

PERSPEKTIVA PRIMJENE SREDNJE GRUPE U TERAPIJSKOM I NETERAPIJSKOM KONTEKSTU

/ THE PERSPECTIVE OF USING THE MEDIAN GROUP IN THERAPEUTIC AND NON-THERAPEUTIC CONTEXTS

Amra Delić, Esmina Avdibegović

SAŽETAK/ABSTRACT

Srednja grupa predstavlja najvažniji razvoj grupno analitičkih ideja primijenjenih na širi grupni kontekst. U ovom članku dat je kratki prikaz razvoja teorije razumijevanja srednje grupe i dinamičkih procesa koji se aktiviraju u srednjoj grupi. Srednja grupa se može koristiti za poticanje dijaloga i razumijevanja i može pružiti jedinstveno mjesto za učenje vještine razmišljanja i osjećanja u prisutnosti drugih. Cilj je u ovom članku ukazati na mogućnosti primjene srednje grupe u terapijskom i neterapijskom kontekstu u svrhu promicanja dijaloga i razumijevanja odnosa u organizacijama, zajednici i društvu u cjelini.

/ The median group represents the most significant development of group-analytic ideas applied to a broader group context. This article provides a brief overview of the development of theoretical understanding of the median group and the dynamic processes that are activated within the median group. The median group can be used to encourage dialogue and understanding, and can offer a unique space for learning the skills of thinking and feeling in the presence of others. The aim of this article is to highlight the possibilities of using the median group in both therapeutic and non-therapeutic contexts, for the purpose of promoting dialogue and understanding when it comes to the relationships within organizations, communities, and the society as a whole.

KLJUČNE RIJEČI / KEYWORDS

srednja grupa / *median group*, grupna analiza / *group analysis*, slobodni lebdeći dijalog / *free-floating dialogue*, koinonija / *koinonia*

Amra Delić, magistar medicinskih nauka, neuropsihijatar, subspecijalista iz psihoterapije Klinike za psihijatriju Univerzitetskog kliničkog centra Tuzla (BiH), grupni psihoterapeut

Esmina Avdibegović, profesor emeritus Medicinski fakultet Univerziteta u Tuzli (BiH), neuropsihijatar, grupni analitičar i edukator iz grupne analize

/ Amra Delić, Master of Medical Sciences, neuropsychiatrist, psychotherapy subspecialist at the Clinic for Psychiatry at the University Clinical Center Tuzla (BiH), group psychotherapist

/ Esmina Avdibegović, professor emeritus at the Faculty of Medicine of the University of Tuzla (BiH), neuropsychiatrist, group analyst and group analysis educator



UVOD

U grupnoanalitičkoj misli u središtu je pojedinac u mreži njegovih odnosa. Prema S.H. Foulkesu (1), pojedinci u grupi tvore mrežu analognu mreži živčanog sustava. U grupi se odvija proces dinamičke mreže interpersonalne i transpersonalne komunikacije u kojoj su pojedinci predstavljeni kao čvorne točke, usporedivo s neuronima međusobno povezanim vlaknima neuronske mreže. Foulkes je za ovaj proces uveo koncept grupnog matriksa, u kojem se odvijaju sve verbalne i neverbalne komunikacije i koji je operativna osnova intrapsihičkih i međuljudskih odnosa. Grupa međusobno djeluje i reagira kao cjelina, a svaki pojedinačni doprinos shvaća se u kontekstu mreže odnosa. Grupa stoga utječe na pojedinca a svaki pojedinac utječe na grupu. U Foulkesovoj teoriji individua nije primarna u odnosu na društvo. Društvo i individua su artificijelne apstrakcije i samo su pojavno i semantički odvojeni (2). Svaki pojedinac je rođen u mreži komunikacijskih procesa i bazično je determiniran svijetom u kojem živi, društvom i grupom čiji je član. Unutarnje i vanjsko, individualno i socijalno, tijelo i um, fantazija i stvarnost, ne mogu biti suprotstavljeni, a sva razdvajanja su umjetne izolacije (3). Pojedinac je dio socijalne mreže, "mala točka" koja se može samo umjetno razmatrati u izolaciji.

INTRODUCTION

In group-analytic thought, the individual is at the center of a network of his or her relationships. According to S. H. Foulkes (1), individuals form a network analogous to the structure of the nervous system within a group. A process of dynamic interpersonal and transpersonal communication takes place in a group, in which individuals are represented as nodal points, comparable to neurons interconnected by fibers of a neural network. Foulkes introduced the concept of the group matrix to describe this process. The matrix encompasses all verbal and nonverbal communication, and serves as the operational foundation for both intrapsychic and interpersonal relationships. The group interacts and reacts as a whole, and each individual contribution is understood within the context of the relationship network. The group therefore influences the individual, and each individual influences the group. In Foulkes's theory, the individual is not primary in relation to the society. The society and the individual are artificial abstractions, and are only seemingly and semantically separate (2). Each individual is born into a network of communication processes and is fundamentally determined by the world in which they live, the society and the group they belong to. Internal and external, individual and social, body and mind, fantasy and reality, cannot be opposed, and all separations are artificial isolations. (3) The individual is part of the social network, a "pinpoint" that can only be artificially considered in isolation.

Teorija grupne analize je složena. Korijene ima u psihoanalizi, sociologiji i geštalt psihologiji. Prema Dalalu (4), grupna analiza je pružila novi model odnosa između pojedinca i grupe a njena teorija potencijalna je fuzija između psihoanalize i sociologije. U grupnoj analizi prioritet se daje grupi i naglašava suštinska narav čovjeka da bude u odnosu, pripada i bude dio nečega. Grupna analiza je definirana kao oblik grupne psihoterapije ali i kao metoda proučavanja grupa i ponašanja pojedinaca u njihovim društvenim aspektima (3). Ljudi se u društvu organiziraju u različite grupe iz niza razloga. De Mare (5), koristeći princip podjela grupa u društvu na male grupe (npr. obitelj), srednje (npr. proširena obitelj) i velike grupe, daje po istom principu tri postavke grupne psihoterapije: mala grupa od pet do dvanaest članova, srednja grupa 12 – 40 i velika grupa od 40 do nekoliko stotina članova. Svaka od ovih grupnih postavki nosi sa sobom odgovarajući „um“ ili kulturu kao što su: biokultura, psiho-kultura, socio-kultura i politička kultura (5). U grupnoanalitičkoj teoriji i praksi mala, srednja i velika grupa predstavljaju različite grupne postavke i pristupe u razumijevanju grupne dinamike i individualnog razvoja. U ovom radu bavit ćemo se srednjom grupom kao sastavnim dijelom grupnog analitičkog skupa instrumenata i perspektivama

The theory of group analysis is complex. It has its roots in psychoanalysis, sociology, and Gestalt psychology. According to Dalal (4), group analysis provided a new model for understanding the relationship between the individual and the group, and its theory presents a potential fusion between psychoanalysis and sociology. In group analysis, priority is given to the group, emphasizing the essential human nature to form relationships, to belong, and to be part of something. Group analysis is defined as a form of group psychotherapy, but also as a method of studying groups and the behavior of individuals in their social aspects (3). People organize themselves into different groups within the society for a number of reasons. Using the principle of dividing groups in a society into small groups (e.g. family), median groups (e.g. extended family) and large groups, De Mare (5) proposed three settings for group psychotherapy according to the same principle: small groups of five to twelve members, median groups of 12-40 members, and large groups with 40 to several hundred members. Each of these group settings carries its own corresponding “mind” or culture such as bioculture, psychoculture, socioculture, and political culture (5). In group analytic theory and practice, the small, median and large groups represent distinct group settings and approaches to understanding group dynamics and individual development. In this paper, we will focus on the median group as an integral part of the group analytical set of instruments,



primjene u kliničkom i izvan kliničkom kontekstu.

POVIJEST SREDNJE GRUPE

Pojam „srednja grupa“ uveo je Patrick de Mare, koji je bio jedan od učesnika northfieldskog eksperimenta (6). Naime, tijekom Drugog svjetskog rata, ono što je postalo poznato kao northfieldski eksperimenti (prvi i drugi eksperiment) počelo je 1942. godine u vojnoj bolnici Hollymoor, Northfield, u Birminghamu. Ovi eksperimenti su prestali 1946. godine, ali su glavni akteri John Rickman, Wilfred Bion, Tom Main, Sigmund H. Foulkes, Harold Bridger, Patrick de Mare i drugi nastavili razvijati ideje i stvarati prakse terapijske zajednice, analitičke grupne terapije, primjene psihoanalitičkog razumijevanja na organizacije i drugo (7).

Tijekom razvoja grupne terapije je prepoznato da veličina grupe i smještanje članova u grupi utječu na grupnu dinamiku i fokus grupe. Malu grupu (7-8 članova), sličnu obiteljskoj grupi, u kojoj članovi sjede u krugu licem u lice, karakterizira obiteljska dinamika, transferna razina matriksa, usmjerenost na razvoj pojedinca uz pomoć grupne dinamike i interpersonalnih odnosa u grupi (1, 2, 8). Veliku analitičku grupu (40 ili 50 do nekoliko stotina sudionika), sličnu „gomili“, u kojoj članovi

and the perspectives of its application in clinical and non-clinical contexts.

HISTORY OF THE MEDIAN GROUP

The term “median group” was coined by Patrick de Mare, who was one of the participants in the Northfield Experiments (6). During World War II, what became known as the Northfield Experiments (the first and second experiment) began in 1942 at Hollymoor Military Hospital, Northfield, Birmingham. These experiments ceased in 1946, but the main participants John Rickman, Wilfred Bion, Tom Main, Sigmund H. Foulkes, Harold Bridger, Patrick de Mare and others continued to develop ideas and create practices for therapeutic communities, analytic group therapy, the application of psychoanalytic understanding to organizations, and more (7).

In the course of developing group therapy, it was recognized that the size of the group and the arrangement of its members influenced both the group dynamics and the focus of the group. The small group (7-8 members), similar to a family, in which members sit in a circle facing one another, is characterized by family-like dynamics and a transfer level of the matrix, as well as an orientation toward the development of the individual through group dynamics and interpersonal relationships within the group (1, 2, 8). The large analytic group (from 40

sjede u više koncentričnih krugova ili na drugačiji način ovisno o dvorani, karakterizira situacija slična širem društvenom kontekstu, projektivna razina matriksa, usmjerenost na interakcije i procese u grupi kao cjelini (8, 9, 10). Nasuprot postavkama sjedenja u maloj grupi, aranžman velike grupe je takav da situaciju velike grupe niti jedan njezin član ne može obuhvatiti jednim pogledom (10). U velikoj grupi je smanjena sposobnost da članovi jedni druge jasno čuju i vide ili da odmah prepoznaju onog koji govori i lociraju svoj položaj u grupi (9). To stvara posebnu psihodinamiku u velikoj grupi koju karakterizira buđenje primitivnih strahova, strah od gubitka identiteta i kontrole nad sobom, prijetnja narcizmu, duboka regresija nekada i do psihotične razine, primitivne obrane, agresivne i destruktivne pulzije, grupna panika, ljutnja, bijes, strah od raspada i raskola (11).

Velike grupe koje su se razvile u okviru eksperimenata u Nortfieldu, su tijekom vremena postale sastavni dio kulture psihijatrijskih institucija (12), bilo kao terapijske zajednice (strukturirana velika grupa) ili analitičke velike grupe (nestrukturirana velika grupa). Korištenje različitih veličina grupa za poboljšanje analitičkog procesa i dubljih individualnih uvida bio je veliki izazov (9). De Mare (13, 14) je zagovarao analitičku veliku grupu u psihoterapijske

or 50 to several hundred participants), similar to a "crowd", in which members sit in multiple concentric circles or are arranged differently depending on the space provided, mirrors the broader social context, the projective level of the matrix, and is characterized by an orientation toward interactions and processes of the group as a whole (8, 9, 10). In contrast to the seating arrangement of the small group, the configuration of the large group is such that no member can take in the entire situation with a single glance (10). In the large group, the ability of members to clearly hear and see each other is reduced, as is the ability to immediately recognize who is speaking and to locate their own position within the group (9). This creates a specific psychodynamic within the large group, characterized by the emergence of primitive fears, fears of losing one's identity and self-control, threats to narcissism, deep regression that may reach psychotic levels, primitive defenses, aggressive and destructive impulses, group panic, anger, rage, fear of collapse and division (11).

The large groups that were developed within the experiments at Northfield eventually became an integral part of the culture of psychiatric institutions (12), either as therapeutic communities (structured large groups) or as analytic large groups (unstructured large groups). The use of different group sizes to enhance the analytic process and to facilitate deeper individual insights proved to be a significant challenge (9). De Mare (13, 14)



svrhe čija formalna struktura bi bila adaptirana struktura Foulkesove male analitičke grupe na veliki broj sudionika. Sam Foulkes je bio skeptičan glede ove ideje, iako je smatrao da je velika grupa vrlo moćan forum za liječenje (15). Patrick de Mare je tijekom vremena počeo odustajati od analitičke velike grupe. Naime, on je pokušavao uspostaviti regularne susrete velikih grupa (50 – 100 sudionika) u kontinuitetu od dvije do tri godine, međutim ovi pokušaji su završavali na način da su grupe brzo gubile članstvo i ostajale s brojem od oko 20 članova (16). Ponavljajući ove poduhvate, veliku grupu je počeo organizirati na način da je koristio dovoljno veliku dvoranu u kojoj su svi sudionici mogli sjediti u krugu, licem u lice, a ne nasumično. Ovaj aranžman sjedenja pružao je veći osjećaj identiteta "velike grupe" i osjećaj razlikovanja od sastanaka poput terapijske zajednice, socijalnih klubova, sastanaka na odjelima kao i od Foulkesove male analitičke grupe (16). Ova postavka grupe nazvana je "srednja" umjesto "velika" grupa. Do potpunijeg razvoja koncepta srednje grupe, pojmovi "srednja" i "velika" grupa često su se naizmjenično koristili. De Mare je srednju grupu kreirao kao most ili prijelazni prostor između male (obiteljske grupe) i velike (društvene) grupe (6). Srednja grupa je predstavljala najvažniji razvoj Foulkesovih ideja primijenjenih na širi grupni kontekst (17).

advocated for the analytic large group in psychotherapeutic practice, proposing a formal structure adapted from Foulkes's small analytic group for a larger number of participants. Foulkes himself was skeptical of this idea, although he believed that the large group was a very powerful forum for healing (15). Over time, Patrick de Mare began to move away from the analytic large group. He had attempted to establish regular meetings of large groups (50 to 100 participants) that would continue over two to three years. However, these attempts would end with a rapid loss of members, and the groups typically stabilized at around 20 participants (16). After repeating these efforts several times, De Mare began organizing the large group in a new way, using a hall large enough for all the participants to sit in a circle facing one another rather than in a random arrangement. This seating arrangement provided a greater sense of large group identity and helped differentiate the meetings from therapeutic community sessions, social clubs, ward meetings, and Foulkes's small analytic group (16). This group setting was named the "median group" instead of the "large group". Until the concept of the median group was fully developed, the terms "median" and "large" group were often used interchangeably. De Mare created the median group as a bridge or transitional space between the small (family) group and the large (societal) group (6). The median group represented the most significant development of Foulkes's ideas applied to a broader group context (17).

KONCEPT SREDNJE GRUPE

Okvir i načela srednje grupe analogni su maloj analitičkoj grupi. Razlika je u broju članova i u tomu što srednju grupu vode obično dva voditelja. Voditelj u srednjoj grupi imenovan je kao sazivatelj (convenor). Sazivatelj je, kao i voditelj u maloj grupi, nedirektivan i ostaje relativno neangažiran, suzdržavajući se od postavljanja tema ili ciljeva. Uloga sazivatelja je da pokrene i potiče slobodan dijalog u cijeloj grupi. Kao i voditelj male grupe, sazivatelj ima funkciju dinamičkog administratora, kako ju je opisao i sam Foulkes (18). Sazivatelj se brine da je struktura srednje grupe sigurna za slobodni dijalog, dijeljenje iskustava i perspektiva. Njegova funkcija je da potiče i osnažuje članove grupe u izražavanju svojih misli, suradničkoj i nehijerarhijskoj razmjeni ideja, cijeni doprinos svakog od članova i promiče stvaranje osjećaja zajedničke odgovornosti (19). To omogućava sudionicima srednje grupe da nauče kako razgovarati i kako uspostaviti dijalog koji je bit srednje grupe (17, 19, 20). U maloj grupi, voditelj je glavni prijemnik za projekcije figura roditeljskog autoriteta, a individualni ego postaje slobodniji i jači kroz identifikaciju s ostatkom grupe. U većoj grupi, sama grupa predstavlja platno na koje se projicira superego, a sazivatelj pruža podršku ulozi pojedinaca na razini ega, potičući slobodu dijaloga i tumačeći

THE CONCEPT OF THE MEDIAN GROUP

The framework and principles of the median group are analogous to those of the small analytic group. The difference lies in the number of members and in the fact that the median group usually involves two facilitators. The facilitator of a median group is referred to as the convenor. Just as the facilitator of a small group, the convenor is nondirective and remains relatively unengaged, refraining from setting topics or goals. The convenor's role is to initiate and encourage free dialogue throughout the entire group. As Foulkes himself described, similar to the small group facilitator, the convenor functions as a dynamic administrator (18). The convenor ensures that the structure of the median group provides a safe space for free dialogue, sharing experiences and perspectives. Their role is to encourage and empower group members to express their thoughts, to engage in collaborative and non-hierarchical exchanges of ideas, to value the contribution of every participant, and to promote a sense of shared responsibility (19). This allows the median group participants to learn how to converse and establish a dialogue, which is the core purpose of the median group (17, 19, 20). In the small group, the facilitator is the primary recipient of parental authority figure projections, while the individual ego becomes freer and stronger through identification with the rest of the group. In the larger group, the group itself serves as the canvas upon which the superego is



prirodu društvenih i kulturnih pritiska (21). Srednju grupu karakterizira primarnost konteksta, razvijanje situacije učenja, istraživanje svjesnih sadržaja i stavljanje u prvi plan grupnih umjesto individualnih čimbenika (19, 17). Srednja grupa mnogo je bliža socijalnom kontekstu, a grupna kultura zauzima središnje mjesto (17).

Priroda srednje grupe se razlikuje od prirode male grupe. Dok je u maloj grupi naglasak na „unutarnjem“ a odnosi između članova odražavaju obiteljsku dinamiku, u srednjoj grupi naglasak je na „vanjskom“, socio-kulturnom kontekstu i sukobu između pojedinca i grupe (17). U maloj grupi diskurs se konstituira slobodno lebdećom diskusijom, dok je u srednjoj grupi to slobodno lebdeći dijalog koji u sebe uključuje i slobodne asocijacije i slobodno lebdeću diskusiju. U srednjoj grupi, kao i u velikoj grupi, u početku komunikacijska mreža je rudimentarna (19), prisutan je strah od govorenja, opasnost od persekutornog napada grupe na pojedinca, sukob između pojedinca i grupe što sve generira frustraciju. Pojedinaac smješten u ovakvoj frustrirajućoj strukturi ili ostaje i mrzi ili paniči i bježi. Ukoliko ostaje dovoljno dugo da mrzi, postaje član grupe (14, 17, 19, 20). Prema de Mareu (14, 21), s gledišta grupe, mržnja je postignuće. On vidi mržnju kao popratnu pojavu i antinagonsku, koja dolazi prije straha i krivnje a poslije Erosa. To

projected, and the convenor supports the ego-level functioning of individuals by encouraging freedom of dialogue and by interpreting the nature of social and cultural pressures (21). The median group is characterized by the primacy of context, the development of a learning situation, the exploration of conscious material, and emphasis on group rather than individual factors (19, 17). The median group is much closer to the social context, and group culture occupies the central place (17).

The nature of the median group differs from that of the small group. While the small group focuses on the inner world, with relationships between members reflecting family dynamics, the median group emphasizes the outer world, the socio-cultural context, and the conflict between the individual and the group (17). In the small group, discourse is organized as a free-floating discussion, while in the median group it takes the form of a free-floating dialogue, which includes both free association and free-floating discussion. As in the large group, the communicative network is initially rudimentary in the median group (19). There is fear of speaking, danger of persecutory group attacks toward the individual, and a conflict between the individual and the group, all of which creates frustration. An individual placed in this frustrating structure either remains and hates, or panics and flees. If the individual remains long enough to hate, they become a member of the group (14, 17, 19, 20). According to de Mare (14, 21), from the group's perspective, hatred is an achievement. He views

je oblik ego energije koja nije kreativna niti nužno destruktivna, nije potisnuta niti poricana već je potvrđena, kultivirana i transformirana. Nadalje, mržnju vidi kao psihološko odsustvo, a ne kao biološko prisustvo (kao što je agresija). Mržnja je antinagon razvijen pod pritiskom vanjske stvarnosti, nužnosti ili sudbine. U tom smislu, de Mare (14, 21) navodi, kako bi se konstrukt iskonske bratske horde povezane homoseksualnom vezom mogao preformulirati kao skupina braće povezana duboko potisnutim incestuoznim instinktom transformiranim u mržnju kao rezultat vanjske frustracije, a zatim u povezivanje grupa bezličnim zajedništvom koinonije. Navedeno se mora naučiti i "stoga je ključna svrha srednje grupe transformirati pregenitalni supkulturni način, ili mikrokulturu edipske familio-centrične grupe, u okvir svog sociokulturnog ekvivalenta, koji je prethodno bio nevidljiv jer je bio ignoriran" (14, 21).

Dijalog osigurava i transformira mržnju u endopsihičku energiju, koja za uzvrat mobilizira daljnji dijalog. Srednja grupa je dovoljno velika da ovu primarnu međusobnu mržnju sadrži i transformira putem dijaloga u kulturne svrhe. Kroz sustav dijaloga grupa se kreće od početnog kaosa do zajedništva. Dijalog je nešto što se mora naučiti poput jezika. Situacija u srednjoj grupi je situacija učenja koja omogućava ljudima da nauče kako razgovarati jedni

hatred as a byproduct and an anti-instinctual force that arises before fear and guilt but after Eros. It represents a form of ego energy that is neither creative nor necessarily destructive, neither repressed nor denied, but rather acknowledged, cultivated and transformed. Furthermore, he interprets hatred as a psychological absence rather than a biological presence (such as aggression). Hatred is anti-instinctual and developed under the pressure of external reality, necessity or fate. In this sense, de Mare (14, 21) proposes that the concept of the primal brotherhood horde connected by homosexual bonding could be reformulated as a group of brothers connected by deeply repressed incestuous instincts that have been transformed into hatred as a result of external frustration, and subsequently into group connectedness through the impersonal fellowship of *koinonia*. This process must be learned, and therefore, "the key purpose of the median group is to transform the pregenital sub-cultural mode, or the microculture of the Oedipal family-centered group, into the framework of its sociocultural equivalent, which was previously invisible because it had been ignored" (14, 21).

Dialogue both enables and transforms hatred into endopsychic energy, which in turn mobilizes further dialogue. The median group is large enough to contain and transform this primary mutual hatred through dialogue for cultural purposes. Through the process of dialogue, the group moves from initial chaos toward fellowship. Dialogue is something that must be learned, much like a language.



s drugima (14, 17, 19, 20, 21, 22). „Pravi dijalog u većoj skupini nije ni reakcijska formacija ni kontrafobična mjera; on predstavlja transformacijski proces, pretvarajući bezumnost u razumijevanje i značenje, dok na supkulturnoj razini rješava duboke sukobe (npr. impulse grizenja i sisanja)” (14). U srednjoj grupi se bori s dijalogom i uspostavljanjem načela značenja, a ne samo sa odgovorom na pritiske načela stvarnosti i ugone. Značenja koja proizilaze iz dijaloga povezuju osobne vrijednosti s njihovim ekvivalentnim kulturnim konsenzusom u društvenoj strukturi (14, 21). Dijalogom se potiče izlazak iz narcističke izolacije tj. napuštanje narcisoidne pozicije pojedinca ili obitelji i ulazak u domenu zajedništva kojeg de Mare označava kao koinonija (14, 19, 21). Pojam dolazi od grčke riječi Koine, koja je bila zajednički jezik svih stanovnika pretklasičnog helenskog svijeta. U tom periodu grčke povijesti, atenska demokracija je visoko cijevala pripadnost pojedinca zajednici i pojedinac je imao status građanina sa sposobnošću utjecaja na odluke oligarhije i aristokracije. De Mare (21, 23) definira termin koinonia kao “atmosfera bezličnog drugarstva, a ne ličnog prijateljstva, duhovnog i ljudskog učešća u kojem ljudi mogu slobodno govoriti, čuti, vidjeti i misliti, oblik zajedništva i prijateljstva koji donosi udruživanje resursa”.

The median group setting is a learning setting that enables people to learn how to speak with one another (14, 17, 19, 20, 21, 22). “True dialogue in a larger group is neither a reaction formation nor a counterphobic measure; it is a transformative process that turns mindlessness into understanding and meaning, while at the subcultural level it resolves deep conflicts (for example, the impulses to bite and to suck)” (14). In the median group, members struggle with dialogue and with establishing the principle of meaning, rather than merely responding to the pressures of the reality and pleasure principles. The meanings that emerge from dialogue connect personal values with their corresponding cultural consensus within the social structure (14, 21). Through dialogue, individuals are encouraged to move beyond narcissistic isolation, that is, to leave the narcissistic position of the individual or family and to enter the domain of communal fellowship, which de Mare refers to as *koinonia* (14, 19, 21). The term originates from the Greek word *koine*, which was the common language of all the inhabitants of the pre-classical Hellenic world. In that period of Greek history, Athenian democracy highly valued the individuals' belonging to the community, and each individual had the status of a citizen capable of influencing oligarchal and aristocratic decisions. De Mare (21, 23) defined *koinonia* as “an atmosphere of impersonal fellowship rather than personal friendship, a spiritual and human participation in which people can speak, hear, see, and think freely, a form of communal unity and friendship that enables the pooling of resources”.

Grupna kultura je grupni um

Unutar koncepta srednje grupe poseban fokus stavljen je na proces transformacije grupne kulture koju de Mare (17) označava kao grupni um. Transformacijom grupne kulture postiže se humanizacija društva, što je i cilj srednje grupe. Uspoređujući grupni um sa individualnim umom, de Mare (14, 19, 21), govori o biokulturi, sociokulturi i idio-kulturi, odnosno supkulturi, makrokulturi i mikrokulturi. Supkultura potječe iz unutarnjeg svijeta i nesvjesnog, proizlažeći iz simboličkih slika, snova, Edipovog kompleksa, Kleinianske kosmologije, obitelji, primarnog procesa mišljenja, Lacanovog "Imaginarnog". Uključuje preedipsku i edipsku razinu kao i kolektivno nesvjesno. Dio je biokulture, koja ima nagonski i libidni karakter i vođena je načelom ugone. Ekvivalent biokulture je u idu. Generira vrstu iracionalne, nepromišljene ili bezumne moći (14, 17, 19, 20). Pojam makrokultura se primjenjuje na koncept društvene kulture, a karakteriziraju je prvenstveno oligarhijske, birokratske, familiocentrične, rigidne i stereotipne osobine. Ne postoji mogućnost dijaloga zbog konformizma i strukture moći. Dio je sociokulture, koja se zasniva na visoko hijerarhijskoj obiteljskoj i plemenskoj supkulturi. To je vrlo moćan i primitivan tip odnosa i stoga najneprikladniji za međusobni odnos pojedinaca na društvenom nivou. Makrokultura socijalizira nagon-

Group culture is group mind

Within the concept of the median group, special attention is given to the process of transforming group culture, which de Mare (17) refers to as the group mind. Through the transformation of group culture, the humanization of society is achieved, which is the central goal of the median group. Comparing the group mind with the individual mind, de Mare (14, 19, 21) discussed bioculture, socioculture and idioculture, which correspond to subculture, macroculture and microculture, respectively. Subculture arises from the inner world and the unconscious, emerging from symbolic images, dreams, the Oedipus complex, Kleinian cosmology, the family, the primary thought process, and Lacan's concept of the "Imaginary". It includes both the pre-Oedipal and Oedipal levels, as well as the collective unconscious. It is part of bioculture, which has instinctual and libidinal characteristics, and is governed by the pleasure principle. The equivalent of bioculture within the individual mind is the id. It generates a kind of irrational, impulsive, or mindless power (14, 17, 19, 20). The term "microculture" refers to the concept of social culture, and is primarily characterized by oligarchic, bureaucratic, family-centered, rigid, and stereotyped qualities. Dialogue is not possible within macroculture because of conformity and power structures. It is a part of socioculture, which is based on a highly hierarchical family and tribal subculture. This is a very powerful and primitive type of relationship, and therefore the least suitable model for interpersonal relationships at



sko i vođena je načelom stvarnosti, uključuje mitove (socijalno nesvjesno), kao i ideologije izvedene iz društvene svijesti. Ekvivalent je superegu individualnog uma, a sastoji se od ideologija, morala, zakona, vrijednosti, ideala (14, 17, 19, 20). Mikrokultura je dio idiokulture ili koinonsko-etičke kulture i odnosi se na vrstu razvijene grupne kulture. Može biti temeljena na supkulturnim ili makrokulturnim obrascima koji se tada moraju prepoznati i razraditi kako bi se spriječilo njihovo ometanje dijaloga. Također, mikrokultura se može razviti kroz dijalog i demistifikaciju što grupu stavlja u optimalnu poziciju za promatranje druge kulture. Dominira poredak simboličke stvarnosti koju karakterizira nehijerarhijska komunikacija. To je područje u kojem je moguća humanizacija društva. Idiokultura je ekvivalentna egu individualnog uma i vođena je načelom značenja, individualnog iskustva. Ovdje se govori o umu bez moći (14, 17, 19, 20). Sukob između biokulture i sociokulture transformira se kroz dijalog u idiokulturu, vodi ka pobjedi ega i afirmaciji selfa (17).

Srednja grupa omogućava uvid u kulturne kontekste i istraživanje kulturnih dimenzija. Kao tehnika, srednja grupa sve više dobiva priznanje kao revolucionarni postupak u razotkrivanju mnogih predrasuda, socijalnih mitova i neprikladnih mikrokultura koje nas okružuju (6).

the social level. Macroculture socializes instinctual drives and is governed by the reality principle. It includes myths (the social unconscious), as well as ideologies derived from social consciousness. It is equivalent to the superego of the individual mind, and consists of ideologies, morals, laws, values and ideals (14, 17, 19, 20). Microculture belongs to idioculture or koinonic-ethical culture, and refers to a type of developed group culture. It may be based on subcultural or macrocultural patterns, which must then be recognized and worked through in order to prevent them from obstructing dialogue. Microculture can also be developed through dialogue and demystification, which places the group in an optimal position to observe other cultures. The order of symbolic reality dominates, characterized by non-hierarchical communication. This is the realm in which the humanization of society becomes possible. Idioculture is the equivalent of the ego within the individual mind, and is governed by the principle of meaning and individual experience. This is referred to as the mind without power (14, 17, 19, 20). The conflict between bioculture and socioculture is transformed through dialogue into idioculture, leading to the triumph of the ego and the affirmation of the self (17).

The median group provides insight into cultural contexts and allows the exploration of cultural dimensions. As a technique, the median group is increasingly being recognized as a revolutionary method for uncovering many prejudices, social myths, and unsuitable microcultures that surround us (6).

PERSPEKTIVE ZA PRIMJENU SREDNJE GRUPE U RAZLIČITIM KONTEKSTIMA

Srednja grupa se javlja kao socioterapijski alat koji potiče društveni život građanstva, upoznavajući svoje članove s demokratskim načelima, istovremeno služeći kao platforma za prakticiranje demokracije na djelu (17, 24). Prema de Mareu (19, 21), srednja grupa predstavlja se kao moguća tehnika u liječenju traumatskih neuroza vezanih uz katastrofe, poput rata ili nasilja, kao i kod stanja povezanih s dječjim traumatskim iskustvima i separacijom. Srednja grupa primjenjiva je za različita okruženja kao što su bolničko okruženje, izvanbolnički ambulantni setting, škole, zatvori, zajednice i postkonfliktne zajednice, te je integralni dio programa izobrazbe terapeuta i kvalifikacijskih treninga iz grupne analize, dio programa izobrazbe psihijatara, kao i dio je programa konferencija i radionica za psihoterapeute i savjetodavne psihoterapeute (6, 9, 17, 24, 25).

Srednja grupa u kliničkom kontekstu

Mnogo je dvojbi o terapijskoj učinkovitosti srednje grupe. Pisani (17) ističe njene pozitivne terapijske učinke, navodeći kako veća grupa nudi terapijske mogućnosti koje su u nekim slučajevima superiornije od onih u maloj.

PERSPECTIVES ON THE USE OF THE MEDIAN GROUP IN DIFFERENT CONTEXTS

The median group emerges as a sociotherapeutic tool that encourages the social life of citizens by acquainting its members with democratic principles while simultaneously serving as a platform for practicing democracy in action (17, 24). According to de Mare (19, 21), the median group can be viewed as a possible technique in the treatment of traumatic neuroses related to catastrophes such as war or violence, as well as for conditions associated with childhood traumatic experiences and separation. The median group can be applied in various settings, including hospitals, outpatient environments, schools, prisons, communities, and post-conflict societies. It also forms an integral part of therapist education programs and qualification training in group analysis. It is included in psychiatry training curricula, and forms part of conferences and workshops for psychotherapists and counseling psychotherapists (6, 9, 17, 24, 25).

The median group in a clinical context

There are many doubts concerning the therapeutic effectiveness of the median group. Pisani (17) emphasized its positive therapeutic effects, noting that a larger group may in some cases offer therapeutic possibilities that are superior to those of the small group. According to him, an



Prema njemu, dijalogom strukturirana idiokultura omogućuje pacijentima smanjenje negativnih utjecaja sociokulture i bolje izražavanje i razvijanje nagona biokulture. Koinonsko ozračje uspostavlja načelo značenja ili davanja smisla komunikaciji. Narcistička izolacija postupno se smanjuje ili nestaje, a afirmacija ega i osobnog identiteta pojavljuje se na različitim razinama prema karakteristikama osobnosti, obranama i otporima svakog člana (26). U srednjoj grupi, dijalog na istoj razini razvija sposobnost svakog pojedinog uma da podijeli i razvije vlastita promišljanja s onima drugih.

Schoellberger (27) vidi srednju grupu u kliničkoj primjeni kao socioterapiju i prikladno okruženje za dijalog i stvaranje zajedništva. Pojedinaac je kroz kulturu društveno određen. Prema njemu srednja grupa je neka vrsta reflektivnog think-tanka koji stvara razmišljanje, brigu, dijeljenje, izbor i donošenje odluka. Douglas (28), također ističe korisnost srednje grupe u psihijatrijskim službama. Tu korisnost vidi u promicanju dijaloga, ne samo među članovima grupe pacijenata, već i unutar službi. Srednja grupa koja uključuje i pacijente i osoblje psihijatrijske službe razvija dijalog koji onda postaje prihvatljiv dio filozofije same službe. Fragmentacija psihoterapeutskih i općih psiholoških terapijskih usluga u službama zaštite mentalnog zdravlja, teškoće u naviga-

idiokultura structured through dialogue allows patients to reduce the negative influence of socioculture, and to express and develop the instinctual drives of bioculture more freely. A koinonic atmosphere establishes the principle of meaning, or the process of giving meaning to communication. Narcissistic isolation gradually diminishes or disappears, and the affirmation of the ego and personal identity emerges at different levels depending on each member's character traits, defenses and resistances (26). In the median group, dialogue on an equal level develops the capacity of each individual's mind to share and cultivate their own reflections with those of others.

Schoellberger (27) viewed the median group in clinical application as a form of sociotherapy and as a suitable environment for dialogue and the creation of fellowship. The individual is socially determined through culture. According to him, the median group functions as a kind of reflective think tank that generates thought, care, sharing, choice and decision-making. Douglas (28) also emphasized the usefulness of the median group as part of psychiatric services. He saw its usefulness in its capacity to promote dialogue not only among the members of a patient group, but also within the service staff as well. A median group that includes both patients and staff of a psychiatric service develops a form of dialogue that can become an accepted part of the service's philosophy. The fragmentation of psychotherapeutic and general

ciji pacijenata kroz razne psihološke terapije na različitim razinama pružanja usluga mogu dovesti do zabune i potkopati terapijski potencijal sveukupnog tretmana. Srednja grupa u ovim službama može biti prostor koji će integrirati neizbježnu zbrku oko pružanja usluga i podijeliti dijalog koji može podržati psihološke terapijske tretmane svih teorijskih usmjerenja (29).

Naša iskustva u radu sa srednjim grupama u dnevno-bolničkim postavkama podupiru navode o srednjoj grupi kao prikladnom okruženju za kreiranje zajedništva. Dat ćemo kratki primjer tema koje su izranjale iz dijaloga srednje grupe pacijenata Dnevne bolnice Klinike za psihijatriju u Tuzli. Srednja grupa se održavala regularno jedanput tjedno u trajanju od 90 minuta. U srednjoj grupi je bilo 16 do 28 pacijenata (oba spola, dobi između 35 do 60 godina), specijalizanti psihijatrije i obično tri do četiri stručnjaka drugih disciplina koji obavljaju praksu na psihijatriji (na primjer, socijalni radnici, psiholozi, pedagozi-psiholozi, doktori porodične medicine ili specijalizanti drugih medicinskih disciplina). Soba u kojoj se održavala grupa bila je dovoljno velika da su svi mogli sjediti u jednom krugu, vidjeti se i čuti. Gruppu je vodilo dvoje psihijatara, grupnih analitičara. Pacijenti su u grupi ostajali prosječno oko šest mjeseci. Najveći broj pacijenata je bio sa simptomima

psychological treatment services within mental health care, as well as the difficulties in navigating patients through various forms of psychological therapy at different levels of service provision, can lead to confusion and undermine the therapeutic potential of the overall treatment. In such services, the median group can serve as a space that integrates the inevitable complexity of service delivery and enables dialogue that supports psychotherapeutic treatments of all theoretical orientations (29).

Our experience in working with median groups in daily hospital settings supports the notion that this group format provides an appropriate environment for fostering a sense of community. The following is a brief example of the themes that emerged from a dialogue within a median group of patients at the Day Hospital of the Clinic for Psychiatry in Tuzla. The median group met regularly once a week for 90 minutes. It consisted of 16 to 28 patients (both sexes, aged between 35 and 60), psychiatry residents, and usually three to four professionals from other disciplines who were completing their psychiatry rotations (for example, social workers, psychologists, educational psychologists, family medicine doctors, or residents from other medical specialties). The room where the group met was spacious enough for everyone to sit in a single circle, allowing participants to see and hear one another. The group was led by two psychiatrists, both trained group analysts. On average, the patients stayed



posttraumatskog stresnog poremećaja vezanog uz ratnu traumu ili zlostavljanje i nasilje u obitelji. U grupi su zajedno bili muški pacijenti koji su u ratu bili vojnici i žene koje su u braku ili porodici doživljavale zlostavljanje. U prvim grupnim susretima razgovor između članova je bio na površini, nudile su se neke opće fraze o životu, tjelesni simptomi, tražilo se da im prisutni liječnici daju neke odgovore vezano za lijekove ili dijagnostičke pretrage; činilo se kao da su imali potrebu bilo što govoriti samo da nema šutnje u grupi. Vremenom su pacijenti ovu grupu imenovali kao „pričaonicu“. Neki članovi su od voditelja tražili da im se daju zadaci ili teme o kojima će raspravljati ili da zajednički radimo neke vježbe. Postavljala su se pitanja zašto su tu i šta se od njih očekuje. Anksioznost u grupi je bila visoka. Interakcija među članovima se počela uspostavljati od trećeg susreta kada su počeli dijeliti traumatska iskustva. Traumatske priče bile su uvod u dijalog o etničkoj pripadnosti, povjerenju, predrasudama o onim „drugim“ koji nisu „mi“, onim koji su bili „neprijatelji i pucali tokom rata“, identitetu velike grupe i pripadanju velikoj grupi. U narednim susretima u grupi je bilo dosta projekcije, nepovjerenja, agresije, članovi su nudili osvetničke fantazije u odnosu na one koji su ih tijekom njihovog života povređivali. U petoj

in the group for about six months. The majority of participants experienced symptoms of post-traumatic stress disorder related to war trauma or domestic abuse and violence. Group members included both male patients who had been soldiers during the war, and women who had experienced abuse in their marriages or families. During the initial sessions, the conversations among members remained superficial. Participants exchanged general remarks about life and their physical symptoms, and asked the present doctors to answer questions about medications or diagnostic tests. It seemed as though the members felt the need to talk about anything simply to avoid silence. Over time, the patients began referring to this group as a “chatter station.” Some participants asked the facilitators to assign tasks or discussion topics, or to conduct joint exercises. They raised questions such as why they were there and what was expected of them. Anxiety levels in the group were high. Interaction among the members began to take shape around the third session, when they started sharing traumatic experiences. These stories of trauma opened the dialogue about ethnic identity, trust, prejudice toward “others” who were not “us”, those who had been “enemies and fired weapons during the war”, and questions about large-group identity and belonging to the large group. In the following sessions, the group dynamic became marked by projection, mistrust, and aggression. Some members expressed revenge fantasies toward those

seansi, tijekom diskusije se usmjerio na „mješovite brakove“ (brakovi između pripadnika dvije različite etničke grupe) i pitanje identiteta djece iz ovih brakova. Kojoj velikoj grupi pripadaju? Otvorila se jedna od društveno tabuiziranih tema. Diskusiju je započela članica koja je bila u braku sa čovjekom srpske nacionalnosti koji je za vrijeme rata otišao u Srbiju, a ona je tu ostala sa njihovo dvoje djece.

Enesa: Od prošle grupe se ne osjećam dobro. Priča o tome tko je Srbin, tko je Hrvat ili Bošnjak ili ne znam više tko me ljuti i uznemirava. Moji roditelji jesu bili muslimani, ali ja se ne izjašnjavam kao Bošnjakinja. Bosanka sam i želim da se moje opredjeljenje poštuje. Moj bivši muž je Srbin, no moja djeca, koja su sad punoljetna, su sama odlučila da budu Bosanci. Zašto to ne mogu biti? Što ih se primorava da se svrstavaju ili u Bošnjake ili Srbe? Uznemirava me to guranje ljudi u neke torove.

Nusreta: Nisam ranije o ovome govorila, i moj prvi muž je bio srpske nacionalnosti i s njim imam sina. Razveli smo se početkom rata. Odveo je sina sa sobom u Njemačku. Teško mi je zbog toga, boli me i tuga mi je svaki dan. Sina viđam jedanput godišnje, dodje na par dana. Prihvatio je očevu vjeru i nacionalnost. Ne ljutim se na sina, ali moja rodbina i okolina mi prigovaraju. U ratu su mi znali govoriti da mi je dije-

who had hurt them in their lives. By the fifth session, the discussion shifted toward “mixed marriages” (between members of two different ethnic groups) and questions about the identity of children from such unions. Which large group did they belong to? One of the social taboo topics had been opened. The discussion began with a participant married to a man of Serbian nationality, who had gone to Serbia during the war, while she stayed behind with their two children.

Enesa: I haven't been feeling well since the last session. That talk about who is a Serb, who is a Croat or Bosniak, or whatever else, makes me angry and upset. My parents were Muslim, but I do not identify as a Bosniak. I am Bosnian, and I want my choice to be respected. My ex-husband is Serbian, but my children, who are now adults, have chosen to identify as Bosnians. Why can't they be that? Why must they be forced to choose between Bosniak or Serb? I am disturbed by this segregation of people into separate pens.

Nusreta: I have not spoken about this before, but my first husband was also Serbian, and we have a son together. We divorced at the beginning of the war. He took our son with him to Germany. It hurts me deeply, and I grieve every day. I see my son once a year when he visits for a few days. He has adopted his father's faith and nationality. I am not angry at him, but my relatives and neighbors criticize me. During the war, people would call my child a 'Chetnik'. Because of that, I withdrew from society.



te „četnik“. Zbog toga sam se i povukla iz društva.

U priču se uključio i Milenko (inače više šutljiv član grupe) rekavši kako ih razumije i vjeruje da im je teško. Naveo je da je njegova supruga muslimanka i da imaju dvije kćerke. Ispričao je kako u kući nisu razgovarala o nacionalnosti sve dok ih starija kćerka, jedan dan kada je došla iz škole, nije ih o tome pitala. Kaže, učiteljica ju je pitala šta je po nacionalnosti, a ona nije znala odgovoriti.

Svoje misli i osjećanja o vlastitom porijeklu i nacionalnoj izmiješanosti u njihovim obiteljima podijelilo je još nekoliko članova grupe. Jedan od članova je rekao kako prvi put može slobodno i bez neugode govoriti o svojim korijenima, kako u ovoj grupi ne osjeća osudu što potječe iz obitelji koja je nacionalno i vjerski jako mješovita.

Darinka: Srпкиnja sam i za vrijeme rata bila sam ovdje sa obitelji. Ponekad je bilo teško zbog toga, nekad sam se osjećala kao obilježena. I sada, kada mir već godinama traje osjetim tu nekakvu obilježenost i nekad sumnjičavost drugih prema meni kada kažem svoje ime.

Tijekom narednih susreta grupa se bavila pitanjem etničkog i nacionalnog identiteta u BiH, utjecaju ratnih sukoba na ova pitanja, izjednačavanju

Milenko (usually one of the quieter members) joined the conversation, saying that he understood them and sympathized with them. He explained that his wife is Muslim and that they have two daughters. He recounted how they had never talked about nationality at home until one day their older daughter came home from school and asked about it. She said that her teacher had asked her what her nationality was, and she did not know how to answer.

Several other members shared their own thoughts and feelings about their origins and the mixed national backgrounds within their families. One member said that for the first time he could speak freely and without discomfort about his roots, and that in this group he did not feel judged for coming from a family that was ethnically and religiously very diverse.

Darinka: I am Serbian, and I stayed here with my family during the war. Sometimes it was hard because of that, I sometimes felt marked. Even now, though peace has lasted for years, I still have that feeling of being marked and sometimes mistrusted by others when I say my name.

In subsequent sessions, the group continued exploring the ethnic and national identity in Bosnia and Herzegovina, the impact of wartime conflicts on these issues, the equating of religious affiliation with ethnic identity, and the confusion surrounding the questions of national

vjerskog opredjeljenja i etničkog identiteta, zbunjujućim pitanjima oko nacionalnog određenja, predrasudama i povjerenjem jednih u druge.

U 13. seansi grupa se vratila na Darinkinu priču o osjećaju obilježenosti zbog nacionalne pripadnosti. Jedna članica je rekla kako sve vrijeme od kako se psihijatrijski liječi osjeća da okolina na nju drugačije gleda i kako je izbjegavaju, „...misle da sam opasna“. Druga članica se složila s njenim mišljenjem i navela je kako i ona, zbog okoline, krije da dolazi psihijatru i na grupe. Kada je neko pita gdje ide onda odgovori da ide fizijatru i na fizikalni tretman. Tada je više članova podijelilo svoje misli o nelagodi zbog psihijatrijskog liječenja i obilježenosti zbog psihičkih problema.

Fikreta: Dobro je što je Klinika za fizijatriju blizu ove bolnice. Kad uđem na kapiju niko ne zna da li idem fizijatru ili psihijatru. Ja svima kažem da me bole leđa i da sam zbog toga na liječenju. Ne mora nitko znati što je meni. Ne želim da me se itko plaši.

Intervencijom voditelja razgovor se usmjerio na pitanja samostigme, predrasuda o duševnoj bolesti i stigme. Liječnica obiteljske medicine koja je bila na praksi uključila se u razgovor. Rekla je kako je i sama imala predrasude vezano za psihijatrijsko liječenje i kako joj je ova grupa pomogla u drugačijem

self-definition, prejudice, and mutual trust. During the 13th session, the group returned to Darinka's story about feeling marked because of her nationality. One member said that ever since she began psychiatric treatment, she felt that people viewed her differently and avoided her:

“...They think I am dangerous”. Another member agreed and added that she too hid her psychiatric treatment and group sessions from others because of the stigma. If someone asked where she was going, she would reply that she was visiting a physiatrist and undergoing physical therapy. Several members then shared their feelings of discomfort related to psychiatric treatment, and the stigma associated with mental illness.

Fikreta: It is good that the Clinic for Physical Medicine is near this hospital. When I walk through the gate, no one knows whether I am going to the physiatrist or the psychiatrist. I tell everyone that I have back pain and that is why I am being treated. No one needs to know what is really wrong with me. I do not want anyone to be afraid of me.

Following the facilitators' intervention, the conversation turned to self-stigma, prejudice about mental illness, and public stigma. A family medicine doctor on rotation joined the discussion, saying that she herself had held prejudices about psychiatric treatment and that the group had helped her see mental illness and those who live with it in a different light.



viđenju psihičkih problema i ljudi koji žive s tim problemima. Psihologinja na stažu, je rekla da se plašila dolaska na psihijatriju navodeći da tijekom studija nije imala prilike susret se s ljudima koji imaju duševne smetnje. Imala je zazor od susreta. Također je podijelila svoju misao kako joj je grupa pomogla da sama kod sebe otvori neka pitanja kao što je pitanje identiteta, a o čemu ranije nije razmišljala.

U ovoj srednjoj grupi članovi sticali uvid kako u vlastiti unutarnji svijet i teret obiteljskih odnosa tako i uvid u vanjski svijet, društveni kontekst i društvo opterećeno traumom i strahom od drugog i drugačijeg. Poticanjem dijaloga i dijeljenja misli i osjećanja grupa je otvarala i bavila se društvenim i kulturološkim pitanjima poput različitih identiteta, duševne bolesti i odnosa društva naspram nje, muško-ženskim odnosima, ulozi žene u društvu i obitelji, muškom članu obitelji kao „glavi kuće“, društvenoj „dozvoli“ da muž može ošamariti ženu ako „ne sluša“, dozvoljenom i nedozvoljenom žalovanju i gubicima. Bavili su se ovim društvenim problemima i vlastitim iskustvima s njima kao čimbenicima koji su doprinosili njihovom psihičkom stanju i koji su ih ograničavali u društvu. Kao sazivatelji ove grupe suočavali smo se sa nizom izazova i teškoća. Grupa je povremeno ulazila u krize i prijetnje od raspada. To se po-

A psychologist in training also shared that she had been anxious about coming to the psychiatric clinic, noting that during her studies she had not had the opportunity to meet people with mental disorders, and felt uneasy about it. She added that the group helped her begin reflecting on questions of identity within herself, something she had not previously considered.

In this median group, the members gained insight not only into their own inner world and the burdens of family relationships, but also into the external world, the social context, and a society burdened by trauma and fear of the other and the different. By encouraging dialogue and sharing thoughts and feelings, the group opened up and dealt with social and cultural issues such as different identities, mental illness and social attitude toward it, gender relations, the role of women in the society and family, the position of the man as “head of the household”, the social “permission” for a husband to slap his wife if she “does not obey”, and the question of permitted and forbidden grief and loss. The group explored these social issues and their own experiences with them as factors that contributed to their mental condition and limited them within the society. As convenors of this group, we faced a series of challenges and difficulties. The group occasionally entered crises and faced threats of disintegration, especially during dropouts or when it became overwhelmed by aggressive impulses,

sebno događalo kod drop outa ili kada bi grupa bila preplavljena agresivnim pulzijama, projekcijama, suicidalnim prijetnjama koje su neki članovi znali donositi u grupu. Agresija je često bila usmjeravana prema voditeljici grupe, a to je posebno dolazilo do izražaja kada muški voditelj ne bi došao u grupu. Tako je u 15. seansi, nakon duže šutnje u grupi, jedan član rekao kako bi u bolnicama i u ovoj grupi bilo više reda da su samo muški doktori, žene znaju samo pričati. Potom je dodao kako to radi i njegova majka i kako vjeruje da je ona počinila neki grijeh zbog kojeg on danas trpi i pati. Druga članica je rekla kako se grijeh njenog djeda odrazio na nju i kako ona zbog toga za Bajram (muslimanski vjerski praznik) „kolje Kurban“ (prinošenje žrtve). Ova transferna razina komunikacije dovela je do obiteljskih tajni, duhova prošlosti i otvaranja traumatskih priča koje pripadaju nekim ranijim generacijama.

Primjena srednje grupe izvan kliničkog konteksta

Parsons (30) ističe vrijednost primjene srednje grupe u zatvorskoj situaciji. Srednja grupa stvara atmosferu u kojoj institucija može postati fleksibilna i osjetljiva prema potrebama i zahtjevima pojedinačnih članova. Butler i Maruna (31) su istraživali učinak srednje grupe koja je vođena jedanput tjedno

projections, or suicidal threats that some members would bring into the group. Aggression was often directed toward the female facilitator, which became particularly evident when the male co-facilitator was absent. During the 15th session, after a long silence, one member remarked that hospitals and this group would be more orderly if there were only male doctors, because “women only know how to talk”. He then added that his mother behaves the same way and that he believes she committed some sin for which he now suffers and endures pain. Another female member said that her grandfather’s sin had affected her, and that for this reason, during Bayram (a Muslim religious holiday), she “sacrifices a Kurban” (an offering of sacrifice). This transference-level communication led to the surfacing of family secrets, ghosts of the past, and the opening of traumatic stories belonging to earlier generations.

Using the median group beyond the clinical context

Parsons (30) highlighted the value of using the median group in prison settings. The median group creates an atmosphere in which the institution becomes more flexible and responsive to the needs and demands of its individual members. Butler and Maruna (31) studied the effects of a median group held once a week over six months in a prison environment. The groups included prisoners, staff and community volunteers, and the goal was to reduce the social barriers between the



tijekom šest mjeseci u zatvorskom okruženju. Grupe su činili zatvorenici, osoblje i volonteri iz zajednice, a cilj je bio smanjiti društvene barijere između zatvorenika, zatvorskog osoblja i ljudi iz šire zajednice. Zatvorenici su srednju grupu doživjeli kao dobro i sigurno mjesto gdje su poštovani i gdje su mogli razgovarati bez svađe. Ovi autori ističu da je za uspostavljanje dijaloga u srednjoj grupi i postizanje pozitivnog učinka srednje grupe na pojedince nužno osigurati stalnost prisustva članova grupe i njihovu posvećenost iskustvu dijaloga (31).

Vice i Gildenhuis (32) su istraživali mogućnosti koje daje srednja grupa u preoblikovanju društvenog identiteta u južnoafričkom kontekstu. Srednja grupa, rasno i kulturološki mješovita i heterogena u odnosu na dob i rod, je ponudila kontekst za istraživanje međurasnih i interkulturalnih odnosa i za razradu traume u tranzicijskom i traumatiziranom društvu Južne Afrike. Uočen je sveukupni prijelaz sa nepovjerenja i distance na dijaloški stav koji karakterizira veća tolerancija i prijateljstvo. Članovi srednje grupe, kroz uzajamni odnos u grupi, mogli su preoblikovati svoje društvene identitete i proći iskustvo društvenog učenja koje je potaknulo njihov razvoj kao građana u tranzicijskom društvu. Prema Miru (20), de Mare je iza sebe ostavio vrlo važno teoretsko i praktično naslijeđe

sprisoners, prison staff, and members of the wider community. The prisoners described the median group as a safe and supportive space where they felt respected and could talk without conflict. These authors emphasize that in order to establish dialogue within the median group and achieve a positive effect on individuals, it is essential to ensure the consistent attendance of the members and their commitment to the experience of dialogue (31).

Vice and Gildenhuis (32) explored the potential of the median group in reshaping social identity in the South African context. The median group, racially and culturally mixed and heterogeneous in terms of age and gender, provided a context for exploring interracial and intercultural relations, and for working through trauma in South Africa's transitional and traumatized society. An overall shift was observed from distrust and distance toward a dialogical stance characterized by greater tolerance and friendship. Through mutual relationships within the group, the median members were able to reshape their social identities and experience social learning that supported their development as citizens in a society undergoing transition. According to Mir (20), de Mare left behind a significant theoretical and practical legacy that can be used to promote dialogue among human beings and, ultimately, to achieve a more peaceful and creative coexistence of humankind. Considering the serious events that continue to shake the world

koje bi se moglo iskoristiti za promicanje dijaloga među ljudskim bićima i konačno postizanje mirnijeg i kreativnijeg suživota ljudske vrste. S obzirom na ozbiljne događaje koji svakodnevno potresaju svijet, čini se vrijednom opcijom implementirati srednju i veliku grupu za rad na „društvenim bolestima“ koje nas pogađaju.

Rogers (33), upućuje na korisnost primjene srednje grupe u organizacijama. Srednja grupa podržava dijalog tamo gdje institucijske odluke utječu na pojedince. Dobro vođena srednja grupa je prilika za sudionike da slušaju druge otvorenog uma, prate više tokova razgovora, ostanu na temi koja im je od interesa i otkriju što misle. Dijalog je bolji od sukoba i omogućuje ljudima da ostanu pri svome kada je to potrebno. To je prilika za vježbanje stvaranja saveza bez uvlačenja u tajne odnose. Steiner i Beukema (34), veliku i srednju grupu de Marea, označavaju kao dijaloške grupe. Za njih su ove grupe most između vrste učenja koje se odvija u grupnoj terapiji i grupnog rada na društvenoj razini. U dijaloškim grupama se jednako vrednuju razmišljanja i osjećanja u pogledu osobnih i društvenih problema. Učenje – misliti i osjećati zajedno u srednjoj ili velikoj grupi – bitno se razlikuje od učenja u terapijskim grupama, koje prvenstveno omogućuje pojedincima bolje funkcioniranje u obiteljima i intimnim

on a daily basis, it seems worthwhile to implement median and large groups as a means of addressing the “social illnesses” that affect us.

Rogers (33) pointed out the usefulness of applying the median group within organizations. The median group supports dialogue in situations where institutional decisions impact individuals. A well-guided median group offers participants an opportunity to listen to others with an open mind, to follow multiple lines of conversation, to stay engaged with topics of interest, and to discover what they truly think. Dialogue is preferable to conflict and allows people to stand their ground when necessary. It also offers an opportunity to practice alliance-building without becoming entangled in hidden relationships. Steiner and Beukema (34) referred to de Marea’s large and median groups as dialogical groups. For them, these groups serve as a bridge between the kind of learning that occurs in group therapy and group work that takes place at the societal level. In dialogical groups, thoughts and feelings concerning both personal and social problems are equally valued. Learning – thinking and feeling together in a median or large group – significantly differs from the learning that occurs in therapeutic groups, which primarily helps individuals to function better within their families and intimate relationships. Personal and family needs are more instinctive and require less reflection than participation at the societal level. In a dialogical



odnosima. Osobne i obiteljske životne potrebe više su nagonske i zahtijevaju manje razmišljanja nego sudjelovanje na društvenoj razini. U dijaloškoj grupi članovi su u mogućnosti ponovno doživjeti i pogledati, preispitati i promijeniti se u odnosu na dinamiku grupa na društvenoj razini kojima pripadaju, te u odnosu na interakcije između tih grupa. Mogu naučiti pregovarati o razlikama koje izazivaju snažne osjećaje, a što može dovesti do više interakcija u stvarnom svijetu koje se manje temelje na strahu. Članovi se mogu nadati da će izliječiti rane i izazove koji postoje prvenstveno kao rezultat članstva na društvenoj razini. Dijaloška srednja grupa je mjesto za prisjećanje i prikazivanje iskustava društveno izazvanih trauma. Iscjeliteljski rad ovih grupa uključuje govorenje istine i spoznaju da drugi čuju i empatijski razumiju nečija iskustva (34).

U postkonfliktnim zajednicama srednja grupa može biti dobar okvir za oporavak od trauma uzrokovanih ratnim ili drugim oružanim sukobom. U nastavku dat ćemo kratki prikaz srednje grupe koja vođena tijekom realizacije interdisciplinarnе učionice „Trauma, pamćenje i ozdravljenje“ koja je bila dio Programa za interdisciplinarno učenje i istraživanje Transkulturalne, psihosocijalne obrazovne (TPO) fondacije Sarajevo (35). Tijekom ove interdisciplinarnе radionice održane su dvije

group, members have the opportunity to re-experience, observe, reconsider, and transform themselves in relation to the dynamics of the social groups to which they belong, and to the interactions among those groups. They can learn to negotiate on the differences that evoke strong emotions, which may lead to more interactions in the real world that are less rooted in fear. The members can hope to heal the wounds and challenges that arose primarily from their social identities. The dialogical median group serves as a space for remembering and expressing experiences of socially induced trauma. The healing work of these groups involves speaking the truth and recognizing that others hear and empathetically understand one's experiences (34).

In post-conflict communities, the median group can serve as a valuable framework for recovery from trauma caused by war or other armed conflict. Below is a brief overview of a median group conducted during the interdisciplinary classroom titled “Trauma, Memory and Healing”, which was part of the Program for Interdisciplinary Learning and Research of the Transcultural Psychosocial Educational Foundation Sarajevo (TPO) (35). During this interdisciplinary workshop, two median groups were held. The facilitators or convenors of these groups were two group analysts from the Clinic for Psychiatry at the University Clinical Center Tuzla. One of the authors of this article participated in the median

srednje grupe. Voditelji ili sazivači ove srednje grupe bili su dvoje grupnih analitičara Klinike za psihijatriju UKC Tuzla. Jedna od autorica ovog članka bila je učesnica srednje grupe, dok je druga bila jedan od voditelja. Grupa je bila od 19 članova u dobi od 22 do oko 55 godina. Bilo je 11 žena i osam muških članova. U grupi je bilo studenata završnih godina humanističkih studija, nekoliko žurnalista, profesora, psihologa, liječnika, aktivista i humanitarnih radnika. Sudionici su bili uglavnom porijeklom iz Srbije i Bosne i Hercegovine (BiH). Troje od njih su kao djeca tijekom rata izbjegli iz BiH u treće zemlje gdje su ostali živjeti kao migranti i graditi vlastiti život. Grupa je bila dosta heterogena što se očitovalo ne samo u rodnoj i dobnoj različitosti, već i u profesionalnoj i jezičkoj; različitosti u kulturološkoj pozadini, povijesnoj individualnoj i kolektivnoj traumi. No, sve sudionike povezivala je zajednička nedavna prošlost i nedavni ratni događaji kojima su svi na određen način bili pogođeni. Također, većina sudionika, izuzev nekoliko njih rođenih poslije 1992. godine povezivala i druga manje ili više „idealizirana“ zajednička prošlost – rađanje i odrastanje u ex Jugoslaviji.

Grupa se održavala u Potočarima u Memorijalnom centru Srebrenica (spomen obilježje za žrtve genocida), 19 godina poslije počinjenog genocida u Srebre-

group, while the other served as one of the facilitators. The group consisted of 19 members, aged between 22 and approximately 55 years. It included 11 women and 8 men. It was made up of final-year students of the humanities studies, several journalists, professors, psychologists, physicians, activists and humanitarian workers. Most of the participants were from Serbia or Bosnia and Herzegovina (BiH). Three of them had fled BiH as children during the war and later remained in other countries where they built their lives as migrants. The group was highly heterogeneous, which was reflected not only in gender and age diversity but also in the differences in professional, linguistic and cultural background, as well as in individual and collective historical trauma. Nevertheless, all the participants were connected by a common recent past and recent wartime events that had affected each of them in some way. In addition, most participants, except for a few who were born after 1992, shared another, sometimes “idealized” common past – being born and raised in the former Yugoslavia.

The group met in Potočari at the Srebrenica Memorial Center (a memorial site for the victims of genocide), 19 years after the genocide in Srebrenica. For more than half of the participants, this was their first visit to Potočari. The goal of the median group was to engage in free sharing of feelings, thoughts and memories about the war that had involved people from Serbia and BiH. Prior to the median



nici. Za više od pola sudionika ove grupe to je bio prvi dolazak u Potočare. Cilj srednje grupe bio je slobodno dijeljenje osjećanja, misli i sjećanja na ratni sukob u koji su bili uvučeni ljudi iz Srbije i BiH. Prije održavanja srednje grupe sudionici su prisustvovali nizu predavanja i diskusija vezanih za ratnu traumu. Također, slušali su svjedočenje kustosa Memorijalnog centra koji je kao dječak od 13 godina preživio genocid u Srebrenici.

Srednja grupa se održavala sukladno osnovnim postavkama grupe. Voditelji su se predstavili i pozvali druge da to učine. Nakon što je svako od sudionika rekao nešto o sebi što se uglavnom odnosilo na ime, profesiju i mjesto odakle dolazi, nastala je pomalo mučna šutnja. Jedan od voditelja prekinuo je šutnju pozivajući članove da podijele svoje misli ohrabrujući ih na razmjenu misli i osjećanja. Jedna članica grupe rekla je kako ima potrebu zahvaliti se ljudima iz Srbije koji su danas tu sa nama. Navela je kako razmišlja o članovima ove grupe koji su došli iz zemlje koja je na određen način bila aktivni sudionik u svemu onom što se događalo tijekom ratnih godina u BiH. Nastavila je govoriti o tome kako vjeruje da svi ljudi u Srbiji nisu bili za rat i da nisu podržavali ono što su u ime njih činili neki drugi, te kako je zahvalna svima koji su došli na ovaj skup o traumi, sjećanju i ozdravljenju i s kojima sada sjedi u grupi.

group sessions, the participants attended a series of lectures and discussions addressing wartime trauma. They also attended the testimony of the Memorial Center curator, who had survived the Srebrenica genocide as a 13-year-old boy.

The median group was conducted according to the basic principles of the method. The facilitators introduced themselves and invited others to do the same. After each participant had said a bit about themselves, mostly their name, profession and place of origin, a somewhat heavy silence followed. One of the facilitators broke the silence by inviting the members to share their thoughts, encouraging them to exchange ideas and feelings. One female participant said that she felt the need to thank the people from Serbia who were there with them that day. She explained that she had been thinking about the members of the group who came from a country that had, in a certain way, been an active participant in the events that took place during the war years in Bosnia and Herzegovina. She went on to say that she believed not everyone in Serbia supported the war or approved of what had been done in their name by others, and that she was grateful to everyone who had come to this gathering on trauma, memory and healing, and who were now sitting together in the group.

V. said that while listening to A.'s words of gratitude, she had the thought that A. was somehow apologizing to those from Serbia for being exposed over the past two days to stories about the horrors

V. kaže kako dok sluša A. o zahvali zbog dolaska joj prolazi misao kao da se A. nama iz Srbije izvinjava što smo u ova dva dana bili izloženi pričama o užasima koje je počinila vojska zemlje iz koje dolazimo. „Meni je žao, jako mi je teško.... sve te užasne stvari, ne može nitko i ničim opravdati....“

K. počinje pričati o tome kako ne razumije kako i zbog čega je došlo do sukoba kada smo svi živjeli zajedno, radili, družili se, sklapali brakove jedni s drugima i tako bili izmješani da sada, toliko godina poslije još uvijek ne zna šta se to dogodilo i kako smo odjednom bili jedni protiv drugih. Nastavlja govoriti o tome kako ona ne zna kome pripada i kako je njena obitelj toliko nacionalno izmiješana i da za nju svi vjerski praznici imaju jednaka značenja, da njena porodica sve obilježava...i pita se kome, zapravo, pripada.

Druga učesnica dijeli slična razmišljanja i navodi kako je onima koji nemaju toliko izmiješanih grupa u svojim obiteljima lakše se odrediti kome pripadaju. Za vrijeme rata kaže kako je njenoj obitelji bilo teško živjeti sa stalnim dokazivanjem da im se može vjerovati. Potom dodaje da su u ratu svi stradali i svi bili žrtve.

H. koji je kao dječak bio prisiljen napustiti svoje mjesto i s porodicom imigrirao na drugi kontinent dijeli svoje iskustvo dječaka izbjeglice i imigranta.

committed by the army of the country they came from. “I feel sorry, it is very difficult for me... all those terrible things, nothing and no one can justify them.”

K. began talking about how she could not understand how and why the conflict had started when everyone had once lived together, worked together, socialized, married one another, and had been so intertwined that, even so many years later, she still could not comprehend what had happened or how they had suddenly become enemies. She continued by saying that she did not know where she belonged, that her family was so ethnically mixed that all religious holidays held the same meaning for her, that her family celebrated them all... and she wondered to whom she really belonged.

Another participant shared similar reflections and said that for those whose families were not so mixed, it was easier to define where they belonged. She added that during the war, it had been difficult for her family to live with the constant need to prove that they could be trusted. She went on to say that during the war everyone suffered and everyone was a victim.

H., who had been forced to leave his home as a child and emigrated with his family to another continent, shared his experience of being a refugee and an immigrant child.

R. said that during the war he had tried, through his newspaper columns, to show



R. navodi kako je tijekom rata pokušavao pišući kolumne pokazati što se događa u BiH i na Kosovu. Priča o tome kako je bilo teško za vrijeme rata govoriti istinu i stvarne razmjere zla koje se čine.

Nekoliko članova iznosi svoja ratna traumatska iskustva.

L. kaže kako joj je sve ovo teško slušati i kako se teško suzdržava da ne počne plakati. Navodi da su njeni roditelji izbjegli iz Bosne početkom rata i da sada žive u jednom gradu u Srbiji. Njezin je otac bio vojnik srpske vojske i '95 je bio zarobljen na ratištu u Bosni. Ona je tada imala pet godina. Priča kako njezin otac puno ne priča o ratu, zarobljeništvu i sada kada sve ovo sluša pita se gdje je stvarno bio, šta je radio, kakva je njegova uloga bila u ratu. Kaže da joj je teško zamisliti da je mogao počinuti neko zlo u ratu, a s druge strane joj se nameće pitanje šta je to o čemu njeni roditelji šute i imaju li pravo djeca znati gdje su im bili i šta su radili očevi tijekom rata.

Još dvoje studenata dijele svoja slična razmišljanja i pitanja oko šutnje roditelja o događajima tijekom devedesetih godina.

Jedna članica kaže da su joj tijekom rata svi Srbi bili isti i da ih je vidjela kao neprijatelje. Priča da je njena obitelj i tijekom Drugog svjetskog rata stradala

what was happening in Bosnia and Herzegovina and in Kosovo. He spoke about how difficult it had been to tell the truth during the war, and to describe the real extent of the atrocities that were being committed.

Several members shared their own traumatic experiences from the war.

L. said that listening to all of the stories was very difficult for her and that she was struggling to hold back tears. She explained that her parents had fled Bosnia at the beginning of the war and were now living in a town in Serbia. Her father was a soldier in the Serbian army and was captured on the Bosnian battlefield in 1995. She was five years old at the time. She said that her father rarely spoke about the war or about his captivity, and now, as she listened to all this, she wondered where he had really been, what he had done, and what his role in the war was. She said that it was hard for her to imagine that he could have done something wrong during the war, yet at the same time she was troubled by the silence of her parents and wondered whether children had the right to know where their fathers had been and what they had done during the war.

Two other students shared similar reflections and questions about their parents' silence regarding the events of the 1990s.

One participant said that during the war she had seen all Serbs as the same and viewed them as enemies. She said that

od četnika. No njeni roditelji su također o tome šutjeli. Danas razumije to da u ratovima svi stradaju i da je traumatska bol svima zajednička i da se o toj boli uglavnom šuti. Misli da je ta šutnja teret mnogih generacija na prostorima bivše Jugoslavije.

Jedan učesnik je podijelio svoje iskustvo užasa koji je doživio kada je NATO bombardovao Beograd i nerazumijevanja zašto je to učinjeno.

U poslijepodnevnim satima održana je još jedna srednja grupa. Ovoj srednjoj grupi priključile su se još tri članice. Tijekom ove srednje grupe govorili se o identifikaciji, identitetu, pripadanju različitim etničkim grupama koje su uključene u događanja u Srebrenici, BiH, Hrvatskoj, Srbiji i Kosovu tijekom devedesith godina prošlog stoljeća. Suočavanje s nasilnom prošlošću i vlastitim emocijama, mislima, propitivanje vlastite uloge u tome ili uloge grupe kojoj pripadamo nije niti lagan niti jednostavan zadatak. To je zadatak koji zahtjeva i vrijeme i prostor. Otvaranja su teška, nikada ne znamo dokle nas mogu dovesti, a ovu srednju grupu dovela su do toga da su se članovi počeli propitivati što znaju i koliko znaju gdje su bili i što su radili njihovi očevi u ovom ali i u prethodnom ratu. U grupi se došlo do obitelji i obiteljske šutnje kao načina komuniciranja traume i obiteljske povijesti. Nerečeni dijelovi

her family had also suffered at the hands of the Chetniks during World War II. However, her parents were silent about that as well. She said that at this time she understood that in wars everyone suffers and that traumatic pain is shared by all, and that people generally remain silent about that pain. She believed that this silence was a burden carried by many generations in the territory of the former Yugoslavia.

One participant shared his experience of the horror he had felt during the NATO bombing of Belgrade, and his incomprehension as to why it had happened.

In the afternoon, another median group session was held. Three more female participants joined the group. During this session, the discussion focused on identification, identity, and belonging to different ethnic groups involved in the events that took place in Srebrenica, Bosnia and Herzegovina, Croatia, Serbia, and Kosovo during the 1990s. Confronting a violent past and one's own emotions and thoughts, as well as questioning one's own role in it or the role of the group to which one belongs, is neither an easy nor a simple task. It is a task that requires both time and space. Opening up in this manner is difficult, and we can never know where it might lead us. In this median group, it led to members beginning to question what they knew and how much they knew about where their fathers had been and what they had done during this war and the previous one. The discussion turned to families



obiteljske povijesti, nekomunicirana trauma ili komunicirana preko dvoznačnih poruka otvara prostore za fantazije ali i za različite osjećaje. Pitanja pripadnosti i priznanja, zajedno s ranjivosti koje nose čine se bitnim u našem preživljavanju. Model srednje grupe onako kako ju je postavio de Mare danas bi mogao naći svoje mjesto u društvu koje je prepuno konflikta, nestabilnosti i neizvjesnosti.

Također, polazeći od iskustva grupno analitičkog rada u online postavkama tijekom COVID-19 pandemije (36, 37, 38) i online grupne terapije (39, 40) kao i teorijskih rasprava o grupno analitičkim online postavkama, to je danas pitanje srednje i velike grupe u online settingu od velikog interesa (41, 42). Tijekom i poslije COVID-a online srednja i velika grupa su postale iznimno popularne mijenjajući susret mase tijela u masu lica, kako navodi Friedman (43). Komunikacijska i relacijska karakteristika grupne analize prevedena iz uobičajenog formata grupe u online format "malih prozora" treba omogućiti donošenje prošlih međuljudskih obrazaca u online postavkama. Prijenos grupno analitičkih koncepata i izgradnja specifičnog grupno analitičkog matriksa tj. kulture odnosa i komunikacija u grupi u online format mogu biti veliki izazov. Friedman (43) navodi da pretjerana strast, tjeskoba, potreba i mržnja, koji stvaraju destruktivne odnose i bude

and family silence as a way of communicating trauma and family history. The unspoken parts of family history, trauma that is not communicated, or trauma expressed through ambiguous messages, open spaces for imagination but also for a range of emotions. Questions of belonging and acknowledgment, together with the vulnerabilities they bring, appear to be essential to our survival. Today, the model of the median group as conceived by de Mare could find its place in a society filled with conflict, instability, and uncertainty.

Furthermore, based on the experience of group analytic work in online settings during the COVID-19 pandemic (36, 37, 38) and of online group therapy (39, 40), as well as theoretical discussions about group analytic online frameworks, the topic of the median and large groups in online settings has become an area of great interest (41, 42). During and after COVID, online median and large groups became extremely popular, transforming the meeting of a mass of bodies into a mass of faces, as Friedman noted (43). The communicative and relational characteristics of group analysis, when translated from the usual in-person format into the online format of "small windows," should make it possible to bring past interpersonal patterns into the online setting. The transfer of group analytic concepts and building of a specific group analytic matrix, that is, a culture of relationships and communication within the group into an online format can be a

tjeskobu isključivanja i odbijanja, mogu se bolje sakriti u „zoom prozorima“. Odbacivanje i uključivanje mogu biti manje vidljivi u online postavkama. Online sudjelovanje nije toliko emocionalno preplavljujuće kao u uobičajenom formatu srednje ili velike grupe, fizička prisutnost mase se osjeća drugačije od susreta u „prozorima“. Međutim, online format nudi mogućnost jednostavnog uključivanja većeg broja ljudi iz različitih kulturnih okruženja i svih dijelova svijeta u dijalog oko brojnih pitanja, preokupacija i društvene brige koje dijele mnogi ljudi. Potreba za dijalogom je sveprisutna. Čini se da online postavka srednje grupe u kojoj je moguće zrcaljenje i razmjena može ići u susret ovoj potrebi za dijalogom o zajedničkim preokupacijama.

ZAKLJUČNA RAZMATRANJA

Grupno analitička srednja grupa pogodna je za istraživanje društvenih problema, društvenih pretpostavki i mitova o etnicitetu, spolu, rasi, vjeri, društvenoj klasi itd. Dijalog srednje grupe pruža sredstvo za oslobađanje od nećijih kulturnih pretpostavki i projekcija. Rocco Pissani (17, 26) nedvojbeno ističe terapijski učinak srednje grupe navodeći da veća grupa nudi terapijske mogućnosti koje su nekada superiornije onima u maloj grupi. Unatoč tomu,

significant challenge. Friedman (43) observed that excessive passion, anxiety, need and hatred, which create destructive relationships and evoke the anxiety of exclusion and rejection, can be more easily hidden within “Zoom windows.” Rejection and inclusion may be less visible in online settings. Online participation is not as emotionally overwhelming as in the usual format of median or large groups, and the physical presence of a mass feels different from meeting in “windows.” However, the online format offers the opportunity for a larger number of people from diverse cultural backgrounds and from all parts of the world to simply join a dialogue on numerous questions, concerns, and social issues shared by many. The need for dialogue is universal. It seems that the online median group setting, where mirroring and exchange are possible, may help meet this widespread need for dialogue about shared concerns.

CONCLUDING OBSERVATIONS

The group analytic median group is well suited for exploring social issues, social assumptions, and myths related to ethnicity, gender, race, religion, social class, and similar categories. The dialogue within the median group provides a means for freeing oneself from cultural assumptions and projections. Rocco Pissani (17, 26) clearly emphasized the therapeutic effect of the median group, noting that a larger group offers therapeutic pos-



pregledom dostupne literature, čini se da su terapijski potencijali srednje grupe neiskorišteni i u kliničkoj praksi nedovoljno primijenjeni. Također u literaturi je opisana korisnost srednje grupe u programima edukacije psihijatara, grupnih analitičara i terapeuta kao i psihoterapeuta drugih psihoterapijskih pravaca (25, 33). Iako se ističe da je srednja grupa sastavni dio programa edukacije edukanata iz grupne analize i grupne terapije, na temelju pregleda objavljenih članaka i na vlastita iskustva, mišljenja smo da postoji potreba za njihovim unapređenjem. U svrhu šire primjenjivosti srednje grupe u kliničkom okruženju kao i u odgovoru na društvene potrebe za dijalogom, čini se da je nužno tijekom grupno analitičke edukacije usmjeriti više pažnje na terapijske mogućnosti srednje grupe i uložiti veći napor u razumijevanju kako funkcionira dijalog u srednjoj grupi. Opremljeni alatima nužnim za razvijanje matriksa grupe i poticanje dijaloga grupni analitičari u vankliničkom kontekstu mogu ići u susret narastajućoj potrebi za produktivnim dijalogom između različitih grupa na društvenoj razini koje su na neki način zaglavljene u destruktivnim međugrupnim odnosima.

sibilities that can sometimes be superior to those in a small group. Nevertheless, a review of the available literature suggests that the therapeutic potential of the median group remains underused and insufficiently applied in clinical practice. Furthermore, the literature describes the usefulness of the median group in the training programs of psychiatrists, group analysts, and therapists, as well as psychotherapists of other therapeutic orientations (25, 33). Although it is recognized that the median group is an integral part of the educational programs for trainees in group analysis and group therapy, based on a review of published articles and our own experience, we believe there is a need for further development in this area. In order to make the median group more broadly applicable in clinical settings and more responsive to social needs for dialogue, it seems essential that group analytic education devote greater attention to the therapeutic possibilities of the median group and invest more effort in understanding how dialogue functions within it. Equipped with the tools necessary to develop the group matrix and to foster dialogue, group analysts working in non-clinical contexts can respond to the growing need for productive dialogue among different groups within the society that, in various ways, remain caught in destructive intergroup dynamics.

LITERATURA/REFERENCES

1. Foulkes SH. Therapeutic Group Analysis. London: George Allen & Unwin, Ltd, 1964, pp 70
2. Pines, M. The contribution of S. H. Foulkes to group therapy (Chap. 16). In: Pines M (ed.): The evolution of group analysis (pp. 265–285). Institute of Group Analysis (London) and the Tavistock Clinic, London. London: Routledge and Kegan Paul, 1983.
3. Foulkes SH. Introduction to Group Analytic Psychotherapy: Studies in the Social Integration of Individuals and Groups. London: Krnac 1983 pp 14-15.
4. Dalal F. Taking the group seriously: Toward a Post-Foulkesian group analytic theory. str 11
5. de Mare P. The median group and the psyche. In: Len R, Stefano K (Eds) Small, Large and Median Group: The Worke of Patrick de Mare. London: Karnac Books Ltd, 2012 str. 123-132.
6. Lenn R, Stefano K. Introduction. In: Len R. Stefano K (Eds) Small, Large and Median Group: The Worke of Patrick de Mare. London: Karnac Books Ltd, 2012 str. xxv-xxxi
7. Coombe P. The Northfield Experiments—a reappraisal 70 Years On. *Group Analysis* 2020; 53(2): 162-176. <https://doi.org/10.1177/0533316419870127>.
8. Pisani RA. Large, Small and Median Groups in Group Analysis. *Group Analysis*, 2013; 46(2): 132-143. <https://doi.org/10.1177/0533316413483533>
9. Behr H, Hearst L. Group-Analytic Psychotherapy: A Meeting of Minds. London: Whurr Publishers Ltd 2005 str. 175-188.
10. Turquet P. Threats to identity in the large group. In: Kreeger L (Ed.) *The Large Group: Dynamics and Therapy*. London and New York: Routledge: Taylor & Francis Group, 2019, pp 87-144
11. Klain E. Velika grupa. U: Klain E. i sur. (ur.) *Grupna analiza – analitička grupna psihoterapija*. 2. Izdanje. Zagreb: Medicinska naklada, 2008 pp 236-241.
12. Kreeger L. Introduction. In: Kreeger L. (ed) *The Large Group: Dynamics and Therapy*. London and New York: Routledge: Taylor & Francis Group, 2019, pp 13-29
13. de Mare P. The Politics of the Large Groups. In: Kreeger L (ed). *The Large Group: Dynamics and Therapy*. London and New York: Routledge: Taylor & Francis Group, 2019, pp 145-158
14. de Mare P. The history of large group phenomena in relation to group analytic psychotherapy: The story of the median group. *Group*, 1989; 13 (3 & 4): 172-197.
15. Foulkes SH. Problems of the large group from a group-analytic point of view. In: Kreeger L (ed), *The Large Group: Dynamics and Therapy*. London and New York: Routledge: Taylor & Francis Group, 2019, pp 33-57
16. de Mare P. Large group perspective. In: Len R. Stefano K (Eds) *Small, Large and Median Group: The Worke of Patrick de Mare*. London: Karnac Books Ltd, 2012 str. 79-94.
17. Pisani R. Introduction to median groups. In: Len R. Stefano K (Eds) *Small, Large and Median Group: The Worke of Patrick de Mare*. London: Karnac Books Ltd, 2012 str. 97-105.
18. Foulkes SH. *Group analytic psychotherapy: Method and principles*. London-New York: H.Karnac (Books) Ltd. 1986 str. 99
19. de Mare P. The development of the median group. In: Len R, Stefano K (Eds) *Small, Large and Median Group: The Worke of Patrick de Mare*. London: Karnac Books Ltd, 2012 str. 107-121.
20. Mir P. Una breve introducción a la vida y la obra del Dr. Patrick de Maré: A brief introduction to the life and work of Dr. Patrick de Maré. *Norte de salud mental*, 2010, vol. VIII, n° 37: 59-65.
21. de Maré P, Piper R, Thompson S (Eds). *Koinonia: From Hate, through Dialogue, to Culture in the Larger Group*. London: Karnac 1991.



22. de Mare P. The median group. In: Len R. Stefano K (Eds) *Small, Large and Median Group: The Works of Patrick de Mare*. London: Karnac Books Ltd, 2012 str. 133-135.
23. de Mare P. Koinonia: historical note. *The International Journal of Therapeutic communities* 1982; 3(2): 108-109.
24. Geller S. The Median Group. *GAD Blog: GASi project set up to write a Dictionary of group-analytic terms*. Dostupno na: <https://groupanalyticsociety.co.uk/the-median-group/>
25. Godby DC. Introducing Median and Large Group in the Training of Psychiatrists. *Group- Analytic Contexts*, 2015; 67: 49-53.
26. Pisani R. Narcissistic Isolation and Change in the Median Group. *Group Analysis*, 1995; 28(3): 261-274. <https://doi.org/10.1177/0533316495283002>
27. Schoellberger R. (2011). The Median Group and Psychiatry: Reclaiming the Mind. *Group Analysis* 2011; 44(2): 222-235. <https://doi.org/10.1177/0533316410394546>
28. Douglas A. Growing a Median Group. *Group Analysis*, 2013; 46(2 Suppl): 29-36. <https://doi.org/10.1177/0533316413488706j>
29. Douglas A. A Postscript on the Value of 'Growing' Median Groups in Clinical and Training Contexts in 2013. *Group Analysis* 2013; 46(2_suppl): 37-40. <https://doi.org/10.1177/0533316413488706k>
30. Parsons D. Patrick de Maré's Median Group and Its Application to Prison and the Community June 2013 *Group Analysis* 46(2):123-131, DOI:10.1177/0533316413483082
31. Butler M, Maruna S. *HMP Norwich Dialogue Group Evaluation: Six Month Report for the Dialogue Trust*. Unknown Publisher, 2004. <https://pure.qub.ac.uk/en/publications/hmp-norwich-dialogue-group-evaluation-six-month-report-for-the>
32. Vise H, Gildenhuis A. Reshaping Social Identity: A Qualitative Report on Experiences in an Interracial Median Group. *Group Analysis* 2016; 49(2): 101-123. <https://doi.org/10.1177/0533316416639206>
33. Rogers C. Engaging with the Median Group. *Group Analysis* 2013; 46: 183 DOI: 10.1177/0533316413486230
34. Steiner PP, Beukema S. *Dialogue Groups in the 21st Century: An Extension of Practice*. *Group* 2000; 24 (1): 75-99.
35. Transkulturalna psihosocijalna obrazovna (TPO) fondacija. PIUIS PROGRAM dostupno na <http://www.tpo.ba/b/Projekti.html>
36. Britvić D. *Group Analysis During the COVID-19 Pandemic*. *Psihoterapija*. 2020; 34 (1): 148-169.
37. Brkić M. *Group therapy a new coronavirus disease pandemic (SARS-CoV-2)*. *Psihoterapija* 2020; 34(1): 120-148.
38. Adamlje J, Jendričko T. *Experiences in Online Therapy During the COVID-19 Pandemic and its Influence on Events in the Group*. *Psihoterapija* 2020; 34 (2): 292-326.
39. Katrina Andrews K, Ross D, Maroney TL. *Online Group Psychotherapy: A Systematic Review*. *Community Ment Health J* 2024; 60:1511–1531 <https://doi.org/10.1007/s10597-024-01304-4>
40. Weinberg H. *Online group psychotherapy: Challenges and possibilities during COVID-19—A practice review*. *Group Dynamics: Theory, Research, and Practice* 2020; 24(3): 201–211. <https://doi.org/10.1037/gdn0000140>
41. Weinberg H. *Obstacles, Challenges, and Benefits of Online Group Psychotherapy*. *Am J Psychother* 2021; 74(2):83-88. doi: 10.1176/appi.psychotherapy.20200034.
42. Weinberg H. *The Paradox of Internet Groups Alone in the Presence of Virtual Others*. New York: Routledge Groups 2018 pp 67-167.
43. Friedman R. *Group analytic therapy and the online groups: Some principles of the group analytic approach to online group therapy*. In: Weinberg H, Rolnick A, Leighton A (Eds.). *The Virtual Group Therapy Circle: Advances in Online Group Theory and Practice (1st ed.)*. New York: Routledge. 2023 pp. 101-111.