

TRAUMA I NJEZIN EHO U SREDNJOJ GRUPI

/ TRAUMA AND ITS ECHO IN THE MEDIAN GROUP

Jasminka Arbanas

SAŽETAK/ABSTRACT

Srednja grupa je okruženje u kojem možemo istraživati socijalno nesvjesno. Predstavlja se kao moguća tehnika za prorađu traumatskih iskustava. Traumatizirani društveni sustavi osciliraju kroz osnovnu pretpostavku inkohezije između stanja agregacije i stanja masifikacije. Temeljni strah takvog mentalnog stanja grupe je strah od uništenja, smrti ili psihičke dezintegracije. U članku se prikazuje i razmatra dio seanse srednje velike grupe tijekom akutnog događaja tijekom sastanka.

/ The median group is an environment in which the social unconscious can be explored. It is presented as a potential technique for working through traumatic experiences. Traumatized social systems oscillate through the basic assumption of incohesion between the states of aggregation and massification. The fundamental fear underlying such a group mental state is the fear of annihilation, death, or psychological disintegration. The article presents and examines part of a median group session that took place during an acute event that happened in the midst of the session.

KLJUČNE RIJEČI / KEYWORDS

trauma / trauma, srednja grupa / median group, institucija / institution

Jasminka Arbanas, Dom zdravlja Primorsko-goranske županije

/ Jasminka Arbanas, Community Health Centre of the Primorje-Gorski Kotar County

TO LINK TO THIS ARTICLE: <https://doi.org/10.24869/psihei.2025.162>

U razvoju teorije grupne analize koncept "srednje grupe" Patricka de Maréa popunjava procjep između malih, intimnih grupa i velikih, društvenih grupa. Oblik takvog terapijskog rada transfor-

In the development of group analytic theory, Patrick de Maré's concept of the median group bridges the gap between small, intimate groups and large, social groups. This form of therapeutic work

mativni je proces u kojem članovi nadilaze individualne perspektive i kroz smisleni dijalog pretvaraju frustraciju i bijes u konstruktivnu mentalnu energiju. U kontekstu srednje grupe, "mržnja" se ne promatra kao destruktivna sila, već kao "anti-instinkt", psihološka odsutnost slična gladi. Kada se izrazi konstruktivno, ova energija može potaknuti grupu prema organizaciji i smislenoj komunikaciji s ciljem poticanja humanizacije društva (1). Srednja grupa, osmišljena je za rješavanje socijalnih podjela i fragmentacija i smatra se ključnom za ozdravljenje društva i razvoj demokratskih načela. Organizacijski ustroj grupe čini okruženje pogodno za dijalog i međusobno razumijevanje, dinamika i interakcije unutar grupe, kao i sadržaj o kojem se raspravlja. Taj okvir srednje grupe nakon određene točke rezultira u taloženju mikrokultura koje utječu na značenje strukture, koje De Mare naziva metastruktura (2). Pojedinaac kao čvorišna točka otvara se u grupni komunikacijski matriks na točki nepotpunosti, boli i neuspješnog ili nedostupnog roditeljstva (1). Dinamika u interakcijskoj mreži znači da je individualna, intrapsihička ravnoteža strukturno povezana s ravnotežom međuljudskih odnosa i da svaki slom, odnosno individualna promjena, uključuje slom ili promjenu cijele grupne mreže i obrnuto. Bion je razvio koncept „psihoanalitičkog objekta“, pod kojim je mislio na one aspekte

is a transformative process in which members transcend individual perspectives and, through meaningful dialogue, transform frustration and rage into constructive mental energy. In the context of the median group, "hatred" is not viewed as a destructive force, but rather as an "anti-instinct", a psychological absence comparable to hunger. When expressed constructively, this energy can propel the group toward organisation and meaningful communication, with the aim of fostering the humanisation of society (1). The median group is designed to address social divisions and fragmentation, and is regarded as essential for social healing and the development of democratic principles. The organisational structure of the group shapes an environment that fosters dialogue and mutual understanding, supports group dynamics and interactions, and enables a meaningful discussion of content. After a certain point, this median group framework eventually gives rise to the accumulation of microcultures that influence the meaning of structure, which De Maré refers to as metastructure (2). The individual, as a nodal point, opens into the group's communicative matrix at a point of incompleteness, pain and failed or unavailable parenting (1). The dynamics within the interactional network suggest that individual intrapsychic balance is structurally interconnected with the balance of interpersonal relationships. Therefore, any breakdown or individual change implies a disruption or transformation of the entire group matrix, and vice versa. Bion developed the concept of the "psychoanalytic object", by which he



iskustva i djelovanja koji imaju veze s psihičkom stvarnošću i stoga su duboki i u procesu promjene. To je moćna mreža iskustava koja transformiraju i reintegriraju individualne poteškoće u grupnom kontekstu (3). Ta značenja izvan intrapsihičkog polja uključuju i traumatična iskustva svih porijekla i njihove posljedice, kao i transgeneracijski prijenos mentalnih sadržaja. Earl Hopper proširio je osnovne pretpostavke (OP) grupnog nesvjesnog ponašanja Wilfreda Biona uvođenjem mentalnog stanja četvrte osnovne pretpostavke: Inkohezije: agregacija-masifikacija [(ba) I:A/M] koja nastaje u traumatiziranim ili posttraumatskim grupama (4). U OP (ba) I:A/M članovi se odnose kao nepovezani pojedinci koji koegzistiraju fizički, ali su psihički izolirani. Agregacija i masifikacija povezane su i predstavljene različitim uzorcima agresivnih osjećaja i stupnja agresije (5). Kroz tu bipolarnu pretpostavku preplavljeni su i progonjeni neprorađenim kolektivnim traumama. Emocionalno fuzioniraju u masu, bez diferencijacije ili međusobnog prepoznavanja ili čine agregaciju kroz kolaps simboličkog razmišljanja i grupne funkcije. Temeljni strah takvog mentalnog stanja grupe je strah od uništenja, smrti ili psihičke dezintegracije. Navedeni splitting prisutan je u svim grupama, preostaje samo pitanje koliko je taj proces vidljiv (5). Grupe rekreiraju različite aspekte društvene traume koje su se dogodile u drugom vremenu i na

referred to those aspects of experience and action that are connected to psychic reality, and are therefore profound and in a process of transformation. This is a powerful network of experiences that transform and reintegrate individual difficulties within a group context (3). These meanings, extending beyond the intrapsychic field, include traumatic experiences of all origins and their consequences, as well as the transgenerational transmission of mental content. Earl Hopper expanded Wilfred Bion's basic assumptions (BAs) about unconscious group behaviour by introducing a fourth basic assumption: Incohesion: Aggregation-Massification [(ba) I:A/M], which arises in traumatised or post-traumatic groups (4). Under the basic assumption (ba) I:A/M, the members relate to one another as disconnected individuals who coexist physically, but remain psychologically isolated. Aggregation and massification are linked and manifested through different patterns of aggressive feelings and levels of aggression (5). Within this bipolar assumption, the members are overwhelmed and persecuted by unprocessed collective trauma. They may emotionally fuse into a mass, with no differentiation or mutual recognition, or form an aggregation marked by the collapse of symbolic thinking and group function. The fundamental fear of such a group mental state is the fear of annihilation, death, or psychic disintegration. This splitting is present in all groups, and the only question is the degree to which the process is observable (5). Groups tend to recreate various aspects of social trauma that occurred at another time and in

drugom mjestu (6). Tjeskobe povezane s traumom kao i percepcija same traume obično su podvrgnute poricanju i takve će se traume vjerojatno odigrati (enachmnet) prije nego što se ponovno dožive, zbog čega je osiguravanje sigurnog prostora za proradu tako važno u svim oblicima psihoterapije.

U srednjoj grupi voditelj daje podršku ego izričajju, potiče razvoj dijaloga i tumači pritiske iz društvenih i kulturnih prostora. Sadržaje voditelj nastoji tumačiti, ne u kontekstu individualne dinamike već u kontekstu grupnog značenja. Često se zaklon traži u poznatim mikrokulturalnim obrascima, primjerice edipalnoj kulturi ili ponašanju iskonske horde, a ti otpori moraju biti prepoznati kako ne bi radili zapreku dijalogu. Samo vjerovanje u postojanje nesvjesnih procesa i entuzijazam ka prepoznavanju „onoga što nastaje” najvažnija su obilježja voditelja. Voditelj može i osobno sudjelovati kao član grupe, koristi nedirektivan stil, ali se očekuje da bude sposoban preuzeti vodstvo i osigurati da je struktura sigurna. Voditelj treba djelovati kao psihološki spremnik, priznajući intenzivno afektivno stanje grupe bez žurbe za rješavanjem problema ili prigušivanjem emocija. Zadatak je tumačiti grupni proces, odnosno prepoznati prijelaz na asocijativno razmišljanje, potaknuti refleksivnost. De Maréov krajnji cilj je doseći prostor zajedničkog simbolič-

another place (6). Anxieties associated with trauma, as well as the perception of trauma itself, are commonly subjected to denial, and such traumas are likely to be enacted before they can be re-experienced. This is why providing a safe space for working through trauma is so vital in all forms of psychotherapy.

In the median group, the conductor supports ego expression, encourages the development of dialogue, and interprets the pressures emerging from social and cultural domains. The conductor seeks to interpret content not in terms of individual dynamics, but in the context of group meaning. Participants often take refuge in familiar micro cultural patterns, for example, in Oedipal culture or the behaviour of the primal horde, and such resistances must be recognised so that they do not obstruct dialogue. Belief in the existence of unconscious processes and enthusiasm for identifying “what is emerging” are the most important qualities of the conductor. The conductor may also participate personally as a group member, adopt a non-directive style, but is expected to be capable of assuming leadership and ensuring structural safety. The conductor should act as a psychological container, acknowledging the group's intense affective states without rushing to solve problems or suppress emotions. The task is to interpret the group process, i.e. to recognise the transition to associative thinking, and stimulate reflexivity. De Maré's ultimate goal is to reach a space of shared symbolic thinking – a democratic and non-hierarchical flow of meaning (1).



kog mišljenja – demokratski i nehijerarhijski tok značenja (1).

Grupa čiji ću dio seanse prikazati, ima 27 članova, 6 muškaraca i 21 žena, dobrog 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, jedan 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 dnevno bolnička programa u kojem su kao sastavni dio terapije imali malu i srednje veliku grupu, također 2 puta tjedno. Svatko od njih pola članova grupe susreo u nekom ranijem programu. Grupa se održavala u online formatu, pa su u grupi i članovi koji ne žive u Rijeci.

Grupa je doživjela tranziciju iz jedne institucije u drugu zbog mog prelaska na novo radno mjesto. To putovanje nije prošlo bez posljedica na grupu i mene samu. Naime prijelaz je bio relativno nagao, praćen konfliktnom situacijom na radnom mjestu. Rad grupe je bukvalno zaustavljen. Prorada nadolazećeg prekida rada grupe odvila se kroz svega 5 seansi uz obećanje nastavka

The group whose session excerpt will be presented consists of 27 members, namely 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 female member came from Ukraine and lost her family home in Crimea, and one member is African American. Six members have completed higher education, four have advanced secondary education, and the rest have secondary-level education. Three members are retired, one is registered with the employment bureau, and the others are employed. Among the working members, some are currently on medical leave, some due to psychological issues, others due to physical ailments. This median group is a continuation of work with participants from two day hospital programs, where both small and median group therapy were included as integral parts of treatment, also meeting twice a week. Each member had previously encountered half of the current group members in earlier programs. The group was conducted in an online format, which made it possible for members living outside of Rijeka to attend.

The group underwent a transition from one institution to another due to my change of employment. This transition had a significant impact on both the group and me, as it was relatively abrupt and accompanied by a conflictual situation in the workplace, resulting in a sudden interruption of the group's work. The working through of the upcoming discontinuation took place over the course of only five sessions, during which the

rada u što kraćem vremenu, na nekom novom mjestu. To su za grupu bili teški trenuci, a i za mene samu. Ovo je bila praktički traumatska situacija za grupu koja je prijetila mogućim potpunim prestankom rada grupe .

Grupna trauma može se pojaviti na nekoliko međusobno povezanih načina. Hooper pojašnjava da je jedan od njih propust u upravljanju od strane grupnog voditelja ili zbog drugih događaja koji probijaju granice holdinga i kontejniranja, uzrokujući da se članovi grupe osjećaju duboko nesigurno (7). Druga je da članovi grupe dijele povijest specifičnih vrsta traume . Grupa i ja nedavno smo proživljavali strah od anihilacije. Grupa je ipak nastavila s radom nakon 2 mjeseca pauze. Transkript koji donosim je sa 76. grupnog sastanka, tri mjeseca nakon preseljenja na novo radilište. Na grupi su bila prisutna 23 člana.

Tijekom grupne seanse koju prikazujem , dogodio se nesvakidašnji događaj. Oko polovice seanse tlo se zatreslo i čuo se zvuk nalik na tutnjavu koji je trajao desetak sekundi. Naime na području Rijeke tlo se zatreslo 3,5 stupnjeva po Merkalijevoj ljestvici. Potres! Netko je u grupi i uzviknuo „potres“, a potom su članovi (i oni iz Rijeke i oni koji ne žive u Rijeci) počeli ponavljati, potres, potres, potres, što je zvučalo poput jeke. Slijedila je tišina koja je trajala oko pola minute.

group was given reassurance that the work would continue as soon as possible, at a new location. These were difficult moments for both the group and me. It was, in effect, a traumatic experience for the group, with a real risk of a complete discontinuation of its work.

Group trauma can emerge in several interrelated ways. Hopper explained that one such instance may involve a failure in management by the group conductor or other events that breach the boundaries of holding and containment, causing group members to feel profoundly unsafe (7). Another possibility is that group members share a history of specific types of trauma. The group and I had recently experienced a fear of annihilation. Nevertheless, the group resumed its work after a two-month hiatus. The transcript presented here is from the 76th group session, held three months after the relocation to the new workplace. Twenty-three members were present at that session.

During the group session presented, an unusual event occurred. Around the halfway point of the session, the ground began to shake and a rumbling sound could be heard, lasting about ten seconds. More precisely, the ground shook in the Rijeka area, measuring a magnitude of 3.5 on the Mercalli scale. An earthquake! Someone in the group even shouted, “Earthquake!”, and then the members (both those from Rijeka and those living elsewhere) started repeating, “Earthquake, earthquake, earthquake”, which sounded like an echo. This was followed by a silence that lasted for about half a minute.



VESNA – Ja sam se tako toliko uplašila lupa mi srce u grlu i sva se tresem. (članica je iz drugog grada i nije mogla biti u fizičkom okruženju potresa)

SEBASTIAN - Meni je mučno. (i nastavlja poimenice pitati članove da li su dobro)

Zatim slijede opisi tjelesnih manifestacija i dimenzioniranja straha ostalih članova

VODITELJ – Što sada trebamo jedni od drugih?

ANA - Ja se ne bojim potresa. Za prošlog potresa bila sam u Zagrebu, treslo se puno jače, i kad smo bježali iz kuća morali smo paziti da se ne zarazimo jer je bila Covid epidemija, ne samo to, nego je i vani padao snijeg. Potresi mogu biti strašni, na Krimu je 1927. g. bio potres jačine devet stupnjeva. Meni je moja baka pričala, da su kočije s konjskom zapregom propadale u zemlju i da se vidjelo kako gori more.

VESNA – Ja nisam osjetila potres ali sam se uplašila za druge. Da li je jako streslo?

ANA – Ja bježim od rata, pa bježim od muža, pa bježim od potresa pa bježim od Covida, ja sam maratonka.

VINKA - Potres na TV-u i uživo nije isto, to je elementarna nepogoda, ali moramo pričati o tome, zato što sve

VESNA – I got so scared, my heart is pounding in my throat, and I'm shaking all over. (The member is from another city and was not physically present in the earthquake zone)

SEBASTIAN – I feel nauseous. (He continued by naming members and asking them if they were feeling well)

This was followed by descriptions of physical symptoms and attempts to articulate fear by other group members.

CONDUCTOR – What do we need from each other right now?

ANA – I'm not afraid of earthquakes. During the last one, I was in Zagreb and it shook much harder, and when we were running out of our houses, we also had to be careful not to get infected, because it was during the Covid pandemic. On top of that, it was snowing outside. Earthquakes can be terrifying. In 1927, Crimea was struck by an earthquake of a magnitude of 9. My grandmother told me that horse-drawn carriages sank into the ground and you could see the sea burning.

VESNA – I didn't feel the earthquake, but I got scared for others. Was the shaking strong?

ANA – I'm running away from war, then from my husband, then from the earthquake, then from Covid, I'm a marathon runner.

VINKA – Seeing an earthquake on TV is not the same as experiencing it. It's a natural disaster, but we need to talk about

na globalnoj razini utječe na nas, naše strahove.

JASMINA – Kako živjeti sa strahovima?

ŽARKO – Mi smo skloni dekadenciji.

VATROSLAV – Što je to dekadencija?

CVIJETA -Nešto kao „Selo gori a baba se češlja“.

VINKA - Ja sam potresena, strašno se loše osjećam, još je prošli tjedan poginuo moj školski prijatelj na Jadranskoj magistrali. Moja kćer je naišla na nesreću, ljudi su se od užasa bacali po cesti.

VATROSLAV - Svaki dan se to događa, ja sam radio u Hitnoj službi i nagledao se svega toga, i to te promijeni. Ja više nisam isti čovjek. Svega je bilo. Prometnih nesreća, ubojstava, samoubojstava, obiteljskog nasilja, uistinu živimo u toliko ugrožavajućih situacija. Ja sam nedavno ponovo pokušao raditi, bio sam na telefonu, i svašta se naslušao, od hvaljenja do teških vrijeđanja, da kakvi smo, gdje smo, da će doći i ubiti nas i sl. A ti daješ sve od sebe, moraš voditi slučaj, a s druge strane imaš uvijek uznemirene ljude kojima se minuta čini kao sat. Svatko drugačije reagira, i ljudi što zovu i mi kao osoblje, neki se znaju zaštititi. I porod sam vodio iz pozivnog centra hitne. Ja sam mislio da ću eksplodirati. Ne možeš biti

it because everything happening at the global level affects us and our fears.

JASMINA – How can we live with fears?

ŽARKO – We tend towards decadence.

VATROSLAV – What is decadence?

CVIJETA – Something like “Fiddling while Rome burns.”

VINKA – I’m shaken, I feel terrible. Just last week, a school friend of mine died on the Adriatic Highway. My daughter came upon the scene, and people were throwing themselves onto the road out of sheer horror.

VATROSLAV – That happens every day. I used to work in the emergency medical services, and I’ve seen everything, and it changes you. I’m not the same person anymore. So many things happened. There were traffic accidents, murders, suicides, domestic violence. We truly live surrounded by many life-threatening situations. I recently tried going back to work, I was answering emergency calls, and you hear all kinds of things, from praise to heavy insults threatening about who we are, where we are, that they would come and kill us, and so on. And you’re doing your best, you have to manage the situation while on the other side you’re always dealing with nervous people for whom every minute feels like an hour. Everyone reacts differently, both the callers and the staff, but some people know how to protect themselves. I even guided someone through childbirth over



12 sati skoncentriran. Bila je jedna beba koja je progutala bombon i gušila se, ali srećom je sve dobro završilo, ti moraš voditi ljude, svaki razgovor se snima. Poslije se to preslušava, da se vidi da li se moglo što bolje napraviti.

CVIJETA - Ja Vas razumijem, meni je muž imao anafilaktički šok i već je bio gotov, ali žena me preko linije tako navodila što da radim, i baš me umirivala, ja sam joj neizmjerljivo zahvalna.

ANITA - Ja sam bila prisutna kada je auto udario osobu, i sva sam se skamenila. Ja poznajem neke ljude koji rade taj posao, neko to doživljava na unutra, neko na van. A ova nesreća je strašna, kad mladi ljudi poginu.

VATROSLAV - Ja ne znam gospođa Cvijeta kako se vi nosite s gubitkom sina.

CVIJETA : Dok se ne desi, ne znaš. Ja sam prije mislila da bih ja umrla da mi se tako nešto dogodi, ali živ si, prije bih rekla živi mrtvac, ti više nisi ista osoba. Muž se puno teže nosi, on se tjelesno razbolio. A mene se ljudi malo i plaše, kao kakva ću biti i onda kad vide da ja normalno pričam, da se mogu i nasmiјati, bude im lakše, Ali ja s tim ustajem i s tim liježem, razgovaram sa sinom, i većina mojih osjećaja je trganje iz unutra i patnja.

LIDIJA- Ja točno znam o čemu pričate, ja sam izgubila sestru na okrutan na-

the emergency phone line. I thought I was going to explode. You can't stay focused for 12 hours straight. There was a baby who was choking on a candy, but luckily it ended well. You have to guide people through it, and every call is recorded. Later, everything gets reviewed to see whether anything could have been done better.

CVIJETA – I understand you. My husband went through an anaphylactic shock, and he was almost gone, but a woman on the line guided me through what to do, and she was constantly calming me down. I'm so grateful to her.

ANITA – I was there when a car hit a person, and I completely froze. I know some people who do that job, some take it inwards, others express it outwards. This accident was awful, young people died.

VATROSLAV – I don't know, Mrs. Cvijeta, how you cope with losing your son.

CVIJETA – Until it happens, you don't know. I used to think I would die if something like that happened, but you stay alive, although I'd say you become like the living dead, you're not the same person anymore. My husband is having a much harder time, he has become physically ill. People are even a little afraid of me, like, what kind of person will I be now, and then when they see I can talk normally, even laugh, they feel more at ease. But I wake up with this and go to bed with this. I talk to my son, and most of what I feel is suffering and pain tearing me up inside.

čin, svima nam je teško, ali moja mama samo bulji u zid. Mi je pokušavamo uvući u razgovor, ali mislim da je ona najveći dio vremena u svojoj patnji. Ti više nakon toga nisi ista osoba.

CVIJETA - On je bio zdrav mladić, završio fakultet, oženio se, taman su dobili bebu, on je tako reći umro u krevetu. Imao je neku smrtonosnu aritmiju, pojavljuje se u 1 od 10 000 aritmija, ali iskreno, ja imam dojam i ne mogu si to oteti iz glave da je cjepivo tome kumovalo, mada vam to nitko neće reći.

SEBASTIAN - Da li je to bio Johnson & Johnson, ono je imalo navise nuspojave i smrti. Ali mislim da je meni pomoglo.

CVIJETA - Pfizer.

VINKA: Ja svojoj djeci nisam dala da se cijepe, a puno mladih ljudi je umrlo od tada oko nas, previše.

CVIJETA - Nije ni meni bilo drago kad su se cijepili ali ne možeš na to utjecati, punoljetni su. A da, puno mladih je i tu oko mene umrlo.

WALTER – Da imate pravo.

VATROSLAV - Meni se ti događaji i ti ljudi stalno vraćaju, pogotovo kad je osoba mlada.

WALTER – Ja sam izgubio šogora od 24 g i mladu sestru, evo sad i oca, i svako

LIDIJA – I know exactly what you're talking about, I lost my sister in a cruel way. It's hard for all of us, but my mother just stares at the wall. We try to get her to talk, but I think most of the time she's just locked in her suffering. You're never the same after that.

CVIJETA – He was a healthy young man, graduated from university, got married, and they had just had a baby. He basically died in bed. He suffered some sort of fatal arrhythmia that occurs in 1 out of 10,000 cases, but honestly, I can't get it out of my head that the vaccine might have played a role, even if no one will ever confirm that.

SEBASTIAN – Was it Johnson & Johnson, that one had the most side effects and deaths. But I think it helped me.

CVIJETA – Pfizer.

VINKA – I didn't let my children get vaccinated, and many young people have died around us since then, too many.

CVIJETA – I wasn't happy when mine got vaccinated either, but they're adults, you can't control it. And yes, I've known a lot of young people who've died since.

WALTER – You're right.

VATROSLAV – Those events and those people keep coming back to me, especially when it's someone young.

WALTER – I lost my 24-year-old brother-in-law and my young sister, and now my father too. Everyone copes with it



se drugačije s time nosi. Mama mi se nikad nije oporavila, a otac, kao da se nije dogodilo.

VODITELJ - Čini se da ono što se pojavljuje nije samo pojedinačna bol, već nešto zajedničko, strah, neizvjesnost, nepovjerenje. Što mislite, što svi nosimo kao grupa i kao društvo?

JASMINA - Ja od cjepiva imam tupu bol u nogama, dokazano je da je virus pobjegao iz laboratorija u Kini.

IVANA - Cjepiva su napravila i razdoru obiteljima, moja mama se cijepila a onda je sestra mene napala, da zašto sam mami dala da se cijepi. A kad sam išla tamo gdje je organizirano masovno cijepljenje s njom, kao da sam u logor išla. One stepenice, ona organizacija.....strašno.

CVIJETA - Najprije smo Covid imali i ja i suprug. Onda sam se ja cijepila a on nije. Ja sam ponovo dobila Covid on necijepljen nije ponovo obolio.

JASMINA - Onaj Bergamo je bio strašan.

WALTER - Tamo su olakšali socijalni sustav, oporavili su se financijski. A ja se uopće nisam bojao smrti od Covida, ja se bojim smrti od kave, jer se počnem tresti i znojiti i mislim da ću umrijeti, a opet ju pijem.

differently. My mother never recovered, and my father acted like it never happened.

CONDUCTOR - It seems that what is emerging here is not only individual pain, but something shared, like fear, uncertainty, mistrust. What do you think, what do we carry collectively, as a group and as a society?

JASMINA - Ever since the vaccine, I've had this dull pain in my legs, and it's been proven that the virus escaped from a lab in China.

IVANA - Vaccines even caused division in families. My mother got vaccinated and then my sister attacked me, asking why I let her do it. When I went with her to the mass vaccination site, it felt like I was going to a concentration camp. The stairs, the organisation... it was awful.

CVIJETA - Both my husband and I got Covid. Then I got vaccinated, and he didn't. I caught Covid again, and he who was unvaccinated didn't.

JASMINA - What happened in Bergamo was horrifying.

WALTER - They eased the social system there, recovered financially. I was never afraid of dying from Covid, I'm more afraid of dying from coffee because I start shaking and sweating, and I think I'm going to die, but I still drink it.

LIDIJA - That's how Coca-Cola affects me.

CVIJETA -Ja ne mogu bez kave, ne bude mi dobro, kad idem vaditi krv i moram biti praznog želuca ja žudim dok ne popijem kavu.

SEBASTIAN - Coca cola ima kofeina.

VATROSLAV - Možda ima i koke.

WALTER- Pa ako ima koke onda ćemo svi piti Coca colu.

Slijede asocijacije o kavi. Kako tko podnosi kavu, kako kome kava padne, smetnje od kave u želucu i probavne smetnje. Prelaze na smetnje od konzumacije mlijeka koje izaziva probavne probleme.

JASMINA- Ma Covid nas je svih promijenilo.

ŽARKO – Da i ja od tada imam strah od smrti, ne znam da li se bojim za sebe ili za meni drage. Nakon plućne embolije, kada sam mislio da neću preživjeti, živio kao da ti je svaki dan zadnji, a onda vidiš da ni to nije dobro jer propuštaš neke stvari.

WALTER- Meni se čini da ja imam strah od smrti za sebe.

IVANA – Pa mi svaki dan živimo kao da će nešto eksplodirati.

VODITELJ - Upečatljivo je kako smo prešli s potresa na tolike vaše osobne priče o gubitku, strahu i smrti. Ovo se čini kao nešto više od običnog potresa

CVIJETA – I can't live without coffee, I don't feel right without it. When I go for blood tests and have to fast, I crave coffee so badly until I can have it.

SEBASTIAN – Coca-Cola has caffeine.

VATROSLAV – Maybe it has coke too.

WALTER – Well, if it has coke, then we'll all drink Coca-Cola.

The group then begins associating around coffee, talking about how each person reacts to it, how it affects the stomach, and causes various digestive issues. This gradually transitions into a discussion about the digestive problems caused by milk consumption.

JASMINA – Well, Covid changed us all.

ŽARKO – Yes, since then I've had a fear of death and I don't know if I'm more afraid for myself or for the people I love. After my pulmonary embolism, when I thought I wouldn't survive, I started living as if every day were my last, but then you realise that's not good either, because you end up missing out on things.

WALTER – I think I'm afraid of death for myself.

IVANA – Well, we live every day as if something's about to explode.

CONDUCTOR – It's striking how we've moved from the earthquake to so many of your personal stories of loss, fear and death. This feels like something more than just an earthquake, and it has stirred



i svih nas je uzburkalo. Ovdje postoji mnogo nepovjerenja - u sustave, u medicinu, čak i jedni u druge. Što znači živjeti u svijetu u kojem ne znamo kome ili čemu vjerovati?

VINKA - Pa nisu nam govorili što se zapravo događa dok smo se cijepili i nikad nećemo saznati koliko je žrtava cjepiva bilo. Uvijek nam netko prezentira priču na svoj način i mi uvijek živimo u neznanju, a koliko nas uopće vladajući mogu zaštititi kad opasnosti dolaze i izvan naše zemlje.

Walter- Ne znaš kad je opasnije. Da li će projektil doletjeti iz druge zemlje ili će biti tempirana bomba negdje kraj naše kuće. Ja sam bio prisutan kad je u MUP-u eksplodirala bomba. Pomislio sam da je pala od nekud, a ne da je u zgradi postavljena. Užas je to bio. Misliš da se takve stvari događaju drugdje a ne kod nas. Kao da gledaš film.

JASMINA- Ta je smrt svuda oko nas, i Ukraina i Rusija i Izrael i Palestina a i ovaj Trump. Tko zna što će još se dogoditi. Ne znaš na kom kraju svijeta će planuti rat. Što je to u nama ljudima?

ŽARKO - Možda na globalnoj razini, ali imaš i male ratove koje vode po zemljama koje su primile izbjeglice, stalno neki nemiri, vidi koliko je ljudi već stradalo. Tako da je i straha a i smrti svuda oko nas.

something in all of us. There seems to be a lot of mistrust here – in systems, in medicine, even in one another. What does it mean to live in a world where we don't know whom or what to trust?

VINKA – Well, they didn't tell us what was really happening while we were getting vaccinated, and we'll never know how many victims the vaccine has caused. There's always someone presenting the story from their own angle and we're living in constant ignorance, but how much can those in power really protect us, when the dangers are coming from outside of our own country as well.

WALTER – You don't even know what's more dangerous anymore. If a missile will come from another country, or if there will be a time bomb right next to your house. I was there when a bomb exploded at the Ministry of the Interior. At first, I thought it had dropped from the sky, and it didn't occur to me that it had been planted inside the building. It was terrifying. You think these things happen somewhere else, not here. It's like watching a movie.

JASMINA – Death is all around us, Ukraine and Russia, Israel and Palestine, and now Trump. Who knows what else is going to happen. You don't know which corner of the world is going to erupt in war next. What is it in us humans?

ŽARKO – Maybe it's happening on a global level, but there are also small wars in countries that have taken in refugees. There's constant unrest, and so many

JASMINA- To sigurno titra u nama, jer nemoguće je da nas te vijesti i ta agresija ne dira. A mi smo i društvo koje je već proživjelo previše ratova.

SOCIJALNO NESVJESNO

Vanjski neočekivani faktor-potres ,u grupi je urušio emocionalne i psihološke obrane, a individualna i kolektivna tjeskoba i strah sinhroniziraju se u prostoru i vremenu, ovdje i sada. Društveno nesvjesno bilo je „na djelu“. Brennan tvrdi da emocije nisu posve privatne i da mogu biti društveno zarazne, osobito u situacijama s jakim afektima poput ovih u seansi tijekom potresa (8). Aktivacija kolektivne psihe počinje iskopavati zajednički rezervoar traumatičnih iskustava - osobni gubici, hitni medicinski slučajevi, ratna sjećanja, strahovi od pandemije i kontroverze oko cjepiva. Ovi su narativi međusobno povezani, što sugerira da trauma nije samo osobna, već ugrađena u zajedničko društveno tkivo (9). Izričaji se crpe iz kolektivne banke sjećanja koju su oblikovale povijesne, političke i društvene sile. Društveno nesvjesno odnosi se na duboko ukorijenjene, često neizgovorene društvene i kulturne obrasce koji utječu na ponašanje pojedinca i grupnu dinamiku. U ovoj donesenoj seansi srednje grupe, teme gubitka, bespomoćnosti i izdaje,

people have already died. So yes, both fear and death are all around us.

JASMINA – That definitely stirs something inside us, because it's impossible to not be affected by the news and all this aggression. And we're a society that's already lived through too many wars.

THE SOCIAL UNCONSCIOUS

An unexpected external factor, the earthquake, collapsed the emotional and psychological defences within the group, synchronizing individual and collective anxiety and fear in space and time, in the here and now. The social unconscious was "at work". Brennan argued that emotions are not entirely private and can be socially contagious, especially in situations involving intense affect, such as this session during the earthquake (8). The activation of the collective psyche begins to unearth a shared reservoir of traumatic experience – personal losses, medical emergencies, wartime memories, fears triggered by the pandemic, and controversies surrounding the vaccine. These narratives are interconnected, suggesting that trauma is not merely personal, but embedded in the collective social fabric (9). The expressions are drawn from a collective memory bank shaped by historical, political, and social forces. The social unconscious refers to deeply rooted, often unspoken societal and cultural patterns that influence individual behaviour and group dynamics.



od strane sustava, znanosti ili sudbine, prožimaju matriks. Hopper je konceptualizirao društveno nesvjesno kao sastavljeno od zajedničkih, društveno strukturiranih obrana, tjeskoba i sjećanja koja oblikuju nesvjesno i utječu na grupno i društveno ponašanje (10).

Razgovor se mijenja od potresa do Covida, traume od cjepiva, geopolitičkog sukoba i na kraju egzistencijalne tjeskobe—pokazujući kako osobno nikada nije odvojeno od društvenog i povijesnog. Odjek narativa (npr. "više nismo isti", "živimo s tim", "svaki dan ti je posljednji") otkriva zajedničke simboličke okvire za razumijevanje patnje. Postoji duboko nepovjerenje u institucije i autoritet, što odražava šire društvene rascjepke. Rasprave o cjepivu postaju simbolično bojno polje, otkrivajući kako se javno zdravlje doživljava kroz leću osobne traume, društvenog razočaranja i nepovjerenja otvarajući put latentnim društvenim, kulturnim i povijesnim strahovima. Grupa postaje spremnik i ogledalo, ne samo da svjedoči o traumama, već je također reinsceniira i reinterpreтира unutar zajedničkog društvenog prostora. La Capra smatra da se trauma prenosi kulturno i povijesno, a ne samo individualno (11).

Potres remeti koheziju grupe i postaje okidač (ba) I:A/M. Ponavljanje koje odjekuje ukazuje na masifikaciju — primitivnu fuziju emocionalnih sta-

In the median group session presented here, themes of loss, helplessness, and betrayal by the system, science or fate permeate the matrix. Hopper conceptualised the social unconscious as composed of shared, socially structured defences, anxieties, and memories that shape the unconscious and influence both group and societal behaviour (10).

The conversation shifted from the earthquake to Covid, vaccine-related trauma, geopolitical conflict, and finally existential anxiety – revealing how the personal is never separate from the social and historical. The resonance of recurring narratives (e.g. "we are no longer the same", "we live with it", "every day is your last") revealed shared symbolic frameworks for understanding suffering. There is a deep mistrust of institutions and authority, reflecting broader societal fractures. Debates around vaccination became a symbolic battleground, showing how public health is perceived through the lens of personal trauma, social disillusionment and mistrust, giving way to latent social, cultural, and historical fears. The group became both a container and a mirror, not only bearing witness to trauma, but also re-enacting and reinterpreting it within a shared social space. According to LaCapra, trauma is transmitted culturally and historically, not merely individually (11).

The earthquake disrupted the group's cohesion and became a trigger for the basic assumption of incohesion: (ba) I:A/M. The echoing repetition points to massi-

nja, odražavajući gubitak individualne misli i diferencijacije. Otvaraju se i osciliraju emocionalne obrane ali bez koordinacije ili jedinstvene niti. Sirova trauma izranja na razini grupe kroz regresivni način psihičkog preživljavanja. Hopper je naveo da *Tiha trauma*, često neprerađena i neizgovorena, živi "u zidovima". Snažne emocionalne priče u grupi stoje jedne pored druge, ali nepovezane, bez pravog dijaloga i integracije što je obilježje agregacije. Unatoč rascjepkanosti, emocionalne teme prožimaju grupu - ne kroz međusobno razumijevanje, već kroz zarazu, kroz masifikaciju. Ponavljanja o smrtima od cjepiva, nepovjerenju u institucije, strahu od smrti, gubitku mladih ljudi - vrte se bez zaključka ili razmišljanja. Primjerice, rečenica "Živimo svaki dan kao da će nešto eksplodirati" odražavaju kolektivnu afektivnu masu, bez razlikovanja ili obrade. Pojašnjavajući termin omasovljenja Hooper navodi da se pojedinci emocionalno stapaju u masu panike, ali bez individualne perspektive ili kritičke misli (4). Nesvjesnim temama uništenja i preživljavanja, grupa postaje mikrokozmos traumatiziranog društva: nepovjerljiva, bespomoćna i fragmentirana, s gubitkom smisla ("nikada nećemo saznati istinu", "kako živjeti sa strahom"). Grupa ne dijeli samo traumu - ona ponovo proživljava neprerađenu traumu društva u stvarnom vremenu.

fication – a primitive fusion of emotional states, reflecting a loss of individual thought and differentiation. Emotional defences open up and oscillate, but without coordination or a coherent thread. Raw trauma surfaces at the group level through a regressive mode of psychic survival. Hopper stated that "silent trauma", often unprocessed and unspoken, "lives in the walls." The group's powerful emotional narratives stand side by side, yet remain unconnected, without genuine dialogue or integration, which is an indication of aggregation. Despite the fragmentation, emotional themes permeated the group – not through mutual understanding, but through contagion, through massification. Repetitions about deaths caused by vaccines, distrust in institutions, fear of death, and the loss of young lives circled endlessly, without resolution or reflection. For example, the sentence "We live every day as if something's about to explode" reflects a collective affective mass, lacking differentiation or processing. Clarifying the concept of massification, Hopper noted that individuals emotionally merge into a mass of panic, but without individual perspective or critical thought. (4) Through unconscious themes of annihilation and survival, the group becomes a microcosm of a traumatised society: mistrustful, helpless and fragmented, marked by a loss of meaning ("we'll never know the truth", "how can we live with fear"). The group does not simply share trauma – it relives the society's unprocessed trauma in real time.



U srednjoj grupi postoji više bogatih i slojevitih načina komunikacije. Sadržaj slijedi prirodni tok koji predstavlja primjer temeljnih značajki de Maré-ova razmišljanja: transformacija sirovog emocionalnog izražavanja (uključujući mržnju i strah) kroz dijalog, što dovodi do koherentnog društvenog značenja i demokratizacije misli (1). Potres djeluje kao socio-emocionalni katalizator. De Maré je naglasio kako se srednje grupe nose s "rezonantnim" događajima – onima koji su i simbolični i kolektivni. Potres kao kolektivni šok postaje portal za dublju obradu osobne i društvene traume, prepoznatljivog aspekta median grupnog rada. Početni odgovori bili su vrlo emotivni i somatski – ("srce mi je lupalo", "muka mi je) u zajedničkom emocionalnom polju. Ono što slijedi je ključni proces "transformacije mržnje" (u ovom kontekstu egzistencijalnog straha i nepovjerenja) kroz dijalog, koji nije samo razgovor, već zajednički proces traženja istine koji omogućuje pojavu društvenog smisla. Asocijativni lanac, često naizgled kaotični razgovor, zapravo je obilježje obrade srednje grupe. De Maré je pojavu "polifonog dijaloga", gdje su teme satkane od mnogih glasova bez krute strukture, vidio kao ključnu za postizanje novog društvenog razumijevanja (2). Oscilacije između osobnog (lokalnog) i društvenog (globalnog) potvrđuju da srednja grupa ima društvenu terapeutsku funkciju, a transformacija kaotične emocionalne

In the median group, there are multiple rich and multilayered modes of communication. The content follows a natural flow that exemplifies the key features of de Maré's thinking: the transformation of raw emotional expression (including hatred and fear) through dialogue, leading to coherent social meaning and the democratisation of thought (1). The earthquake acted as a socio-emotional catalyst. De Maré emphasised how median groups respond to "resonant" events – those that are both symbolic and collective. As a collective shock, the earthquake became a portal for deeper processing of personal and societal trauma, a recognizable aspect of median group work. The initial reactions were highly emotional and somatic ("my heart was pounding", "I felt nauseous") within a shared emotional field. What followed was the key process of "the transformation of hate" (in this context, existential fear and mistrust) through dialogue, which was not just a conversation, but a shared quest for truth that enables the emergence of social meaning. The associative chain, often a seemingly chaotic conversation, is in fact a hallmark of median group processing. De Maré saw the emergence of "polyphonic dialogue", where themes are woven from many voices without rigid structure, as key to achieving new social understanding (2). The oscillation between the personal (local) and the social (global) confirms that the median group has a therapeutic social function, and that the transformation of chaotic

energije u simboličku, dijalošku razmjenu je ključno načelo teorije. Grupa kao "organizam koji misli" metabolizira bol i zbunjenost i strah u zajedničko razumijevanje. Ova seansa pokazuje upravo to. De Mare izjavljuje da su ljudi i grupe ukorijenjeni unutar vrste, društva, kulture i sustava komunikacije, u temeljnom matriksu i sugerira stupanj razvoja u kojem osoba može biti dovoljno odvojena od moći svog društvenog okruženja ali i voljna pripadati mu (1).

PROJEKTIVNA IDENTIFIKACIJA U SREDNJOJ GRUPI

Na intrapsihičkoj razini mogu se razlikovati dvije kategorije „neprijatelja“ koje se razlikuju u smislu psihičke strukture, unutarnje organizacije i razvojne razine. Primitivnija vrsta je preedipalni „neprijatelj“. Odnos s ovim neprijateljem upravlja rascjepom i projektivnom identifikacijom, a obilježava ga polarizacija i beskompromitirano zlo. Ovaj neprijatelj je najprikladnija meta za eksternalizaciju svih naših loših dijelova (12). Sofisticiraniji i napredniji je edipalni „neprijatelj“, sa s kojim možemo voditi govorni diskurs. Unutarnja povezanost s edipalnim neprijateljem obilježena je složenošću koja karakterizira post-ambivalentne odnose, s negativnim osjećajima mržnje i rivalstva, ali također s pozitivnim osjećajima ljubavi, divljenja, identifi-

emotional energy into symbolic, dialogical exchange is a core principle of the theory. The group, as a "thinking organism", metabolises pain, confusion and fear into a shared understanding. This session illustrated that process. De Maré observed that individuals and groups are rooted within their species, society, culture and systems of communication, within a fundamental matrix, and he suggested a level of development in which a person can be sufficiently separated from the power of their social environment while still willing to belong to it (1).

PROJECTIVE IDENTIFICATION IN THE MEDIAN GROUP

Two categories of "enemies" which differ in terms of psychic structure, internal organization and development level can be differentiated at the intrapsychic level. A more primitive type is the pre-Oedipal "enemy". The relationship with this enemy governs the split and projective identification, and is characterized by polarization and uncompromising evil. This enemy is the most suitable target for the externalization of all of our bad parts (12). The Oedipal "enemy", with which we can engage in a spoken discourse, is more sophisticated and more advanced. The inner connection with the Oedipal enemy is marked by a complexity that characterizes post-ambivalent relationships, with negative feelings of hatred and rivalry but also with posi-



kacije i oponašanja. Odnos s edipalnim neprijateljem oslanja se na napredniji ego i instance superega. Obrambeni mehanizmi koji se koriste također su zreliji; uključuju potiskivanje i sofisticiranije razine psiholoških operacija, poput simbolizacije i apstrakcije. Grupni mentalitet može izazvati psihotični fenomen u kojem pojedinac, unatoč svojim sofisticiranim i zrelim vještinama, može nazadovati i biti privremeno uhvaćen u primitivno cijepanje i projektivnu identifikaciju, depersonalizaciju i infantilna regresiju (13). Projektivna identifikacija omogućava odvajanje loših i prijetećih aspekata osobe i projiciranje u objekt i to omogućuje održavanje udaljenost ali i povezanost s objektom pomoću kojoj se objekt i čuva i kontrolira (14). Bion smatra da su time djelovi traumatiziranog selfa inkapsulirani u objektu projekcije. To je obrana koja podrazumijeva nastojanja da se poveže s objektom kroz njegovu infiltraciju, osvajanje, cijepanje i otapanje, s krajnjim rezultatom njegove apsorpcije i asimilacije u sebe. Bionovi koncept "sadržano u spremniku" i "grupa temeljnih pretpostavki" ključni su za razumijevanje kako grupa koja je opisana postaje polje za nesvjesnu emocionalnu obradu koristeći se projektivnom identifikacijom (3). U grupama ta dinamika postaje kolektivna i sustavna, a grupa može funkcionirati i kao spremnik i kao prijenosnik za te

tive feelings of love, admiration, identification and imitation. The relationship with the Oedipal enemy relies on a more advanced ego and instances of superego. The defence mechanisms used are also more mature; they include suppression and more sophisticated levels of mental operations, such as symbolization and abstraction. Group mentality can cause a psychotic phenomenon in which the individual, despite having sophisticated and mature skills, can regress and be temporarily caught in a situation of primitive splitting and projective identification, depersonalization and infantile regression (13). Projective identification makes it possible to separate the bad and threatening aspects of an individual and project them into an object, and this allows for maintaining a distance, but also connecting with the object, by means of which the object is both guarded and controlled (14). Bion believed that this encapsulates the parts of the traumatized self inside the object of projection. It is a defense which implies an attempt to connect with the object by infiltrating, conquering, splitting and melting it, finally resulting in absorbing and assimilating it within oneself. Bion's concepts of "container-contained" and "basic assumptions groups" are crucial for understanding how the described group becomes a field for unconscious emotional processing using projective identification (3). In groups, this dynamic becomes collective and systemic, and the group can function both as a container and as a transmitter for these pro-

projekcije. U ovoj grupnoj priči, projektivna identifikacija omogućuje sudionicima da nepodnošljive osjećaje - strah, bespomoćnost, tugu - premjeste jedni u druge, gdje se ti osjećaji mogu odigrati, imenovati ili se od njih braniti. Neki postaju emocionalni spremnici, drugi pokušavaju racionalizirati ili odbaciti projekcije, a neki osciliraju između uloga. Grupa djeluje kao zajednički psihički organizam, obrađujući traumu ne samo pojedinačno nego kolektivno, pri čemu potres djeluje kao katalizator koji nesvjesni materijal čini vidljivim.

Vesna verbalizira neodoljiv somatski strah - "srce lupa... trese se" - i možda sadrži ne samo vlastiti užas, već i projicirane strahove od drugih koji se emocionalno odvajaju. Ana, nasuprot tome, poriče strah i odgovara racionalizacijom i povijesnim distanciranjem, vjerojatno kao obrambenom protupozicijom kako bi izbjegla da je obuzme tjeskoba grupe. Njezin monolog o Krimu, Zagrebu i Covidu kognitivna je utvrda protiv emocionalne zaraze. Grupa postaje projektivno polje, gdje difuzna, zajednička tjeskoba koju ne može posjedovati niti jedna osoba, migrira kroz teme. Intrap-sihički neprijatelj postaje realan neprijatelj kada se manifestira u društvenoj stvarnosti, odnosno kada se pozicionira u prijelaznom prostoru grupe. I tada ga se može izbaciti i izvan matriksa. Projektivna identifikacija u ovom kontekstu može se široko proširiti i dovesti do

jections. In this group story, projective identification enabled the participants to transfer these unbearable feelings – fear, helplessness, sadness – into one another, where these feelings can play out, be named or defended from. Some became emotional containers, others tried to rationalize or reject projections, and some oscillated between the roles. The group acted as a common psychic organism, processing the trauma not only at the individual, but also at the collective level, whereby the earthquake acted as a catalyst made visible by the unconscious material.

Vesna verbalized the overwhelming somatic fear – “heart pounding ... shaking” – and perhaps contained not only her own horror, but also the projected fears of others who were emotionally separating. In contrast, Ana encouraged fear and responded through rationalization and historical distancing, probably as a defensive counterposition in order to avoid being overcome by the group anxiety. Her monologue about Crimea, Zagreb and Covid represented a cognitive fort against emotional contagion. The group became a projective field, where a diffuse, shared anxiety that no one person could possess, migrated through topics. The intrapsychic enemy becomes a real enemy when it is manifested in the social reality, i.e. when it is positioned in the transitional space of the group. Even then, it is possible to expel it outside of the matrix. Projective identification in this context can be widely expanded and



simboličkih dijaloga o traumi, kulturi i sukobu. Grupa kao cjelina apsorbira, obrađuje ili se brani od tjeskobe.

Kroz projektivnu identifikaciju, ove grupne teme postaju spremnici za ne-prerađenu tugu, nepovjerenje i bijes grupe. Autoritet i znanost podijeljeni su na dobre i loše objekte – cjepiva koja spašavaju naspram cjepiva koja ubijaju. Grupa je nabijena potisnutom tugom, moralnom povredom i potrebom za kontrolom. Projektivna identifikacija fokusirajući se prema van, u globalni kaos, omogućava difuzija osobne tjeskobe u geopolitičke teme - klasična projekcija u vanjske "velike spremnike" (npr. Rusija, Kina, Trump). Sudionici mogu istisnuti svoj unutarnji osjećaj nemoći i neizvjesnosti u globalne narative sukoba. Kroz dijalog ova dvostruka uloga projektivne identifikacije preoblikuje tjeskobu u razvojni element ega i zrelih objektnih odnosa i pruža uvjet za realno samodefiniranje. Neprijateljstvo se smješta u središtu granica između unutarnje i vanjske stvarnosti, između sebe i drugosti, između pojedinačnih i grupnih pojava.

Razumjevanje od strane voditelja i tumačenja načina kroz grupni proces može proizvesti iskustvo koje će pomoći članovima da se oslobode identifikacije s paranoidnim tendencijama i progona i zadrže sposobnost iskustvenog učenja (15).

can lead to symbolic dialogues about trauma, culture and conflict. The group as a whole absorbs, processes or defends itself against anxiety.

Through projective identification, these group topics became containers for un-processed sadness, mistrust and anger within the group. Authority and science were separated into good and bad objects – vaccines that save against vaccines that kill. The group was charged with suppressed sadness, moral harm and need for control. By focusing outwards into the global chaos, projective identification enabled the diffusion of personal anxiety into geopolitical topics – classic projection into the external "large containers" (e.g. Russia, China, Trump). The participants could eject their internal feeling of helplessness and uncertainty into the global narratives of conflict. Through dialogue, this double role of projective identification transformed anxiety into a developmental element of the ego and mature object relations, providing a condition for real self-definition. Animosity was placed at the center between the borders of inner and external reality, between the self and others, between individual and group occurrences.

Being understood by the conductor and interpreting the method through the group process can produce an experience that will help the group members get rid of their identification with paranoid tendencies and persecution, and keep the ability to learn from experience (15).

EHO TRAUME U MATRIKSU

Božica Echo je rastrgana u komade te rasuta po cijeloj Zemlji, Njezin izrečeni glas ponavlja se kada udari u prepreku i vraća u nekom novom vremenu. Teorije pojašnjavaju kako je dijete određeno roditeljima koji su pak određeni svojom obitelji, regijom, kulturom, vjekom i nacijom, odnosno odredio ih je relacijski kontekstu kojem su stasali (16). Bipolarna bazična pretpostavka (ba) I:A/M nekohezije tumači da društveni sustav u kojem prevladava strah od uništenja, vjerojatno će biti karakteriziran oscilacijom između agregacije i masifikacije. Svako polarno stanje može biti locirano istovremeno u različitim dijelovima društvenog sustava, pa čak i na različitim zemljopisnim područjima. Grupni matriks komunikacije i odnosa prenosi sadržaje koji se sastoje od biološke i kulturne baštine koja je zajednička pojedincima. Osobe i skupine koje su proživjele traumatizaciju ili druge oblike dehumanizacije koriste zajedničke mentalne mehanizme nesvjesno motivirane (4).

Početna reakcija uzvikivanja "potres" i ponavljanje nalik na jeku odražava kolektivno zrcaljenje straha i povećane emocionalne zaraze. Za članicu koja je osjetila lupanje srca unatoč tome što je bila geografski udaljena, potres predstavlja okidač prošle traume i tjeskobe, povezujući njezin trenutni

THE ECHO OF TRAUMA IN THE MATRIX

The goddess Echo was torn to pieces and scattered across the Earth. Her spoken voice repeats itself when it strikes an obstacle, returning at another time. Theories suggest that a child is shaped by their parents, who in turn are shaped by their own families, regions, cultures, religions and nations, in other words, by the relational context in which they were formed (16). The bipolar basic assumption of (ba) I:A/M incohesion explains that a social system dominated by fear of annihilation is likely to be characterised by oscillation between aggregation and massification. Each of these polar states may be simultaneously located in different parts of the social system, even across distinct geographical areas. The group matrix of communication and relationships transmits content that consists of a biological and cultural heritage shared by individuals. Individuals and groups who have experienced trauma or other forms of dehumanisation unconsciously employ shared mental mechanisms motivated by these experiences (4).

The initial reaction of shouting "earthquake" and the echo-like repetition reflected a collective mirroring of fear and an increased emotional contagion. For the member who felt her heart pounding despite being geographically distant, the earthquake acted as a trigger for past trauma and anxiety, linking her present reaction to earlier experiences. These



odgovor s ranijim iskustvima. Ona se prenose generacijama i premošćuju osobno iskustvo i kulturno pamćenje i služe kao funkcije self-objekta, dajući kontinuitet i značenje (17). Ukrajinska članica poziva se na priču svoje bake. „tijekom potresa na Krimu kočije s konjskom zapregom propadale su u zemlju i vidjelo kako gori more“, povezujući svoj osjećaj s obiteljskom i kulturnom lozom. Ovo generacijsko sjećanje pruža kontekst za njezin odgovor na strah i kaos. Voditelj srednje grupe zauzima stav sličan onome koje uzima analitičar u individualnoj terapiji, zadržavanje distance od nemira i sukoba i čeka na razvoj komunikacije i potom tumači nesvjesni sadržaj (18). Od voditelja se traži da uđe u seansu bez vlastitog sjećanja i vlastitih želja i upusti se u oslušivanje, promatranje, kao što se promatraju značajke svakog prirodnog fenomena ili organizma u nastajanju. Zadatak je zauzeti aktivnu poziciju koja obuzdava pamćenje i želju i osigurava mentalno stanje koje mu omogućuje da se približi psihičkoj stvarnosti koja se ne može spoznati, ali može biti (3). No u konkretnom slučaju i sama sam osjetila intenzivan strah, premda mi je ubrzo bilo najvažnije da obavim zadatak- rad s grupom. Moja radna soba nalazi se na trećem katu stare austrougarske vile i podrhtavanje se osjetilo poprilično intenzivno. Opravdala sam se i utješila rečenicom

experiences are transmitted across generations, bridging personal experience and cultural memory, and serve self-object functions, providing continuity and meaning (13). The Ukrainian member referred to her grandmother's story: "During the earthquake in Crimea, horse-drawn carriages sank into the ground, and you could see the sea burning", thereby connecting her current feelings to a familial and cultural lineage. This generational memory provides context for her response to fear and chaos. The conductor of the median group took a stance similar to that of the analyst in individual therapy, by maintaining a distance from the turmoil and conflict, waiting for communication to unfold, and then interpreting the unconscious content (18). The conductor is required to enter the session free of personal memory and own desires, engaging in attentive listening and observation, much like one observes the features of a natural phenomenon or an organism in the process of creation. The task is to assume an active position that restrains memory and desire, and ensures a mental state that allows one to approach a psychic reality that cannot be fully known, but can be lived (3). However, in this particular case, I myself experienced intense fear, although my primary concern quickly became to carry out the task at hand – working with the group. My study is located on the third floor of an old Austro-Hungarian villa, and the tremor was felt quite strongly. I reassured myself with a quote by S. Rogers, who stated that groups are uncomfortable

S. Rogers koja kaže da su grupe neugodna i potencijalno opasna mjesta i sam voditelj nije lišen straha i vlastitih preplavljujućih osjećaja, i to mi je dalo pravo da se bojim (15). Ipak, tješilo me i povjerenje u čvrstoću hrastovih greda iz Hrvatske upotrijebljenih u gradnji vile, znala sam taj podatak.

Kroz društveno nesvjesno, skrivene tjeskobe i traume izlaze na površinu kao odgovor na simboličke okidače, a grupa je spremište kulturnog značenja. Jezgra osobnog identiteta svakog člana isprepletana je s njihovim identitetom velike grupe. Ti identiteti grade se na stoljetnom kontinuumu (7, 19).

Postoji snažan transgeneracijski prijenos traume (npr. bakine priče o zapaljenim morima na Krimu, članovima obitelji koji se nikada nisu oporavili od gubitka). Rad u 'temeljnomoj matrici' uključuje uvažavanje etiološkog značaja socio-kulturno-političkih čimbenika i snaga, a uzimajući transgeneracijsku perspektivu. I ja imam bakine priče o ratnim gubicima, nesahranjenim precima, u logoru zatočenima, gladi i progonstvu. Govorimo li u kontekstu transgeneracijske traume, transnacionalne ili transkontinentalne? U Hopperova agregacija/masifikacija nastaje u skupinama sa traumatskim kolektivnim iskustvima društvenog raspada, rata ili katastrofe. Grupa se nesvjesno boji uništenja

and potentially dangerous spaces, and that even the conductor is not exempt from fear and their own overwhelming emotions, which gave me a permission to be afraid (15). Still, I found some comfort in trusting the sturdiness of the Croatian oak beams used in the construction of the villa, a detail I happened to know.

The social unconscious allows latent anxieties and traumas to surface in response to symbolic triggers, with the group acting as a repository of cultural meaning. The core of each member's personal identity is intertwined with their large-group identity. These identities are built upon a centuries-long continuum (7, 19).

There was a strong transgenerational transmission of trauma (e.g. grandmother's stories of burning seas in Crimea, family members who never recovered from loss). Working within the foundation matrix involves acknowledging the etiological significance of socio-cultural and political factors and forces, while adopting a transgenerational perspective. I, too, carry my grandmother's stories of wartime losses, unburied ancestors, family members imprisoned in camps, hunger and exile. In the context of trauma, are we speaking of transgenerational, transnational or even transcontinental transmission? According to Hopper, aggregation and massification emerge in groups that have undergone collective traumatic experiences such as social collapse, war or disaster. The group unconsciously fears



i postaje nekohezivna - ili se okuplja u izolirane pojedince ili se gomila u pseudo-jedinstvo koje izbjegava stvarni kontakt ili razmišljanje. Voditelj bi trebao odgovoriti na potres i kasniju fragmentaciju grupe i intenzivnu emocionalnu aktivaciju intervencijama koje prepoznaju nesvjesnu dinamiku u igri i obrambene mehanizme. To su obrane od silne anihilacijske tjeskobe - straha od smrti, nezaštićenosti, egzistencijalne dezintegracije. Zadatak je voditelja pomoći eksternalizirati strah umjesto da ga dopušta da sjedi unutar svakog člana; identificirati kolektivnu traumu grupe i dati jezik zajedničkim povijesnim i društvenim ranama (npr. rat, pandemija, katastrofa) koje hrane ovu bazičnu pretpostavku. Time se ponovno uspostavlja grupni identitet kao nešto više od okupljanja. Kada sam se ja umirila, intervencije sam usmjerila na ponovo postizanje radne grupe, na razmišljanje i reflektivni dijalog da kroz ovo iskustvo kreiramo kolektivno značenje. Urlič navodi da je zadatak voditelja da štiti kreativan potencijal grupe, stoga je potreban oprez od upadanja u bujicu destruktivnog toka projektivnosti jer se objektivnost lako može izgubiti (20). Slika gorućeg mora duboko mi se utisnula i imala sam potrebu istražiti Internet i saznala sam da postoje znanstvene teorije koje pojašnjavaju vatrene fenomene na moru tijekom seizmičkih aktivnosti (21).

annihilation and becomes non-cohesive, either fragmenting into isolated individuals or merging into a pseudo-unity that avoids real contact or thinking. The conductor should respond to the earthquake, the ensuing fragmentation of the group, and the intense emotional activation through interventions that recognise the unconscious dynamics at play and the defence mechanisms involved. These are defences against overwhelming annihilation anxiety – the fear of death, of being unprotected, of existential disintegration. The task of the conductor is to help externalise fear, rather than allowing it to reside within each group member; to identify the group's collective trauma and give language to the shared historical and societal wounds (e.g. war, pandemic, catastrophe) that feed this basic assumption. This re-establishes the group identity as something more than a mere gathering. Once I had calmed myself, I directed my interventions toward reconstituting a working group, toward thinking and encouraging reflective dialogue, intending to create collective meaning from this experience. Urlič observed that the task of the conductor is to protect the group's creative potential, which requires caution against being swept away by a flood of destructive projective processes, as objectivity can easily be lost (20). The image of the burning sea left a deep impression on me, and I felt compelled to investigate further. In my web search, I discovered that there are scientific theories explaining fiery phenomena on the sea surface during seismic activity (21).

Nacionalna, vjerska ili etnička žalovanja, gubitak voljenih, zemlje i trauma nakon rata ili sličnih situacija pojaviti će se na društvenoj razini grupnih procesa i odražavati se u matriksu (7). Primitivni mentalni mehanizmi članova iz traumatiziranih grupa potaknuli su i regresiju unutar ovog grupnog sastanka. Ala plače a Vesna se trese, iako nisu osjetile potres. Ala pripada ukrajinskoj povijesti, Vesna hrvatskoj a Sebastian nigerijskoj u svim povijestima tih kultura postoje podjarmljivanja, ratovi, genocidi, postoje brojni traumatični događaji. Svi oni nose koncept „progonjenog“. Trauma izaziva i aktivira strah od uništenja. Anihilacija podrazumjeva psihičku smrt karakteriziranu fisijom i fragmentacijom, a zatim fuzijom. Svaki psihički pol je povezan i s vlastitim karakterističnim psihotičnim tjeskobama i s vlastitim karakterističnim načinom obrane od njih. Kao psihološka obrana zaštite od straha kod traumatiziranih osoba javlja se inkapsulacija (13). Traumatogeni proces sa pratećim afektima anihilacije mogu inkapsulirati i dobra iskustva i osjećaj nade za preživljavanje i ponovno stvaranje kako bi se zaštitili od silne bespomoćnosti (22). Objе vrste inkapsulacije, negativna i pozitivna mogu biti dugo zakopane dok ne pronađu slušaoca.

Grupa se branila od boli i duboke bespomoćnosti, a i ja također. Moj utisak s ovog sastanka je intenzivan. Potakao

National, religious or ethnic mourning, the loss of loved ones or of the homeland, and post-war trauma or similar experiences tend to emerge on the social level of group processes and are reflected in the matrix (7). Primitive mental mechanisms in members of traumatised groups also triggered regression within this group session. Ana wept, and Vesna trembled, even though neither of them felt the earthquake. Ana carried Ukrainian history, Vesna Croatian, and Sebastian Nigerian, each shaped by subjugation, war, genocide and numerous traumatic events. All carry the concept of “the persecuted”. Trauma evokes and activates the fear of annihilation. Annihilation entails a psychic death, marked by fission and fragmentation, followed by fusion. Each psychic pole is associated both with one’s own specific psychotic anxieties and with the characteristic modes of defence against them. Encapsulation emerges as a psychological defence against fear in traumatised individuals (13). The traumatogenic process, accompanied by annihilation affects, may encapsulate even the positive experiences and the sense of hope for survival and restoration, as a defence against profound helplessness (22). Both forms of encapsulation, negative and positive, can remain buried for a long time, until they find a listener.

The group was defending itself against pain and profound helplessness, and so was I. My impression of this session was intense. It evoked associations with his-



mi je asocijacije o, povijesnom znanju, kolektivnim nesvjesnim, transgeneracijskom prijenosu, kulturološkim razlikama ili sličnosti, zajedničkoj stvarnosti i još mnoge. Kako s time postupati u srednjoj grupi? Dimenzija vremena može se dihotomizirati na "sada" i "onda", a dimenzija prostora na "ovdje" i "tamo". Preokupacija može biti u bilo kojem vremenu i prostoru., čak i u nekoj od prošlih seansi. Voditelj mora biti svjestan učinka društvenih činjenica i mogućnost nesvjesne repeticije unutar terapijske situacije.

ZAKLJUČAK

Srednja grupa je potencijalni prostor za potragu prema autentičnom načinom razmišljanja, vlastitom prostoru i oslobođanju ideja. No kliničko pitanje je s kolikim se poštovanjem mogu tolerirati različitosti. Kako je izjavio Sedgwick, možemo li dozvoliti kleinovsko priznanje da je svijet velik, složen i mračan i da morate odrasti i sami postati veliki i složeni, mračni i sposobni nositi se s time (23). No možemo se i zajednički, misleći i razgovarajući, suočiti suvremenom osobnom i društvenom patnjom. Dijalog unutar terapijskog prostora daje priliku za senzibilizaciju na prihvaćanje različitosti društva i različitosti pojedinca i priliku za toleranciju istih. Dijalog u srednjoj grupi postaje sve eksplicitniji i nakon što do-

torical knowledge, the collective unconscious, transgenerational transmission, cultural differences and similarities, shared realities, and many more. How can one approach all of this within a median group? The dimension of time can be dichotomised into "now" and "then", and the dimension of space into "here" and "there." Preoccupations may exist at any time and in any place, even in one of the previous sessions. The conductor must remain aware of the impact of social realities and the possibility of unconscious repetition within the therapeutic situation.

CONCLUSION

The median group represents a potential space for the pursuit of authentic thinking, one's own inner space, and the liberation of ideas. However, the clinical question arises as to the extent of respect with which differences can be tolerated. As Sedgwick put it, can we allow the Kleinian recognition that the world is large, complex and dark, and that we must grow up and become large, complex, dark, and capable of dealing with it ourselves (23)? Still, we can choose to face the contemporary personal and social suffering together, through shared thinking and dialogue. Dialogue within the therapeutic space offers an opportunity to become sensitised to the acceptance of both social and individual differences, and to develop tolerance for them. In median groups, dialogue becomes in-

segne svjesnu razinu za članove grupe, možda čak i nakon desetak godina, kulturna promjena može se usvojiti. Što je najvažnije, naučili smo da možemo pomoći u stvaranju s našim pacijentima siguran socijalno-psihološki prostor unutar kojeg je moguće sanjati i zamisliti i ciljeve i sredstva za zadovoljavajući način života. Hopper smatra da je primarna zadaća svih oblika terapija održati nadu, a tamo gdje je nema, usaditi je (19). Nada je osnova pokušaja kreativne upotrebe traumatskog iskustva, koje uvijek uključuje popravak, restauraciju i restituciju.

creasingly explicit, and once it reaches the level of conscious awareness among group members, sometimes even after a decade, a cultural shift may take place. Most importantly, we have learned that we can help create, together with our patients, a safe socio-psychological space in which it is possible to dream and imagine both the goals and the means toward a more fulfilling life. Hopper maintained that the primary task of all forms of therapy is to sustain hope, or where there is none, to instil it (19). Hope forms the basis of any creative attempt to work through traumatic experience, which always involves repair, restoration and restitution.

BIBLIOGRAPHY/REFERENCES

1. De Mare P, Piper R, Thompson S. Koinonia: From Hate through Dialogue to Culture in the Larger Group [Internet]. Karnac Books; 1991. Available from: <https://books.google.hr/books?id=FIJpYOsF8NMC>
2. De Mare P. The Development of the Median Group. *Gr Anal* [Internet]. 1990 Jun 1;23(2):113–27. Available from: <https://doi.org/10.1177/0533316490232002>.
3. Bion WR. Experiences in groups: And other papers. *Experiences in Groups: And Other Papers*. 2003. 1–198 p.
4. Hopper E. The theory of the basic assumption of incohesion: Aggregation/Massification or (BA) I/A/M. *Br J Psychother*. 2009 Apr 1;25:214–29.
5. Janović S. New people, new times. *Psihoterapija*. 2018;32(1):167–9.
6. Hopper E. The social unconscious in clinical work. *What Is A Group? A New Look Theory Pract*. 2019;20(1):112–46.
7. Hopper E. Traumatic Experience in the Unconscious Life of Groups The Fourth Basic Assumption Incohesion Aggregation Massification or ba I A M 1st Edition Instant digital products (PDF , ePub , MOBI) available Download now and explore formats that suit you ...
8. Brennan T. The Transmission of Affect [Internet]. Cornell University Press; 2004 [cited 2025 May 10]. Available from: <http://www.jstor.org/stable/10.7591/j.ctt5hh05z>
9. Alexander J, Eyerman R, Giesen B, Smelser N, Sztompka P. *Cultural Trauma and Collective Identity*. 2004.
10. Roller B. The Social Unconscious in Persons, Groups, and Societies, Volume 3: The Foundation Matrix Extended and Re-Configured The Social Unconscious in Persons, Groups, and Societies, Volume 3: The Foundation Matrix Extended and Re-Configured edited by Earl Hop. *Int J Group Psychother*. 2019;69(3):373–8.



11. Writing History, Writing Trauma by Dominick LaCapra (z-lib.org) copy.
12. Society I, Psychology P, Psychology P. The Need to Have Enemies and Allies : A Developmental Approach Author (s): Varnik D . Volkan Source : Political Psychology , Jun ., 1985 , Vol . 6 , No . 2 , Special Issue : A Notebook on the Psychology of the U . S . -Soviet Relationship (Jun ., 1985). 1985;6(2):219–47.
13. Bain A. The fifth basic assumption. *Tongued with Fire*. 2019;6(37):92–119.
14. Mcivor D. The cunning of recognition: Melanie Klein and contemporary critical theory. *Contemp Polit Theory*. 2016 Aug 1;15.
15. Rogers C. Engaging with the Median Group. *Gr Anal*. 2013;46(2):183–95.
16. Ashbach C, Schermer VL. Object relations, the self and the group. *Object Relations, The Self and the Group*. 2005. 1–317 p.
17. Ornstein PH. The search for the self: Selected writings of Heinz Kohut: 1978-1981. *The Search for the Self: Selected Writings of Heinz Kohut 1978-1981*. 2018. 1–848 p.
18. Group E, Society P. THE HISTORY OF LARGE GROUP PHENOMENA IN RELATION TO GROUP ANALYTIC PSYCHOTHERAPY : THE STORY OF THE MEDIAN GROUP Author (s): Patrick de Mare Source : Group , Fall / Winter 1989 , Vol . 13 , No . 3 / 4 , THE GROUP-AS-A-WHOLE Published by : Eastern Group . 1989;13(3):173–97.
19. Hopper E. On the nature of hope in psychoanalysis and group analysis. *Br J Psychother*. 2006 Nov 17;18:205–26.
20. Urli I. Iskustva Grupnog Analitičara U Multikulturnim I Transkulturnim Aspektima Grupne Psihoterapije / the Experiences of Group Analyst in Multicultural and Transcultural Aspects of Group Psychotherapy.
21. <http://odessa-journal.com/public/secrets-of-black-sea-is-it-possible-to-set-fire-to-the-black-sea>
22. Volkan VD. Transgenerational transmissions and chosen traumas: An aspect of large-group identity. *Gr Anal*. 2001;34(1):79–97.
23. Edgar A, Sedgwick P. CULTURAL THEORY: The Key Concepts, Second Edition. *Cultural Theory: The Key Concepts, Second Edition*. 2007. 1–445 p.