulated their aggressive, and especially autoaggressive, actions. In this way, the symbolic meaning of verbal expressions no longer overshadowed the fact that something really happened and that it exists as such.

According to Lacan (Giraldo, 2012) this conveys the knowledge that the word has become concrete and does not stand in place of the fact. The anxiety in the group was a signal that the **real**, not the **reality**, was the topic of discussion in the group. We construct the reality with our imagination and symbolic dimensions. The



možemo govoriti, možemo je dijeliti. Realno (stvarno) postoji samo za sebe, kako Lacan opisuje posuđujući izraz od Heideggera. Nalazi se izvan ljudske stvarnosti konstruirane jezikom (Urlič, 2023).

No taj terapijski proces nije se mogao uspostaviti bez doživljaja povjerenja u grupnog analitičara/voditelja i omogućavanja odvijanja procesa žalovanja za ranijim osjećajem 'unutarnje nevinosti' koje je rat sa svojim okrutnostima i dramatičnim doživljajima doveo do egzistencijske ugroženosti i gubitka nade i sposobnosti vjerovanja (Urlič, 1999).

Nada u pozitivne promjene ujedinjuje terapeuta i pacijenta/grupu. Očekivanja i nada predstavljaju neke od osnovnih elemenata u očekivanoj terapijskoj promjeni. Za neke pacijente ili grupe gubitak nade se brzo pretvara u gubitak izvjesnosti, što se pretvara u strah i tjeskobu. Bilo da se zabrinutosti pretvaraju u stanja očaja ili egzistencijske tjeskobe, nada ostaje u samom središtu oporavka.

Viktor Frankl, poznati egzistencijski terapeut koji je preživio holokaust, navodi da patnja predstavlja bol bez smisla, te da je bol podnošljiva ako joj pridružimo smisao. Tu se rađa i nada kao podrška pozitivnim očekivanjima (o čemu govori i upravo navedeni primjer terapijskog rada u grupi vrlo traumatiziranih ratnih veterana).

reality exists. We can talk about it, we can share it. The real (actual) exists only for itself, as Lacan describes borrowing a term from Heidegger. It exists outside the human reality constructed by language (Urlič, 2023).

However, this therapeutic process could not have been established without experiencing trust in the group analyst/conductor, and enabling the process of mourning for the earlier feeling of 'inner innocence' which the war, with its cruelty and dramatic experiences, led to existential threat, the loss of hope and ability to believe (Urlič, 1999). Hope for positive changes unites the therapist and the patient/group. Expectation and hope represent some of the basic elements in the expected therapeutic change. For some patients or groups, the loss of hope quickly turns into the loss of certainty, which turns into fear and anxiety. Whether concerns turn into states of despair or existential anxiety, hope remains at the very heart of recovery.

Victor Frankl, a famous existential therapist who survived the Holocaust, observed that suffering is pain without meaning, and that pain is bearable if we add meaning to it. This is where hope is born as a support for positive expectations (which is also demonstrated in the aforementioned example of therapeutic work with a group of highly traumatized war veterans).

One of the basic elements of hope is a healthy and well-organized self, which

Jedan od osnovnih elemenata nade je zdrav i dobro organizirani self, koji omogućuje kapacitet za mentalizaciju. Takav kvalitet psihičkog funkcioniranja razvija se u okviru sigurnih i osnažujućih odnosa. Jedna od prednosti doživljaja nade predstavlja njezina svestranost i široki spektar mogućnosti primjene, posebno u psihodinamskom pristupu u području mentalnog zdravlja, od individualnih do grupnih intervencija. Gerhard Wilke (2024; I.Urlić, 2025) navodi da kolektivno sjećanje, pomirenje preko grupnih granica i izranjanje kolektivnih socijalnih tajni, te transgeneracijski prijenos fenomena trebaju „neko“ vrijeme i sigurne ritualizirane socijalne interakcije.

## ZAVRŠNA RAZMATRANJA

Završio bih ova razmišljanja o nadi koja prožima cjelokupnu ljudsku egzistenciju s poemom Najljepše more, turskog pjesnika Nazima Hikmeta:

*Najljepše more  
još nije preplovljeno.  
Najljepše dijete  
još nije odraslo.  
Naše najljepše dane  
još nismo vidjeli.  
I najljepše riječi koje sam vam htio reći  
još nisam rekao ...*

Nadam se da sam ovim esejom upravo otvorio nove asocijacije u području vjerovanja u nadu u životu općenito, a

enables the capacity for mentalization. Such a quality of psychological functioning develops within safe and empowering relationships. One of the advantages of experiencing hope is its versatility and wide range of application possibilities, especially in the psychodynamic approach in the field of mental health, ranging from individual to group interventions. Gerhard Wilke (2024; I.Urlić, 2025) observed that collective memory, reconciliation across group boundaries and the emergence of collective social secrets, as well as the transgenerational transmission of phenomena, require “some” time and safe ritualized social interactions.

## CONCLUDING OBSERVATIONS

I would like to end these thoughts about hope that permeates all human existence with a poem entitled “The Most Beautiful Sea”, written by the Turkish poet Nazim Hikmet:

*The most beautiful sea  
hasn't been crossed yet.  
The most beautiful child  
hasn't grown up yet.  
Our most beautiful days  
we haven't seen yet.  
And the most beautiful words I wanted  
to tell you  
I haven't said yet...*

I hope that with this essay, I have just opened new associations when it comes



posebno u psihoterapijskim procesima. Ili, kako navodi Vaclav Havel (cit. Zivot et al., 2014), nada „*nije uvjerenje da će se nešto povoljno završiti nego izvjesnost da to nešto ima smisao bez obzira kako će završiti*“.

Zaista, kao psihoterapeuti trebamo povezati nadu i smisao kao dio ljudskog načina postojanja i terapijskog djelovanja i kao važan dio psihoterapije i liječenja uopće.

to the general belief in hope in life, and in psychotherapy processes in particular. Or, as stated by Vaclav Havel (cit. Zivot et al., 2014), hope “*is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out*”.

Indeed, as psychotherapists we need to connect hope and meaning as part of the human existence and therapeutic action, but also as an important part of psychotherapy and treatment in general.

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