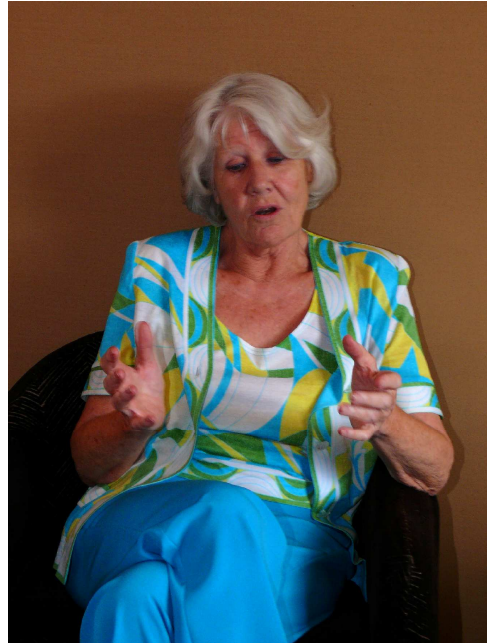


PATHWAY IN GRUP D'ANÀLISI BARCELONA

by Hanne Campos



In 2008 the members of Grup d'Anàlisi Barcelona decided for everyone to elaborate the pathway followed throughout the years, be it in this professional association or in the more general ambit of groupanalysis and group work.

Preamble



Juan and I met and married in London in 1959. Two months before finishing my training as a nurse I start working as secretary, a better paid job. We then move to New York where Juan followed his double training in analytic group psychotherapy, psychotherapy and psychoanalysis. For some years, even after returning to Barcelona in 1963 I kept with secretarial jobs, being lucky enough to always work in interesting and stimulating environments which permitted me a creative adaptation to new cultures and environments in New York as well as in Barcelona. In 1965 I revalidate my education as a teacher in Germany and I study once again teaching to get into the recently founded Autonomous University.

I decide to study Sociology and Philosophy. However, Sociology rapidly is made a Department and is transferred from the Faculty of Philosophy and Letters to the Faculty of Economics. I cannot study all the different economical subjects required for eventually getting into

Sociology, a career still to be organized. I remain in the Faculty of Philosophy for a licensure in Psychology, a career which, at that time, also still had to be organized, an objective which during some years Juan as chairman of Psychiatry and Psychology contributed to all he could, *inter alias* bringing Fulbright professors from the United States. These were heroic times for us and for Spain.

The possibility of collaborating in the Oncology Service of the San Pablo Hospital gives me the opportunity to base my final thesis in Psychology on a year's experience of a weekly participant observation with the physicians and nursing staff of that Service, elaborating on the psychological and psychosocial problems in the care of cancer patients. A visit to the United States in 1972 puts me into contact with an extraordinary amount of investigation going on at that moment in the Anglo-Saxon world—in the States as well as in England with the hospice movement—and the corresponding literature. The subject of my thesis is “Death and dying; the function of the fear of death in the interpersonal relations with the dying patient”. It is representative of “the state of the question” at that time.

The contacts established through the thesis determine many of my collaborations and work situations the following years. August 1972 and 1974 I participate in a five-day international and multidisciplinary seminar work group on the subject of death and dying during the Third and Fourth International Conference of Social Science and Medicine in Elsinore, Denmark.

In 1980, during one year, I conduct a Balint Group with physicians, nurses and social workers of the Spanish Association against Cancer. The group was held in two-weekly intervals and all sessions are recorded. In 1980 I participate in an expert group of doctors, nurses and social workers set up by the Generalitat de Catalunya, entrusting us to outline a domiciliary care plan for people in a terminal process. The report on the corresponding plan is presented. In 1980 I write a “Base document for discussing the inclusion of a psychologist in the professional team of a hospital in general and of an oncological hospital in particular.” This working document of the Planning Commission for Psychosocial Care of the future Oncology Hospital *inter alias* considers a part of the regular conditions of a hospital the existence of spatial-temporal units, this is to say “temporal institutions” where continuous and regular discussion and dialogue takes place on subjects concerning the hospital as a whole in an interdisciplinary and multidisciplinary framework. My collaboration with the Planning Commission was the coordination of this multidisciplinary group from 1974 until 1980, continuing on week-ends during the years I spent the week in London for my clinical training. The hospital did not open in the time foreseen and Alicia Kaufman, a sociologist, in 1984 takes on the publication of the general conclusions of the Commission, “La asistencia integral del paciente de cáncer” in *Cáncer y Sociedad. Un enfoque integral*, coord. Alicia Kaufman. Madrid: Mezquita. I present the conclusions of my contribution to the Planning Commission in two of the chapters.



1989 Together with Carmen Dominguez, sociologist colleague, we write the Prologue of the second Spanish edition of Elisabeth Kübler-Ross' book *On death and dying*, Barcelona: Grijalbo. Our prologue is a dialogue which pretends, on one hand to situate the work of Kübler-Ross in a socio-cultural and historical perspective and, on the other hand, contrast the data and ideas with the socio-professional context of Spain in the eighties. In 1989 I invite Dr. Elizabeth Kübler-Ross and Dr. Phil. Victòria Camps, professor of Ethics at the University of Barcelona as guest lecturers to the two-day seminar of the Nurses School Santa Madrona on the subject of “Death: the nurse between the professional role and the ethical attitude”. Together with Susana Jover a friend and

longtime colleague, also in Gd'AB, with whom we had taught for some years at this particular nursing school, we set up this seminar.

Coming back to my last years at the Autonomous University of Barcelona, in 1973 I join a professional group with which I co-found the Spanish Rorschach Society. My teacher was Vera Campo, first authority in Rorschach in Spain. At that moment I already had an interest in the historical development of professional associations and presented a paper on the international development of the Rorschach method.

Upon finishing my academic education, I find that in Spain the possibilities of training are meager or non-existent. The professionals are all colleagues of Juan's and well known to us. We decide that I should train in London. It is a city where I had lived six years and where we had professional contacts through group analysis. I become a Clinical Associate in the Adolescence Department of the Tavistock Clinic and follow my formal training at the Institute of Group Analysis. I travel weekly to and fro during four years, and weekends I keep up my work in Barcelona and my contributions to the first professional team of the new Hospital Oncológico de Catalunya in construction.

Returning to Barcelona in July 1979 and to a more regular private and professional life, I could say that, in general terms, it is during the following decade of the eighties that I construct the basis of my clinical and associative professional interests. I contribute to the Group-Analytic Workshops in Barcelona, Cataluña (1980) and Cestona, País Vasco (1981), the International Congress of IAGP in Copenhagen (1980) and I participate in a group of 25 group workers in a year-long study of the historical development of group work in Barcelona, presented during the SEPTG Symposium of Mallorca in 1980 with the title of "A group perspective in a national health service". I also collaborate during six months with Juan investigating in one of his private groups the development of a group culture, investigation we present at the annual meeting of the Société Française de Psychotherapie Psychoanalytic de Group, '*Le développement de la culture groupanalytique dans un group*' in January 1981; published in their Bulletin of January 1982. At the European Symposium of Group Analysis in Zagreb in 1984 I start presenting a more substantial paper 'The analyst between discourse and dialogue', as well as during the International Congress of the IAGP, also in Zagreb in 1986, with "Group Theories as the Context of Group Psychotherapy in particular and Group Work in general".

During the second part of the seventies, Juan had been interested in the groupanalytic training of health professionals. At the beginning of the eighties Juan makes yet another change in his principal interests towards professional associations (GAS, SEPTG, IAGP). This, of course, has an effect on my own future professional dedication in giving priority to the Symposiums of the SEPTG, the Congresses of the IAGP, and the relationship of the local, national and international levels.

My Pathway in Grup d'Anàlisi Barcelona

As I begin these commentaries on my professional development, I must say that it is very difficult for me to delimit what has been my contribution to a wider project shared with Juan Campos, Susana Jover, Pere Mir and Mercè Martínez. It is to this small group, the group nucleus of Grup d'Anàlisi Barcelona, that my feelings are bound, feelings created in the day to day of a continuous and limitless effort in the determination to promote a personal and professional way of life together more peaceful and healthy for all. From the eighties till now there have been other

colleagues who generously have shared trajectories and projects of Gd'AB, whom I will always remember with gratitude. In other words, what I may say inevitably is biased and subject to a memory that with age is turning more and more selective. I take on board whatever the result, and hope that soon we will also be reading what Juan, Pere and Mercè have to say, and that on this shared ground we will be able to correct any possible grave errors in my point of view.

In July 1979, after finishing my training in London, I return full-time to my personal and working life in Barcelona. I set up a private praxis, and become a co-founder of *Práctica Freudiana*, a psychoanalytic group of which I am member during one decade. In reference to the psychoanalytic ideas which could have influenced the development of my thought and practice I can say the following. My individual analysis in Barcelona was conducted by a didactic analyst from the Kleinian group and in London by a training analyst of the British Psychoanalytical Society and member of the Middle



Group of that Society. My groupanalysis was conducted by an eclectic analyst coming from the Kleinian Group and is senior member of the Group Analytic Society. My graduation paper in 1979 is on "Some preliminary research and considerations in relation to the concept of Transference in Psychoanalysis and Group Analysis", this is to say that I was interested in the place the principal concept of psychoanalysis occupies in the field of groupanalysis. S. H. Foulkes never stopped to investigate and clarify the relation between these two contexts. The paper includes a synoptic chart of the development of this concept in the work of Foulkes. I made a translation of this chart into Castilian for an introductory course in Group Analysis of a training program in analytic group psychotherapy of the Department of Psychiatry of the Faculty of Medicine of the University of the Basque Country. Eventually I return to the subject of transference at the beginning of the nineties with "Transference, a resistance to change, individual as well as collective", presented at the First Annual Scientific Meeting of the Association of Analytic Group Psychotherapy, in February 1991, in Barcelona.

The first paper I present to my colleagues at *Práctica Freudiana* in 1984 articulates Freud's concept of sublimation with the one of change, something which centers my interest every since. "De 'l'Acte Psychoanalytique' de Lacan a la 'Sublimierung' de Freud" is about the theoretical elements and the practice that sustain the possibility of personal change of the human individual. It is published in the journal of the association *Entorn(o)*. Other concepts which I bring from the psychoanalytic field to the groupanalytic one relate to the importance of the word, the place of the psychoanalyst between the dialogue and the discourse, and narcissism as a most complex relationship between individuals and groups.

In the field of groups I collaborate in the organization of workshops. The first, as conductor and lecturer, in Castelldefels (Barcelona) introducing the Group Analysis of S. H. Foulkes. This was an intensive residential workshop organized under the auspices of the London Institute of Group Analysis and with the contribution of some of its didactic analysts. The second one, in 1981, celebrated in Cestona (Basque Country), on the same subject also had an intensive residential character and was held under the auspices of the London Institute, but this time promoted by the Department of Psychiatry of the Basque Country.

The first important group project in which I participate is presented as the plenary conference of the VIII Symposium of the SEPTG, celebrated in Mallorca in 1980, by the *Colectivo de Estudio de Trabajo Grupal de Barcelona* with the title of "A group approach in a national health service". The *Colectivo* is a group nucleus of 26 professionals who during one year (May 1979 – June 1980) collect the experiences of everybody who has worked in a group context in Barcelona. The study focused on promoting a group orientation in the health reform then under way, this way creating a context where interested people dedicated to group work could freely and openly discuss their

ideas and experiences, promoting the need of a basic and continuous scientific and professional training in this area. My contribution was on “Planning the care system of a cancer hospital from a psycho-sociological perspective”. I also formulated the conclusions that emerged from the project of the *Colectivo* and the analysis of the functioning of the latter. **The central ideas which seem to guide any group approach in this sense seem to be: the non-directive aspect of the experience, the emphasis on the relationships, and the conviction that there is a latent structure in any group phenomenon. There is no doubt that a group approach implies a new approach to health and a new concept of what is health and illness.**



In 1988, following some of the ideas expressed by Juan Campos, I participate actively in a more group oriented approach in my praxis, a historical perception of groupanalysis and an analysis of the specific position of the groupanalyst.ⁱ

At the end of the eighties there are various events which for me and some of my colleagues give the following decade a radical group accent. Firstly, the psychoanalytic group to which I belong breaks up, stops to exist, and the members look for other groups or found other places.



Then, after various attempts of conducting and offering groupanalytic training activities (Castelldefels, Bilbao, Cestona, SEPTG Barcelona, IAGP Zagreb, etc.), the event that is more determining is the invitation we make Pat de Maré in June 1988 to conduct a large group in Barcelona, and immediately afterwards another one during the annual Symposium of the SEPTG

in Pamplona. This activity leads to establish in Barcelona the following autumn a bi-weekly “large group” of about 40 people. Since I had been member of a large group conducted by Pat in London, I was asked to take charge of calling the meetings and conducting the group of Barcelona. The large group of the San Pablo Hospital keeps going until April 1991, progressively losing members and emerging the need for a different project.

On occasion of the visit of Pat de Maré, Pere Mir in collaboration with Juan Campos edits and publishes a bilingual version of the History of the Large Group of this author.

Pat de Maré is author of the ideas on the large group —different to the small “familiar” group, as he says— and founder of its practice. He is an original thinker with a multidisciplinary perspective, at some point fascinated by certain ideas of Lacan that seem to coincide with his own. It is on this crossing of the roads that I meet up with Pat de Maré the author. At the International Congress of the IAGP in Zagreb 1986, I present a paper that he liked very much: “Group Theories as a context of psychotherapies in particular and of group work in general”. In this paper I articulate some ideas of Lacan with the three cultures Pat speaks of: the Bioculture, the Socioculture, and the Ethic-Koinonic Culture. Bioculture is a subculture related to “idios”, the personal, the family, the Super-ego of the parents; it is governed by sphincter morality and has no context. Socioculture is a macroculture related to “mythos”, to a social Super-ego and a social unconscious; it has to do with a intransigent culture, represents an invariable context and is governed by the Reality Principle. Koinonia, on the other hand, comes from ancient Greece and refers to an atmosphere of impersonal companionship —more than of personal friendship— of human as well as spiritual participation, in which people can talk, listen, see and think freely. The

Ethic-Koinonic culture, a concept coined by de Maré, has to do with a development of impulse radically different to the libido, finalizing not in love but in friendship.

The contributions of Pat de Maré are very meaningful to me for my group conception of the human world. In retrospective I consider that all later efforts in my group approach to reality, especially the ones in the professional field, in great part are guided by these conceptions which he left us. If we want to work towards a more pacific and constructive life together, I am convinced that there is an absolute necessity of a regular and continuous large group space, open to anybody interested in such an investigation.

In the large group of San Pablo Hospital there were psychologists, psychiatrists, during a short time some “pure” psychoanalysts, sociologists, nurses, historians... The contributions were most varied and, I think, always enriching. The determination, with which we kept this space open during over three years, comes from the conviction of Pat de Maré that this was our great opportunity of better managing our aggressive impulses and of transforming them.

The letters announcing the meetings at the beginning of each period, the many and diverse writings the members brought to the large group and related materials are awaiting an elaboration of the experience. To collect all this, to sustain the group together with the others and, especially, to believe in its necessity, I think has been my contribution to the project. At the beginning of the nineties, the members who constituted that group, we could not go on. There appeared an urgent need to have some concrete activity —something that had a name, what could give us an identity.



There occur other transcendental events in 1988. Grupo Quipu de Psicoterapia of Madrid organizes the I International Meeting of Group, Psychoanalysis and Psychotherapy. Juan Campos contributes with a Conference-Debate on the “Plexus of the therapist: from identification to group identity”. The Sunday following the Meeting

and outside of it, Juan and I present one of the three workshops celebrated on the premises of Quipu on “Groupanalysis in Spain, today”. The antecedents of the relationship of Juan Campos with Nicolás Caparrós, President of Quipu, go back to the year 1979 when both were co-authors together with others, between them Hernán Kesselmann, of the book *Psicología Dinámica Grupal*, edited by Fundamentos. During the above mentioned International Meeting takes place the act of constitution of *Asociación Española para el Desarrollo del Grupo, el Psicoanálisis y la Psicoterapia* (SEGPA). Juan is appointed its first president. The 40 papers on theory, clinic and investigation are published in the “foundational book” (“The group, a place of encounter and divergence” Madrid, 1988. Ed. Grupo Quipu de Psicoterapia).

After the Meeting collaboration is established by Juan Campos, Pere Mir, Susana Jover, and Hanne Campos with the members of Grupo Quipu. During the II International Meeting in October 1990, Juan presents a Conference-Colloquium on “Groupanalysis of the fifth generation” and Susana Jover together with Isabel Admetlla presents a paper on “A group experience with nurses in a general hospital”.



However, before the II International Meeting of SEGPA in October 1990, in August-September of 1989 the X International Congress of Group Psychotherapy of the IAGP is held in Amsterdam. Since the I International Meeting was on the theme of this IAGP congress, it occurred to me that the members of the recently founded SEGPA could bring a group presentation to the congress, this way carrying out an inter-group encounter on the international level on "The actual significance of the group: a place of encounter and divergence, a formulation made by Spanish group workers". As to the theme of the congress "Encounter or alienation; the significance of the Group in modern society", I thought that this significance depended on the context a determined society offers and on the concepts introduced by the professionals who work with groups. The members of SEGPA presented 13 papers for the congress of Amsterdam. Before the congress we held three meetings in order to carry out the analysis and conjoint elaboration of these papers. The papers could be classified according to three basic themes, identified as the core themes of reflection and investigation of the professionals working with groups nowadays:

1. The boundaries between classical psychoanalysis and group.
2. The identification and identity of the group worker.
3. The group practice in institutions.

We wanted to make a group presentation. A group of groups and individuals (SEGPA) talking about groups to the group of the people present at the symposium, in a common group context (IAGP). To make a reading of this total group possible we had asked two "men on the boundary" (Pere Mir and Hernán Kesselman) to see, hear and, if they so decided, to say what was going on in this shared situation. Their position permitted the articulation between the group work done before coming to this congress, with our production and reflection, with the experience of the situation of group transmission and interchange with people and groups of other cultures and languages. We presented a bilingual English-Castilian document with the basic ideas of the presentation and the theoretical elaboration of the three general themes that had emerged from the 13 papers. The papers in bilingual version also accompanied the document.

The I Meeting of SEGPA and its foundational book awoke in me and some of my colleagues the hope that we were close to the possibility of an inter-group dialogue and the enthusiasm took me, took us to present this ambitious project to the interested colleagues at the IAGP Congress. But, neither SEGPA was prepared for such a change and new ways of thinking nor the people attending the congress of the IAGP had the time or the patience to open up to new possibilities of thinking about our professions. But, anyhow, there it is in writing of what I wanted to speak about to my colleagues in SEGPA and the IAGP.

I don't remember all the details, but I do remember that the relations between the colleagues from Barcelona (Juan Campos, Susana Jover, Pere Mir and I) and the ones of Quipu (Nicolás Caparrós, Alejandro Ávila...) were difficult. We from Barcelona were a group but did not have a name. These inter-group relationships which so much interested us, from the point of view of groups with identities, were not understood nor accepted.

Juan Campos, Susana Jover (together with Isabel Admetlla) still contributed to the II International Meeting of SEGPA in October 1990. But, for whatever reasons, by November 1991 the board of directors of SEGPA accepted my resignation as spokesman and Juan's resignation as president.

To be sure, the frustrating relations with Quipu prompted us to create a professional group in Barcelona. What definitely gave the impulse to this enterprise was the contact Juan Campos established in 1988, in a somewhat fortuitous way, with the persons still alive of the Lifwynn Foundation which Trigant Burrow had founded together with others in the twenties. We encountered a way of thinking about human groups and living in group allied to the ideas and practice which we also felt to be our own. Personally, I have not articulated in writing my own way

of thinking and taking ahead my professional life and practice but, without a doubt, I have integrated in my frame of reference many of the ideas of Burrow and his colleagues. Once again, and not very consciously, my readings and reflections on the contributions of Lacan have facilitated my understanding of a way of thinking far removed in time and in culture. As had happened with Pat de Maré, Alfreda Galt, the last person alive and the last president of that original group of the Lifwynn Foundation, was surprised by my capacity to formulate so succinctly some of the ideas of Burrow. Well, there exists something related to the split in the human subject which Burrow and Lacan point out as the core problem in a similar although different way.



In June 1989 Juan Campos, myself, Susana Jover Fulgueira, Pere Mir Rodés, and José María Ayerra Balduz found Grup d'Anàlisi Barcelona. The latter early leaves the enterprise and other colleagues join it, as is the case of Mercè Martínez Torres and Isabel Admetlla Admetlla. Apart from temporal collaborations, the nucleus group throughout the years has not achieved stability beyond six members. During this period of our shared pathway and change towards a different kind of practice, a historical perspective of groupanalysis and a distinctive position of the groupanalyst, Gd'A is founded as a cooperative society of associated work and services addressed to scientific professionals in the field of psychoanalysis and groupanalysis, analytical social psychology and allied human sciences. It is conceived as a space of scientific investigation and theoretical elaboration about the mental processes and the group dynamics implicit in the life and living together of the human beings; it also is constituted as a professional practice which includes the analytic function in all its associative dimensions.

On the occasion of the official presentation in Barcelona to the colleagues of a wide professional range, a bilingual leaflet —English Castilian— is published on the “Frame of Reference, Organization, Objectives and Activities” of the association. The reason for this bilingual version is due to the fact that the group ideology of Grup d'Anàlisi Barcelona is influenced by two analysts of the Anglo-Saxon world: S. H. Foulkes and Trigant Burrow. Juan Campos, eminent expert in the work of Foulkes, has trained with the latter at the end of the fifties. Also, due to circumstances of chance, in 1988 Juan had established contact with two of the members still alive —Hans Syz and Alfreda Galt— who had shared with Trigant Burrow the foundational times of the Lifwynn Foundation in the twenties of last century and who had accompanied him till his death.

The foundational process of Grup d'Anàlisi Barcelona overlaps with the meetings of the large group in the Sant Pau Hospital and the progressive need of its members of a more concrete objective. It also overlaps with the collaboration with Grupo Quipu and the foundational meetings of SEGPA, and the preparation of the group presentation for the International Congress of IAGP in Amsterdam. It is in this way that in Barcelona we eventually come to conceive the project of an “Inter-group Symposium/Laboratory” on the theme of “Metamorphosis of Narcissus: ¿Group Identity or Group Culture? Its preparation takes the participants two years, from 1991 till 1993.



It seemed to us at that time and it still does that the questions of “group identity” and “narcissism of the small differences” of which Freud speaks in his Moses on the eve of the Second World War, is still relevant to the critical situation the world goes through to-day. Our cultural community or the whole of humanity remains as ill and

wanting of analytic treatment as ever. It is hoped, Freud said, that in spite of the difficulties, somebody someday will embark himself on this analysis. We believe that this cannot be undertaken successfully by one isolated individual or even by only one group of professionals or one discipline: it demands a multidisciplinary approach and a group and inter-group methodology. This and the search for spaces alternative to the traditional ones for the generation and application of analytic thought on a collective level and from a group point of view, constitutes the interest of the people who join the cooperative of Grup d'Anàlisi Barcelona.

The Inter-group Symposium/Laboratory was conceived as an encounter of groups constituted with the specific aim of elaborating the theme proposed from the analytic matrix of the large group and of continuing to investigate it in the context of the inter-group encounter. As much as the texts of Freud and others can serve us as reference for the question of narcissism, the proposition was not one of abstract reflection or of a merely academic project. The proposition was to explore from the point of view of an analytic praxis the question of individual and group narcissism such as it manifests itself in our clinical work and in teaching, in our theoretical productions and our associative practices as professionals. We wanted to analyze on the level of the group and as a group the pseudo-group attitudes, this is to say the mainly competitive and dominant attitudes in our culture and characteristic of our social neurosis made evident when as professionals and as citizens we try to establish authentic group associations, this is to say solidary and cooperative.

Of the seven work groups, with a diverse number of members, that inscribed themselves in the beginning, five arrived at constituting the Inter-group Symposium/Laboratory, with some of their members also having left the project. During one year and a half, on two occasions the groups interchanged documents of the elaborations that emerged from the common task, every group reporting in its own style. Of these documents finally a Work Document was created, sent out one month before the encounter to all members of the groups as well as people who decided to participate from this moment onwards. Another document for the Symposium was a video of six minutes created by two sociologists as well as photographers, starting with a painting of Dalí, and which was shown at the beginning of the Symposium. The basic methodology of the Symposium was the dialogue in small groups alternating with the large group of all the members. It was suggested that a type of summary was to be made the last ten minutes of the group so as to take it along to the large group, something which in practice did not facilitate the communication as much as was thought; it was more of an obstacle. All the sessions were recorded.

This Symposium/Laboratory was one step more in the production of knowledge and the process of the individual and collective investigation of the unconscious which for over two decades the members of Grup d'Anàlisi Barcelona promoted, in which the written dialogues lead to face to face encounters which in turn lead to a collective text. This methodology of alternating sequentially dialogue and written documents puts into evidence and questions one of the more prominent splits in western culture in general and in the professional academic and clinical ambits in particular: the split between the spoken word and the written word. This split permits to leave untouched the individual narcissisms on the collective level and, if and while we are not able to introduce this methodological change, makes impossible any social and collective change that has the objective of a solidary way of living together.

The writing implies a generalization, an agreement on the organized formulation of the problems which can be understood and accepted by all. In the dialogue, what is facilitated and given priority is especially individual change; in the writing, the common accord about which are the problems in question is what permits to focus on the collective change. The importance is that the dialogue can change what is written and for this we need a dynamic sequence sustained by collectivities of people relatively stable. If we dialogue while what is written is maintained unchanged in our libraries for the glory of the ones who individually identify with it word for word, the individual

narcissism is doubly served and also the war about who is right. It is our fundamental hypothesis that the growing violence and aggressivity in our world nowadays between individuals and human collectivities is related to the structuring and dynamic of narcissism on the individual and collective level; and that a transformation of these structures and dynamics is possible only if we decide to analyze them in our own collectives where we live and work, this way giving ourselves the opportunity of being able to change not only as individuals but also as society.

All the members of Grup d'Anàlisi contributed to the coordination and publication of the working document of 150 pages sent to the 36 professionals who finally participated during three days alternatively in four small groups and three large groups. My contribution was mainly in sustaining the communication between the groups —residing in Madrid, Pamplona and Barcelona, securing the two interchanges of documents that reported on the process of every group and also to make sure that everybody had the working document at his/her disposal one month before the Symposium. This document is a *collage* of all that the different groups achieved to conceptualize from their work on the metamorphosis of Narcissus. The different ambits of elaboration were: 1. In and through art and literatures. 2. In the myths. 3. In and from the theories: 3.1. Psychoanalysis; 3.2. Philosophy. 4. In and through the groups, related in this case to the concrete groups participating in the Symposium. It was a dialogue in writing which hopefully would facilitate the dialogue in the Symposium. Every group made reference to different texts and literature in arguing its hypothesis on the theme chosen. All the groups were recorded and the members of Grup d'Anàlisi transcribed and summed up the tapes of the small groups. It was not possible to produce a shared text by consensus as a conclusion on the theme of narcissism. To the contrary, the group that moved within the arguments of established discourse expressed their disillusion with the experience and published their contribution independently in other media and journals, without making reference to its origin. In retrospective we could think that we did not achieve the paradigmatic change necessary to be able to formulate with consensus a theme which is dispersed in different discourses.



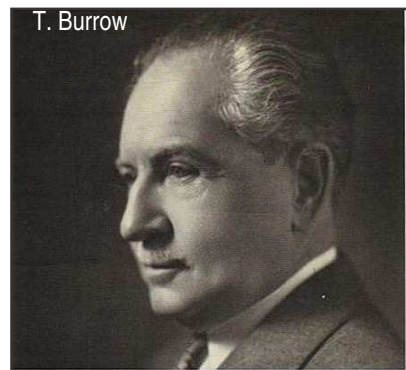
We can also think that the work of the Symposium/Laboratory on the Metamorphosis of Narcissus is a process of mourning of the difficulty, the impossibility or the loss of free unstructured communication between individuals of a large group —large in as much as representative of humanity; the loss of the hope that dialogue would emerge if only we had the opportunity. Having at our disposal the working document, it was hoped that the different groups would be mutually interested in their productions, considering the theme as something to be put in common, eventually in writing. But it was not so. On one hand, the Symposium led to the structuring of discourses of subgroups with which the corresponding members identified. Every subgroup was very much centered on their own presentation, waiting for “the organizers” to give them their own space and time.

On the other hand, it led to that Grup d’Anàlisi, I would say unconsciously, has made itself depositary of that free communication, in continuous development between dialogue and writing. The following activities and elaborations of this group nucleus and of everyone of its members carry the imprint of this articulation between the written text —produced by consensus— and the dialogue that manifests itself and is settled between individuals —in a continuous process.



In 1994, in an Intensive III Workshop on Group Analysis (the first two are considered to be the ones of Castelldefels and Cestona) with the theme “From Psychoanalysis to groupanalysis: the difficult way towards a group culture”, Gd’AB proposes to debate the ideas of the two founders of groupanalysis, S. H. Foulkes and Trigant Burrow. As it is presented in the working document elaborated for the participants of the workshop, Gd’AB underlines of Foulkes his concepts of total situation in which the whole and the parts are in a reversible relation of figure/ground; the neurotic position as highly individualistic and group-destructive, the neurotic symptom as a disturbance of communication; the psychological disorder as a disturbance located in a network expressed in his *network theory of neurosis*; his central concept of

group matrix and, finally, his hope that a group of “peers” could be the adequate place of confidence for any need of analysis of the professionals beyond the years of their training. As far as Burrow is concerned, Gd’AB at that moment picks up his critical analysis of the principle of authority, his questioning of the autocratic disposition predominant in all the individuals and institutions of our society and his particular group method of analysis, a “*social self inquiry*”, an investigation of that which any human being possesses in as much as a social being, a group being, this is to say as a person. Once again all the groups of this workshop are taped. The six members of Gd’AB transcribe them as the successive summaries are



discussed and a dialogued and written group elaboration is constructed. The final document of 33 pages under the original title of “From psychoanalysis to groupanalysis: a difficult way towards a group culture”, together with the annexes of the writings and materials sent with the announcement, is sent in December 1995 to all participants. I believe that I was in charge of assembling, coordinating and editing this dispatch.

In my wish to situate the ideas in time, I prepared a synoptic scheme of the biography and bibliography of S. H. Foulkes as well as of Trigant Burrow which intends to trace the origins of their thinking, the principal themes, and the treatment given to the relationship between psychoanalysis and groupanalysis.

The III Workshop in Group Analysis has a sequence in the IV workshop organized by colleagues in Pamplona in January 1996. The latter was a difficult and hard encounter. The two colleagues, man and woman, who had been given the function of “man/woman on the boundary” in the III workshop, found that they could not respond to this request. These same colleagues took on the organization of the IV workshop, and in this situation the fourth encounter was being put off. The experience was so hard that I have the circumstances very much repressed. Looking through the material I have on file, I see with surprise that the organizers had given us a little publication they had prepared, which contained the following: 1. Title: “Fourth intensive Workshop in groupanalysis; workshop for dialogue. 2. Explanation: “We will try to first comply with our boundary compromise and it is obvious that we encountered many difficulties... The boundary it seems is not a frontier nor “The” frontier, but a crossroad of many boundaries, frontiers, with which we have had the opportunity to get into contact and of which we hope to be able to talk about with you, since it is a task of elaboration which requires continuity of the task.” 3. They explain the three types of participants: The Center of Psychotherapy and Analytical Training of Pamplona who organizes and takes care that the bread and salt are where they should be... Two people invited to the workshop as man/woman on the boundary with whom we can contrast our experience and, wanting to express a wish, we would like them to take charge of the V workshop, there on their boundaries... The third types of participants were the colleagues who participate in the workshop from different professional interests. 4. In relation to the task we propose the difficult way —between boundaries, from groupanalysis to dialogue; the boundary as a separation and also as a place of encounter of the thinking and feeling of the individual. It seems that on this difficult way towards a group culture, it would do us good to go over, discover, learn... in the end live the dialogue as something which contains secretes that could help us see more clearly in this way of human individual and group growth... Pat de Maré explains dialogue as a civilized process of frustration. He says: ‘Hate and not love needs sublimation’.” The publication includes a paper of mine “Some references for the large group” which refers to the two schemes of Pat de Maré; a translation of a paper of his on “the median group: friendship, kinship and Koinonia”; and an extract translated by the organizers of the book “The fifth Discipline Fieldbook” on “Evolution of dialogue” in a chapter on Fundamental Bases for Learning... I don’t remember having studied the publication before nor after the workshop...

We did not understand each other.



In 1994, five years had passed since the foundation of Grup d’Anàlisi. The members shared the conviction that analysis and change always had to start with oneself, in this case with our own professional group. So, that year the members of the group make an evaluation of the process and results of this lustrum and elaborate and publish a Reformulation of Activities and Organization. The booklet this time is edited bilingual in Castilian



Hanne Campos, Susana Jover, Juan Campos, Mercè Martínez, Marta Ortega and Isabel Admetlla

and Catalan, in some way indicating the insertion of Grup d’Anàlisi in Barcelona, a city, a country and a bilingual culture. As I already indicated at the beginning, it is difficult for me to decide which has been my part in all the long process of Gd’AB. During a long decade, the small group of Juan Campos, Pere Mir, Mercè Martínez, Susana Jover, and during some years also Isabel Admetlla, and myself, we dedicate all our energy and free time to a project in which we believes. At times other

colleagues joined their energies and good will during some time more or less long, something I shall always remember and be grateful for.

In 1991-92 three members of the Gd'AB carry out what we could call "clinical sociology". It is a group investigation with nurses of the San Pablo Hospital on "The motivation of nurses". This project is sustained in a way of understanding the contribution of the professionals of the psycho-sociological fields in an institution. This way of understanding the multidisciplinary collaboration has in that hospital a history of many years. Already in 1984 the School of Nurses asked for a project which translated itself in a "Proposal for a program of psychology adequate to the needs of the nursing school of HSP". This project continued for almost a decade and eventually brought about the collaboration of two psychologists, later members of Gd'AB. In 1988 the department of Continuous Training of Nurses asked for collaboration of these psychologists, following a demand of two groups of nurses and assistant nurses who had problems in relation to their experience in caring for seriously ill patients. They did not want classes nor bibliography but some other type of help; not only reflecting on how to help the patient, but on what happened to them in this situation; this is to say, reflecting on the relationship.

We made the proposition of creating two groups for reflection that had to meet with a regular frequency. The project was accepted and the work of the groups continued over more than a year. The transformations of the work and the analysis of the experience determined some changes in the approach of the nursing personnel as well as the psychologists in a way that, when the demand was repeated by the personnel of other services of the hospital, we thought that we had to spell out specific conditions for the work to continue.

These conditions had to do with the frame of reference in which the experience had to be carried out: frequency and duration of the sessions, vacation, and duration of the experience and also contemplating the need that the hospital takes charge of the economic costs implied by the supervision of group work carried out by the psychologists. The psychologist supervisor—in this case I— should be somebody from outside the hospital, with no other relationship with the institution. This proposal was accepted. We started from the position that proposing to the hospital the need of supervision means not to take on board a position of depositaries of knowledge, persons who due to their profession have the answers. On the contrary, that it is a question of enquiring about what is happening, to find through reflection the adequate answers to each situation. When the hospital accepts to sustain the cost of the supervision, it is also accepting this latter proposition. The change in relation to the supervision inaugurates also the change in the consideration that the department of Continuous Training of Nurses attributes to group work, the collaboration of the psychologists and the question of knowledge. The groups, between 12 and 20 members each, worked with regularity during ten months, although the number of members decreased. At one point, a strike of the nurses had important effects on the progress of these groups, where the members expressed feelings of downheartedness, frustration and impotence, which in fact are present in the rest of the professional groups of the hospital.

I formulated and wrote a final document of the investigation of twenty-five pages—in Catalan and Castilian—which was organized around the following points:

1. Historical inscription
2. Outline of the project of investigation
3. Reading and analysis of the experience in its two aspects: dialogue and writing
4. Reflections on change
5. Suggestions for a change

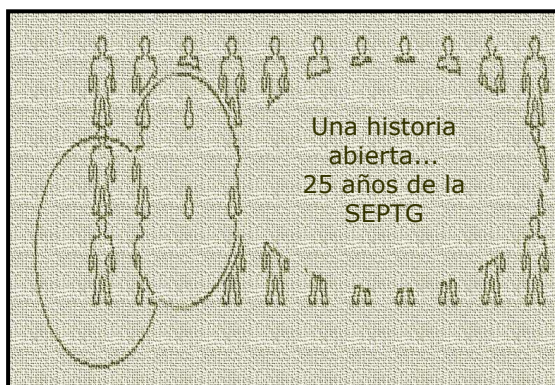
The members of Gd'AB, individually before the constitution of this association, but especially after having this space of shared projects, collaborated intensively with the activities of the SEPTG (Sociedad Española de Psicoterapia y Técnicas de Grupo). Throughout the years, the members of Gd'AB occupied various posts on its board of directors. In 1990 I was elected Spokeswoman responsible for the Press. With all enthusiasm I secured the regularity of the bulletin of the society, which up to then was sustained with difficulty. When for 1991 the theme of the Annual Symposium was to be "Group phenomena in the therapeutic community", I coordinated a Monograph with the title of "Therapeutic Community and/or Therapy of the Community" which included: 1. Contributions of various therapeutic communities. 2. Conceptual developments related to the ideas of the therapeutic community of the SEPTG itself and other associations. 3. The written history of the therapeutic communities, which included chapters on the work of Maxwell Jones and Tom Main, as well as the projects of the Lifwynn Foundation, the Society for Creative Psychology, the Northfield Experiment, the experience of the Henderson Hospital and the Arbours Association. When in 1993 the SEPTG insisted once more on the subject, choosing as theme of the annual Symposium "Therapeutic Communities II: Methods, objectives and lines of pertinence", I coordinated a second Monograph with 1. Contributions of therapeutic communities, eight from Spain and one from Argentina; 2. Day Hospitals and Clinics contemplated from the point of view of TC; and 3. Human communities, groups in the health care system. I invited as guest speaker to the annual Symposium in 1991 Robert Hinshelwood and in 1993 Stuart Whiteley, both well-known experts on the subject from the Anglo-Saxon world.



There are during the last decade of last century two more contributions of mine related to publication and inter-group relations. One is the First bi-lingual Report on Affiliate Organizations of the IAGP. 1995, as Juan Campos often pointed out, is the year when Bill Gates launches Windows '95 to the world, the same moment that the IAGP celebrates its XII international congress in Buenos Aires. The IAGP is an association which has individual members as well as associative members. The fact that it is also a group of groups seemed to me an excellent occasion to start some group investigation on the international level. The SEPTG being a member association of IAGP, as president of the SEPTG, I was from the 1992 Montreal Congress the representative of SEPTG in the CAO (Consultative Assembly of Organizational Affiliates). From this vantage point I suggested to make a small historical investigation of the member associations, on the basis of a 24 items questionnaire. The then-president of IAGP gave me permission for the investigation and I presented a "First bi-lingual Report on Affiliate Organizations of IAGP: their origins, objectives, projects and prospects" during the XII Congress of IAGP in Buenos Aires. Once again this is a project of a group of groups.



The other project related to publication is, when in 1997, still president of SEPTG, I coordinate for the 25th anniversary of this society the publication of an "Open history... 25 years of the SEPTG" (222 pp.), which assembles historical documents of the archives, five original papers in relation to the history of the society, papers of memories of some members, and two annexes edited by the Press Spokeswoman, Mercè Martínez at that moment, with a history of images and words from the archives, and front pages and indexes of all the bulletins up to date.





There are other projects carried out during those years, related to my collaboration with the Department of Sociology of the University of Barcelona as a member of Gd'AB and as a doctoral student. During the second semester of the course 1993-1994 of the University of Barcelona, all the members of Gd'AB offered the students matriculated in the master and doctorate program in Sociology a bi-weekly seminar on "Psychoanalysis and Sociology", directed by Juan Campos and with the contribution of Jesús de Miguel, chairman of Sociology and then director of the department. The Pensum had the following double sessions:

1. Psychoanalysis and Sociology
2. A group-analytic point of view of psychoanalysis
3. Private neurosis and social neurosis
4. Neurosis of war and neurosis without peace
5. Group Psychotherapies
6. Health in the health institutions
7. Sociology of medicine and medicalization of the social.
8. To kill the father, in the complex organizations
9. Groupanalysis, psychology and education
10. From the priests of the temple of Aesculapius

The collaboration of Juan Campos introducing groupanalytic concepts and practice in the department of sociology of the University of Barcelona goes back to the course of 1989-1990. In the introduction of the course 93-94 Juan Campos says the following: "Until now our cooperation as groupanalysts with Sociology of Medicine and, equally, with Medical Education and Care, has had principally the character of applied sciences, this is to say at the service of these. From now onwards and from this course, we hope that, in just correspondence, Sociology helps us clarify the identity of our own discipline. From this perspective, what we propose this time with this seminar could be called an exercise of sociologies of knowledge and of professions, but made with groupanalytic criteria, this is to say carried out by a group of investigators where the object of investigation is constituted by the group of subjects who investigate it!" Here we have the ideology and the objectives of Gd'AB in 1994 in a *nutshell*, as the Americans say. The six members of Gd'AB constructed a Pensum of 175 pages. My written contribution was on a Groupanalytic point of view of psychoanalysis and Neurosis of war and neurosis without peace, plus my secretarial efforts in coordinating this volume.



In March 1995, once again, students matriculated in the master course of "Sociology of health" in Sociology, who in turn came from different courses and programs, shared a groupanalytic

experience of two days. The director of the experience was Juan Campos and four doctoral students in sociology (one of them I myself) complied with their course requisites presenting everyone an elaboration of the group process, starting with the transcription of the tapes of the group sessions. Participated in the experience 30 of the 40 students matriculated in the course. We ignored until to the very end that the generous attendance was due to the fact that the workshop counted as the practicum required by the course and that they were told that they were not obliged to talk and will have to present an individual and a group paper on the experience. This circumstance puts into evidence how much it costs that well-disposed colleagues and of many years (as in this case the chairman of the department) can really understand and take on board what a groupanalytic experience means and what it could contribute to future professionals in the fields of the psycho-social humanities. In May a session of closure was celebrated for which I prepared a document of 27 pages, accessible to all participants, which included the following:

- Presentation of the coordinator of the experience, Juan Campos
- Commentaries of Juan Campos to the papers presented by the students to Prof. Jesús M. de Miguel
- Commentaries of a table of Topics and Problems that had emerged during the experience
- Elaborations of the four doctoral students of the experience based on the transcriptions of the group sessions:
 1. Elaboration of the Group Process by Hanne Campos
 2. Personal Reflections by G. M. C
 3. Report of the Workshop by M.S.M.
 4. Report of the Workshop in Group Analysis by C.T.

In the session of information prior to the workshop, as antecedents were presented the conclusions of the III Workshop of groupanalysis celebrated the year before, explaining in detail the norms of the encounter and leaving the documentation used during that workshop with photocopy service. The two workshops are not comparable and the students of the University did not go near the photocopy place. Although groupanalysis is a conceptual reference and a methodology related to the field of sociology, it is difficult to awaken the interest of the students, much too accustomed to be given knowledge the theoretical way. During years there have been other intents on the part of Juan Campos and other members of Gd'AB to bring groupanalytic ideas and experiences to the students of sociology, but this is laborious and of difficult transmission.

The last two decades of the last century there have been changes or turns in the groupanalytic thought, practice and proposals of Juan Campos and the small group which accompanies him. In the first place, a turn from groupanalytic psychotherapy focused on the change of the individuals that constitute the group towards groupanalysis focused on investigating the group itself and analysis in view of a possible social change, a social analysis and therapy of the unhealthy aspects of group functioning. This new approach will have as objects of investigation first of all the associative groups of psychotherapists themselves. In the second place, these new objects of investigation will take us to a new position of the groupanalyst, a man or woman on the boundary not between individual and group, or the social context, but between groups. In the third place, by becoming conscious that the group investigation has been carried out in a different way and by different professional groups, leads us towards a historical perception of the world of professional groups in particular, and of human groups in general. Finally, these changes in the point of view of group investigation led to a different praxis. Instead of an expert groupanalyst there will be a

group of analysis which analyzes the permeability or impermeability of the boundaries between groups and the function and influence of the individuals in the more or less healthy characteristics of these limits which differentiates or separates the groups.



As a member of Grup d'Anàlisi, the boundaries which I propose as object of analysis are the ones between professional associations —SEPTG, IAGP, GAS, OMIE—, between theories and methodologies —the different psychoanalytic, group and systemic methods and theories—, and between different historical developments of group organization —democratic, authoritarians.

With these ideas in mind, there are during the final decades of last century a series of papers of mine related to conceptualizing and elaborating them.

In 1986, I present in the IX Congress of the IAGP in Zagreb a paper that investigates the type of context provided by specific group theories. I take as an example the theorization of Pat de Maré of the three cultures which permit us to investigate and understand humanity in its double sense: the essence, the being human or human being in abstract as it applies to all, but also every human being in concrete. For this to be possible it is necessary that the boundaries between associations, between theories and between different organizational developments be permeable.

Also in 1986, I present at the recently inaugurated Institut für Gruppenanalyse Heidelberg, where during four years I conduct an analytic group of professional in training, a conference on “The origins and destiny of the groupanalytic thinking of Foulkes in the natural sciences, sociology and psychoanalysis”. The inter- and multi-disciplinarity of group theories and methods is a fact. However, it is important to know from where we receive a certain heritage and where it take us to, to be able to choose what we want to take on board and what not, to know the possibilities and limits which the legacy brings with it.

In 1987 in “Versions of symptom”, making use of certain ideas which lacanian theory contributes, I am interested, on one hand, in the place of a new theory as symptom, as symptom of a writer and, on the other hand, by the reading as a symptom, in the sense of that there does not exist an innocent way of reading. We can ask ourselves about the relationship of the symptoms between individuals.

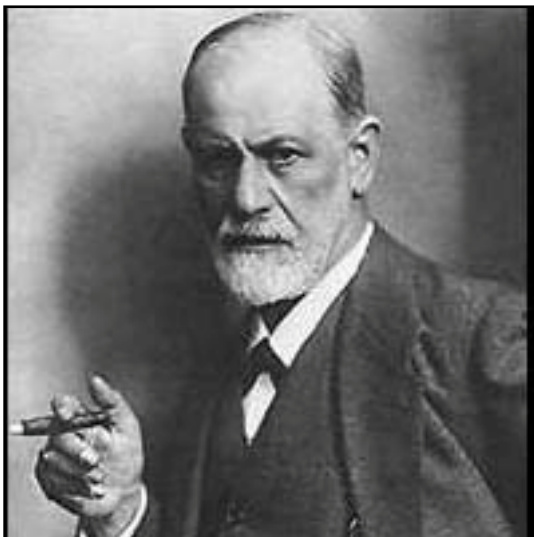
In 1988 in a general course on groupanalysis of OMIE, I present a paper on “Grouptherapy, groupanalysis, analytic function and institutions” which shows the limits of psychoanalytic and other theories that start from the individual in their application to the group and the individual-centered conceptions that derive from them. Between others, I argue that in groupanalysis the analytic function is converted into a social function, a function which is located on the boundaries of the system, making sure that there is “a beyond”, which for the human being means life. In relation to the contribution of Foulkes in the approach to institutions, I underline the basic law of group dynamics. The latter to me seems an enigma which could well surpass the one of the sphinx and of the “cosy circle of the family and its simple social derivatives” as Rickman says. To the question of why people in the group reinforce their normal reactions and wear down and correct the neurotic reactions of one another, Foulkes responds “because collectively they constitute the very norm of which individually they deviate”.

In 1989 in the inaugural congress of the Association of Analytic Group Psychotherapy I present “the here and there of groupanalysis in the training in public health care”. With this title I refer to the unavoidable need of a double opening of theory. On one hand, the groupanalytic situation offers any member to analyze his or her creative potential as well as his or her resistance to change in relation to the objectives of the group. On the other hand, it offers the possibility of each groupanalytic situation to question the group culture itself in relation to other groups and the

rest of the scientific community. Analytic listening as well as analytic reading is only possible if they happen in a continuous process which has the characteristics of all analytic processes:

1. Practical and theoretical development according to definite and explicit objectives.
2. Moments of analysis, this is to say analytic listening and reading a posteriori.
3. Reformulation of the objectives.

If the APAG could dedicate this time of listening and reading “a posteriori” to its Inaugural Congress or the ones to follow, it would mean that in this way it could constitute itself in a space of continuous training, an analytic space of articulation between unconscious formations and group formations; in other words, it would turn into a true group of reference, with sufficient independence of the conditionings of group identification, identification with the group of *pertenencia*, of “belonging to”, as Juan Campos defines them in his conceptual tripod. The group of identity is the one where the analyst learns the trade, and should be a transitional group; the one of “belonging to” or of *pertenencia* is the one which backs, supports and accredits him, and assures him of his “bread and salt”; and, finally, the group of reference is that group of colleagues he can confide in, which has the conditions of sufficient psychological and material security so that he can refer to it and can keep on processing his experiences and checking his ideas.



Also in 1989, I contribute with “Beyond: the war” to the homage *Práctica Freudiana* —my psychoanalytic group of *pertenencia*— organizes for the fiftieth anniversary of the death of Sigmund Freud. In “Neurosis is also a social illness”, presented in *Espai Obert Barcelona* in February 1990, I underline once again the radical difference between the spoken and the written word. One question is the experience of neurosis and another is the theory of the neuroses which divides human beings in neurotics and the ones who are not. .. What happens is that the relation of the human being to language is not an illness, it is a tragedy... which requires an answer but does not permit a solution nor a cure... In this it

differentiate itself from the drama... I propose that the death of tragedy is sealed off by the birth of Psychoanalytic Theory which fixes in a rational frame of reference the conflict which enlivens the human being, reducing the transitional space of the tragic, social space par excellence, to the private space of the individual cure...

The neurosis is a social tragedy because in its pathological aspect it makes the human being a-social and in its socio-normative aspect it leads to sublimation which in turn leads to individualism and a de-fusion of impulses: love for what is one’s own, hate for the others... Narcissism also creates a society. It creates the family of origin, the State, the professional groups, the political groups... it transports power, ascendancy of the ones over the others. We lost the common theater of our tragedy. It was supplanted by supreme reason...

Also, we could think that our rational problem is the question of brotherhood, of *fratria*. This is the fundamental problem of the Polis. There have been many attempts of approaching this question. For the religions one is brother in function of the father; one can also be brother in terms of the color of one’s skin, in function of speaking the same language or pertaining to the ones who always foot the bill in this world. But the problem is not a question of external signs. The problem is of an ethical attitude in front of a shared meaning of human existence...

In 1991, in the I Annual Scientific Meeting of APAG I return to the subject of transference; “Transference, resistance to change, individual as well as collective”.

In 1992, in the III International meeting of SEGPA I return to “Narcissism: a complex link between the individual and the group”. It would be desirable to understand the relation that exists between the theme of this meeting, the Symposium of the following year on Metamorphosis of Narcissus, and the frustrating relationship between the colleagues of Quipu and of Gd’AB and its unfortunate outcome.

Precisely, for the elaboration of my contribution to the symposium on the Metamorphosis of Narcissus, I took part in a working group of four colleagues constituted the year before due to a long process of splitting of the psychoanalytic association to which we belonged, everyone for a different length. It seemed to us that the insurmountable obstacles were related to questions of narcissism, transported through dominant discourses, creating hierarchic functioning which made impossible a different more democratic one and the collective acceptance of the contributions of everyone. We planned to question the analytic function as the function that unites us as professionals, and we decided to approach it as a function of boundaries, arguing that in the exercise of our profession the narcissistic problems appear as boundary obstacles and obstacles to change. Our contribution was in terms of boundaries

1. Between bio-physiological organism and individual
2. Between individual and primary groups, and
3. Between discourses that identify different collectives and groups.

In 1993 in the 9th European Symposium of Group Analysis, celebrated in Heidelberg, with the theme “Boundaries and Barriers”, in my presentation I insist on: “Decisive frontiers and barriers for the group analyst in his work with teams and institutions”. 1. Psychological and philosophical problems of frontiers. 2. Specific problems of groupanalytic practice and theory. 3. Priorities of frontiers and barriers in the groupanalytic institutional practice and the function of the analyst. The paper includes a scheme about the function of language on the different frontiers and barriers in play.

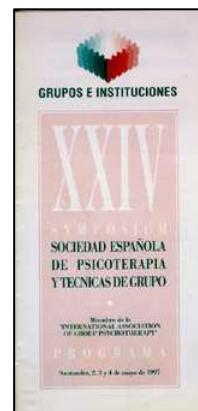
In 1995 in the XII International Congress of IAGP I participate in a round table with “Image and writing: symptomatic links between the body and the group”. Also in 1995, in the 29 Meeting of psychiatric interest in Reus on “The chronic patients in Psychiatry”, I suggest to my colleagues that the chronics are we, the professionals who do not change our frames of reference, and especially we do not move onto a group conception of psychiatric disorders. The paper includes a table of the symbolic systems of human life which underlines the biopsychological, biosocial and psychosocial frontiers.



At the XXIII Symposium of the SEPTG on “Matrix and channels of the group”, in 1996 in the Escorial, starting from a scheme of the thesis I was writing at the time, I present “Groupalities and human experience: a scheme for reflecting on the praxis and the didactics of diversity”.

In April 1997, I publish in the journal of the Department of Anthropology of the University of Rovira and Virgili an article on “Addiction in the human being, as individual and as species”, from the groupanalytic point of view of Triggant Burrow.

In the XXVI Symposium of the SEPTG in Santander in 1997, I present a paper on “Sick institutions: Groupalities, a symptom of what?”.



starting from one graphical scheme treating languages as symptoms of splits and repression; and another one showing the suffering between the anxiety of incompleteness and of definite identity.

There is yet another paper which may be interesting to take into consideration on the “Actual frame of reference for thinking about the question of change”, presented in the annual Symposium of the SEPTG in Sitges (Barcelona), 1998, which had the theme of “Social change and new forms of group work”. The paper is a transdisciplinary investigation of change from the sociological point of view (Piotr Sztompka (1995), *Sociology of social change*) and from the point of view of psychology (Watzlawick, Weakland and Fisch (1974) *Change*). Between others, the investigation points out that from both points of view change implies different levels as are first order change and second order change.

My last paper of last century is “Bilbao 1974-1999: debating about human groupality”, contribution to a round table which I was asked to present during the XXV anniversary of group training celebrated by the OMIE Foundation in Bilbao. Starting with the scheme of Foulkes developed in his first group of professionals in 1948, which established the relationship of different types of communication in more structured and less structured groups, I construct the organizational history of 25 years of training in Bilbao, showing the progressive institutionalization along these years.



In 1995, Juan makes yet another turn, this time towards virtual professional communication which he develops with much energy and maximum interest right to his last days. The members of GdAB accompany him, everyone within his or her limits.ⁱⁱ In 1995 Windows '95 of Bill Gates also seems to be the blast-off for completely taking on board the meaning of dialogue and professional interchange through Internet.

With Juan's help, before the IAGP Jerusalem congress of 2000 I opened a virtual dialogue list in Internet, establishing contact with all the member organizations of IAGP. 15 of 62 had an e-mail address in 1999. During that year a lively interchange was established of more than 60 entries. I contacted with all the members of the Board of IAGP I could. I sent by special mail all the meaningful material of the CAO A archives to Jerusalem, informing the then-president by telephone of the arrival. I want to say that I tried hard to facilitate communication between one of the member organizations (SEPTG) and the Board of Directors of the IAGP, sending a brief history of CAO A and various suggestions of possible investigations for the member organizations. In Jerusalem, finally, the first president of CAO A was elected.

In 2000 GdAB started the new millennium with an ambitious project on “integration”. Gd'AB calls a face to face meeting with colleagues that had contributed to the dialogue on the Internet list of Redlris Grupo Análisis en Castellano and other colleagues of different ambits. That year, the XXVII Symposium of the SEPTG to be celebrated in Salamanca had the theme of “Grupality and the task of integrating”. Gd'AB wanted to present the aforementioned project at the Symposium. I was asked to prepare a working document which could serve as a bridge between the dialogue in writing on the subject “To integrate: how y for what” and the face to face meeting to take place in February 2000 in Barcelona. The document of 60 pages presents the central ideas which emerged from that virtual dialogue, quoting the contributions so that participants could recognize themselves. We counted with the extraordinary collaboration of Hernán and Susana Kesselman, international colleagues of the SEPTG, of the Redlris list and of many, many group projects throughout the years, who happen to be in Barcelona in February. Carmen Tresaco, colleague of many years of the SEPTG also contributed with enthusiasm and Teresa Monsegur, a dear colleague, facilitated her work center Tariqua for our one-day workshop. I should mention that, like always, throughout the years, Mercè Martínez was on our side, putting all the necessary

hours for the publication to brilliantly show all the possibilities that Internet offers nowadays in questions of desk top editing.



In 2002 I present my Thesis on “Group of Analysis: A Social Space of Health”. From 1995, the chairman of sociology, Jesús de Miguel, who contributed and collaborated in many projects of Gd’AB, encourages me to make this presentation. It is a thesis carried out by a multidisciplinary group, although the university requires that it be presented by only one student. The Articulating Groupⁱⁱⁱ is the group of colleagues who with their effort and determination in bi-weekly sessions during five years created and maintained the Social Space of Health^{iv} and sustained the investigations which were proposed there. Three principal participants were Susana Jover, psychologist and colleague of Gd’AB, Carmen Domínguez Alcón, doctor in sociology and then-director of the department of sociology of the University of Barcelona and untiring collaborator, and Lidia Ferro, physician and promoter of different multidisciplinary projects. I chose the adjective “articulador” (the one who articulates) for our group since it was this our task, find a way of articulating and overcoming those splits and conflicts which cause avoidable suffering. Throughout the process we identified two places in the professional ambits where there exists an urgent need of articulation, on one hand between theories and ways of thinking—to which I refer as pragmatic—and, on the other hand, between theories and practice—to which I refer as praxis. In the same process of the group is assured the articulation between dialogue and written elaboration. The members of the group distinguish themselves by their active and incessant interest in finding alternative ways in the ambits of teaching, health care and services that counteract the repetitive and paralyzing effects, individualism and un-solidarity, of the society we live in. The size of this group maintained itself in more or less eight members—a small group in terms of psycho-sociology, although at times it amounted to eleven or, during the sixth and last period of the experience, it descended to four. The tribunal of the thesis also was multidisciplinary, constituted by chairpersons of sociology, anthropology, psychology—Mercè Martínez, colleague and friend of Gd’AB, and a physician, doctor in health science.



Carmen Domínguez, Lúdia Ferro, Pere Mir, Hanné Campos, Mercè Martínez y Juan Campos

In 2007, the director of the journal Norte de Salud Mental, Iñaki Markez, dedicates volume 7, no. 29 to the group analysis of S. H. Foulkes, publishing *inter alia* an article of Juan Campos on “the development of groupanalysis in Spain and the Spanish speaking countries” and an interview made with the help of Internet, counting in both instances with my collaboration.

In 2008 the SEPTG and the IAGP, a collaboration promoted by Juan Campos ever since the 80ies, jointly organize in Barcelona the III Mediterranean Congress of the IAGP in coincidence with the XXXV Symposium of the SEPTG. The members of Gd’AB organize during one year the inaugural conference of Juan Campos and Malcolm Pines “Constructing bridges between groups”, maintaining a dialogue, and making use of a Yahoo-group especially created with this aim; also face to face encounters in Barcelona with Malcolm Pines in June and August, with the collaboration and presence of E. James Anthony in August 2007. With the related documents and the very same interview a CD is prepared in bilingual version at the disposition at the library of the congress for interested colleagues of the congress.

Juan Campos establishes an Internet list, MedConf2008, for the virtual dialogue of the organizers, the people inscribed in the congress and all the colleagues who wish to participate this way in the interchange during the time of the pre-congress, congress and post-congress. He also established Yahoo-groups for the organizing committee, the scientific committee and the people who functioned as monitors and interpreters of MedConf2008.

Also for MedConf2008 and as coordinator of a round table on “Theoretical reflections on group understanding”, from November 2007 till February 2008 I establish a dialogue by Internet with the five participants of the round table, translating the English papers of the Greek participants into Castilian, translating the papers in Castilian of the participants from Barcelona into English, and sending the bilingual versions to



all the participants. The possibility of dialogue had been established; although, a posteriori, I ask myself if the colleagues, in the last instance, prefer not to understand each other.

Apart from having spent my life with a groupanalyst, with Juan Campos, and having lived every Symposium and Congress and Workshop as something utterly important if we really want to change this world we live in at least a little bit, I think this is my pathway in groupanalysis and groupanalysis is a way of sharing life.

ⁱ Concretely the important milestones during these years are the following:

1988 The visit of Pat de Maré conducting a large Group in Barcelona and in Pamplona during the Symposium of the SEPTG.

Large group in Barcelona 1988-91(93)
Foundation and Constitution of SEGPA

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- Contact with the Lifwynn Foundation and its members.
- 1989** Foundation of Grup d'Anàlisi Barcelona
X International Congress of IAGP, Amsterdam.
- 1991** Annual Symposium SEPTG, I Monograph on Therapeutic Communities; Invitation of Robert Hinshelwood as guest speaker
- 1992** XI International Congress of IAGP, Montreal, re-introduction of Trigant Burrow
Group project with department of Continuous Training of Nurses, Barcelona
- 1993** Annual Symposium SEPTG II Monograph on Therapeutic Communities; invitation of Stewart Whiteley as guest speaker.
The large group of the San Pablo Hospital turns into a Group Project: Metamorphosis of Narcissus
- 1993-1994** The members of Grup d'Anàlisi Barcelona during the second semester give a seminar to master and doctoral students of the Dept. of Sociology of the University of Barcelona on Psychoanalysis and Sociology
- 1994** The members of Grup d'Anàlisi Barcelona, after the first five years of existence, edit and publish their Reformulation of the Conceptual Framework, organization, objectives and activities.
- 1995** Workshop in Group Analysis, Dept. of Sociology, University of Barcelona, Program of Social and Health Sciences.
- ii The milestones of the end of last century and the first decade of the present millennium, all made possible by the New Technologies and Internet, are as follows:
- 1995** XII Congress of IAGP, Buenos Aires, "Groups on the doorstep of the XXI Century". While at the Buenos Aires Congress of IAGP, the psychologist Nora Speier Fernandez and Dr. Graciela Ventrici interviewed Juan Campos for the journal Revista Argentina de Psicología y Psicoterapia de Grupo. The transcriptions they made of the taped interview led Juan Campos to write a history of IAGP: "A history of IAGP: Facts and findings/Una historia de la AIPG: hechos y hallazgos", published in bilingual version English/Castilian in 1998.
- 1995** Beginning of the work towards an edition of the Complete Works of S. H. Foulkes in Castilian.
- 1995** "Bilingual Report of the CAO of IAGP" presented in paper and digital support by Hanne Campos at the XII Congress of IAGP in Buenos Aires.
- 1995** Launching of aVirtual List of dialogue in Castilian, with the server Redlris
- 1998** XIII Congress of the IAGP, London, "Annihilation, Survival, Recreation". Presentation in various spaces of the Congress of "A history of the IAGP: Facts and Findings/Una historia of AIPG: hechos y hallazgos"
- 1998** "Open history... 25 años of the SEPTG", published in paper and digital support, by Hanne Campos
- 2000** "A place of Analysis and Reflection" LAR: Lugar de Análisis y Reflexión, Group work by Lidia Ferro y Pere Mir at the Hospital of Terrassa
- 2000** XIV Congress of the IAGP, Jerusalem, "The spirit of groups 2000. From Conflict to Generative Dialogue". Juan Campos makes a Virtual presentation of "A history of IAGP: Facts and Findings..."
- 2000** Hanne Campos passes onto the new presidency the virtual dialogues set up during the last year for the members of CAO 1995-2000; and also the e-mail addresses of its members. This is transmitted by e-mail and by special post to the members of the Board of Directors in Jerusalem.
- 2000** "Integration", a virtual-prudential Workshop on the theme of the Symposium of the SEPTG an prepared to be presented there.
- 2001** Round table on "Alfa y Omega of GA of S. H. Foulkes" at the International Congress of Psychiatry of Psiquiatria.com of Redlris. Juan Campos and various members of Gd'AB participated in this round table.
- 2002** Hanne Campos presents her Doctoral Thesis on "Group of Analysis: Social Space of Health", a thesis elaborated in group during more than five years.
- 2002** Round table on "Psychiatry of War, Psychology of Peace" during the International Congress of Psychiatry of Psiquiatria.com of Redlris. Juan Campos and various members of Grup d'Anàlisi Barcelona participate in this round table.
- 2003** XV Congress of IAGP, Istanbul. Juan Campos participates virtually.
- 2004** "Milestones of the European Group Analytic Movement" Juan Campos published these important writing which took him from 1982 to 2004 on the Internet and on paper; it is an historical document.
- 2006** Publication on CD and paper of the Complete Works of S. H. Foulkes in Castilian.
- 2006** XVI Congress of IAGP (Sao Paulo). Juan Campos participates via Internet.
- 2007** Iñaki Markez interviews Juan Campos for the Journal Norte de Salud Mental, with the aid of Internet.
- 2008** MedConf IAGP-SEPTG Barcelona: "Construyendo puentes entre grupos" ("Constructing bridges between groups". Juan Campos and Malcolm Pines together give the Inaugural Conference, which is available for the attendance at the library of the congress.
- 2009** XVII Congress IAGP (Roma), Juan Campos encourages the organizers of the congress to set up an Internet dialogue list so that the future attendants can be in contact through this medium with the organizers and also with the other colleagues during the year before the congress.

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- iii Carmen Domínguez Alcón, Lidia Ferro, Susana Jover Fulgueira (friend and colleague who died in February 1998, Roser Serra, Carlos Talavera, Charo Teijeiro Andi6n and myself. Also shared the experience during certain periods Isabel Admetlla, María Gasull, Ana Herrera, Neus Prat, y Maribel Puente.
 - iv A transicional space, as I call it, following Winnicott, which promotes creativity and the creative solution of problems.