

ANALITIČKI IDENTITET: IZGRADNJA IDENTITETA U VRIJEME PAMETNIH TELEFONA

/ ANALYTIC IDENTITY: CONSTRUCTING IDENTITIES IN THE AGE OF THE SMARTPHONE

Sylvia Hutchinson

Odgovor IVANA URLIĆA
Response by IVAN URLIĆ

UZIMANJE U OBZIR NOVIH REALNOSTI

Prije svega, želio bih srdačno zahvaliti našoj predavačici Sylviji Hutchinson na njezinu pregledu stanja profesije i znanstvenog razmišljanja o grupnoj analizi danas.

Prisjećajući se naših prvih susreta u okviru EGATIN-a u Dubrovniku prije dvadesetak godina, naša se suradnja nastavila pisanjem publikacije „Osnovni standardi edukacije iz grupne analize“, gdje je Sylvia bila glavni autor. Tada sam nastavio doprinos Eduarda Klaina i Ljiljane Moro na tu temu. U tom su razdoblju „Osnovni standardi edukacije“ bili prihvaćeni kao osnovni kriterij za prepoznavanje mreže grupno-analitičkih obrazovnih ustanova diljem Europe. Dokument je završio preporukom za reviziju standarda nakon pet godina iskustva.

TAKING INTO CONSIDERATION THE NEW REALITIES

First of all, I would like to thank our lecturer Sylvia Hutchinson wholeheartedly for her very up-to-date overview of the state of the art and scientific thinking about group analysis today.

Recollecting our first encounters with the EGATIN frame of reference in Dubrovnik some twenty years ago, we continued our cooperation by writing “The essential training standards in group analysis”, the main author of which was Sylvia. By that time, I was continuing the contribution of Eduard Klain and Ljiljana Moro on that subject. During that period the “Essential training standards” were implemented as a basic criterion for the recognition of the emerging network of group analytic training institutes throughout Europe. The document ended with the recom-



Zbog raznih razloga to nije učinjeno i čitajući Sylvijino predavanje o suvremenom analitičkom identitetu jedna od mojih prvih asocijacija bila je da je ona nastavila tamo gdje je njezin važan doprinos završio opisom osnovnih grupno-analitičkih načela za edukaciju.

MIJENJAJU SE VREMENA – MIJENJAJU SE PRISTUPI

Doista, u posljednja dva desetljeća naš je svijet postao neprepoznatljiv u mnogim aspektima. To se ne odnosi samo na tehnološki napredak. Tko se još sjeća vremena bez pametnog telefona? U međuvremenu je taj uređaj postao još jedan organ koji definira ljudski organizam – kako se volim šaliti. Ali je li to samo šala ili jedno od najvidljivijih tehnoloških dostignuća koja obilježuju ovu tehnološku ili, bolje rečeno, digitalnu revoluciju ili vrstu kulturne epidemije?

Što se tiče biomedicinskog referentnog okvira, znanstvenici su uglavnom koncentrirani na područja tumora, neurodegenerativnih i kardiovaskularnih bolesti te problem starenja. Napredak u imunoterapiji, istraživanje matičnih stanica i tehnologija za genetičke intervencije zasigurno će u dogledno vrijeme znatno promijeniti perspektivu ljudskog postojanja. Sva ta postignuća i perspektive za relativno blisku budućnost ne stvaraju samo novi svijet nego i

mendation for the revision of standards after five years of experience. For various reasons this was not done, and when reading Sylvia's lecture about contemporary analytic identity one of my first associations was that she continued where her important contribution ended by writing down the basic principles of group analytic for training.

CHANGING TIMES – CHANGING APPROACHES

In the last two decades our world has become unrecognisable in many respects. This does not concern only technological advances. Who still remembers the times without smartphones? In the meantime, this device has become one more organ defining the human body – as I like to joke. But, is it only a joke or it is one of the most visible technological advances that mark this technological or, we should say, digital revolution, or is it a kind of cultural epidemic?

Regarding the biomedical frame of reference, scientists are mostly focused on the fields of tumours, neurodegenerative and cardiovascular diseases and the problems of aging. The advances in immunotherapy, the research of stem cells and technology for genetic interventions will certainly substantially change the perspective of human existence before long. All these accomplishments and the perspective for the relatively near future are creating not only a new world,

nove stanovnike tog svijeta. Ravnoteža između stvarnog i virtualnog svijeta pomiče se u smislu potonjeg u sve kraćim intervalima. Nije moguće zamisliti da ta revolucija, koju ljudska bića nikad prije nisu iskusila, prođe bez velikog utjecaja na način ljudskog postojanja. Sylvia Hutchinson s pravom naglašava da te činjenice modernog života znatno utječu na teksturu i prirodu granica, a zahvaljujući internetu i novim tehnološkim mogućnostima utječu na praktički sva područja ljudskih aktivnosti, kreirajući nove stvarnosti: iskustva stvarnog svijeta i svijeta iz virtualne domene posredovane tehničkim sredstvima (1).

Sve navedeno pripada našem globaliziranom, umreženom društvu, koje je vrlo različito od osobnih i društvenih mreža koje opisuje Foulkes. Kako predavačica ističe – naša povezanost globalnim mrežama zauvijek je promijenila naš stil života; ona prepoznaje da su internet i mobilne tehnologije donijeli beskrajne mogućnosti pristupa i sudjelovanja u virtualnim mrežama i grupama u kibernetičkom prostoru.

To je dobro prikazano na crtežu koji predstavlja lijes s cvijećem u mrtvačnici, okružen praznim stolcima, gdje sjedi samo jedna osoba. Popratni tekst bio je: „A imala je više od petsto prijatelja na Facebooku...” Ponekad se svijet interneta u kojem osoba živi naziva „prenapućenom pustinjom“.

but new inhabitants of that world. The balance between real and virtual worlds is shifting in favor of the latter in ever shorter periods of time. It is not possible to imagine that this revolution, never before experienced by human beings, remains without important impacts on the human condition. Sylvia Hutchinson rightly points out that these facts of today's life significantly influence the texture and nature of boundaries, and due to the Internet and new technological possibilities, which are affecting practically all fields of human activities, they are creating new realities: the real world experiences and the virtual, machine-mediated ones (1).

All of that belongs to our globalised, networked society, which is very different from the personal and social networks described by Foulkes. As our lecturer underscores – our connection to global networks has changed our lifestyle forever, and she recognises that the Internet and mobile technologies have provided an infinity of possibilities to access and be part of virtual networks and groups that are located in cyberspace.

This is shown clearly in the drawing representing a coffin with flowers in a morgue, surrounded by empty chairs and only one seated person. The text below was: "...and she had more than 500 friends on Facebook..." Sometimes the world of the Internet, in which the person lived, is called the "overpopulated desert".



Mislim da je to vrlo točna ilustracija nestajanja tradicionalnih granica između stvarnosti i iluzija, posebno u pogledu zajedništva, fantazije koja ne proizlazi samo iz dvaju paralelnih svjetova, kao što Sylvia primjećuje, stvarnog života i kibernetičkog prostora, nego i iz trećeg usporedo postojećeg svijeta – svijeta naših fantazija. Asocijacije se nadovezuju na Winnicottovo shvaćanje prijelaznog prostora (2), gdje zamagljene granice omogućuju preklapanje fantazija i elemenata dojmova iz virtualnog svijeta. Vjerujem da ta razlika može biti važna u radu s našim pacijentima mlađeg i mladog naraštaja (3).

Osvrnimo se na utjecaje koji sve više djeluju na oblikovanje i transformaciju identiteta.

Razvijajući asocijacije dolazimo do naglaska na kontekstu koji daje puno značenje trenutačnoj situaciji, bilo stvarnoj, fantaziranoj ili digitalnoj. Čini se da je suvremena kultura toliko impresionirana znanstvenim i tehnološkim dostignućima da je ljudska bit, kao dio prirode i njezinih evolucijskih linija, završila u sjeni bačenoj na veze s našim precima. Kad govorimo o pretečama ljudskoga postojanja, kao što danas vidimo ili rekonstruiramo u povijesti, posebno predstavljeno u različitim umjetnostima, čini se da smo skloni ostaviti u sjeni svoje korijene iz džungle, špilja, loših uvjeta stanovanja

I think that this is a very accurate illustration of the fading away of traditional boundaries between reality and illusions, especially regarding togetherness, a fantasy that emanates from not only two parallel universes as Sylvia states, the real life and cyberspace, but from the third parallel world – the world of our fantasies. The association is to Winnicott's notion of transitional space (2), where blurred boundaries enable fantasies and elements of the impressions of the virtual world to merge. I believe that this distinction may be important in working with our patients from the younger generations (3).

Here we come to the influences that increasingly affect the forming and transforming of identities.

When developing associations, we come to the emphasis on context that gives the full meaning of the current situation, either real, fantasised, or digital. It seems that our contemporary culture is so impressed by scientific and technological advances that our human core essence, being part of nature and its evolutionary lines, ended up in a shadow thrown onto our connections with our ancestors. When we talk about the forerunners of our human existence, as we see it today, or reconstructed through history, especially in different arts, it seems that we are inclined to let our roots, which go back to jungles, caves, poor dwelling conditions and extreme poverty and exposure to

i ekstremnog siromaštva te izloženosti prijetnjama goloj egzistenciji. Ali priroda je u biti „zainteresirana“ samo za opstanak i rađanje. Rekao bih da je to temeljno ljudsko stanje, koje ne odražava samo naslijeđe predaka nego i neposredna iskustva koja proizlaze od prenatalnog do kontinuiranog postojanja u postnatalnom životu, i da ostaje u našem nesvjesnom i svjesnom životu, ali da je izloženo mogućnosti ili sposobnosti za kreativnu prilagodbu brzim promjenama životnih uvjeta. Ako uzmemo u obzir da su stari Rimljani govorili da je *homo homini lupus*, da smo jedni drugima vukovi, promjenjivi kontekst u digitalnom dobu postaje još važnijim. Ugroženi tim novim izazovima koji se pridružuju tradicionalnima, mehanizmi suočavanja ljudskog bića, grupa ili društava mogli bi se naći pod još većim pritiskom, uzrokujući tzv. *cyber-migracije*.

Može se reći da u pogledu erozije granica i promijenjene propusnosti i promjena u elementima koji utječu na prijelazni prostor pojedinci, grupe i međusobne veze na globalnoj razini znatno mijenjaju svijet, kontekst naše egzistencije. Možemo reći da je to u razvojnom pogledu važno, a u kulturnom pogledu ključno. O tim dvama glavnim smjerovima koji utječu na konstrukciju identiteta, a koje iznosi predavačica, nastaviti ću razvijati svoje asocijacije.

the threats of mere existence, remain in the shadow. However, nature is essentially “interested” only in survival and procreation. I would say that this basic human condition, reflecting not only our heritage from our ancestors but also from immediate experiences stemming from prenatal to continuous existence in postnatal life, remains in our unconscious and conscious life, but is being challenged by the possibility or the “capacity for creative adaptation” to our rapidly changing life conditions. If we take into consideration the ancient Romans’ saying that “*homo homini lupus*”, that we are wolves to each other, the changing contexts in this digital age become even more important. Since we are threatened by such new challenges, which are added to the traditional ones, this might put even more pressure on the coping mechanisms of the human being, groups or entities, causing the so-called *cyber-migration*.

At this point it might be said that the erosion of boundaries, alterations in their permeability and changes in the elements that influence the transitional space, individuals, groups and interconnections on a global level are significantly changing the world and the context of our existence. Developmentally we might say importantly, and culturally we might say substantially. These two mainstreams influence the construction of the identities our lecturer is elaborating, and I will continue to develop my associations to her lecture.



O NEKIM BITNIM PITANJIMA

Kao grupni analitičari svakako bismo se mogli složiti da su grupno-analitičke terapijske grupe sposobne istraživati identitet i pomoći u rekonstrukciji vlastita osjećaja *selfa*. Stalno promjenjivi proces zbiva se od izlaganja određenih osjećaja, stajališta, pojmova, pozicija u grupi do dekonstrukcije i neke nove konstrukcije, bolje prilagođene očekivanoj razini zrelosti. Taj proces često je vrlo bolan, pogotovo zbog prvih koraka u svakom terapijskom procesu koji karakterizira ju suočavanja i razjašnjavanja sukoba koji uzrokuju poremećaje i distorzije na razvojnim linijama koje mogu postati vidljive tijekom interakcija u grupi.

Jedan je od najdojmljivijih slučajeva iz mojeg iskustva bio slučaj mladog studenta koji se snažno protivio majčinim pritiscima. Zapravo, bio je instrumentaliziran u borbi između rastavljenih roditelja i pod snažnim utjecajem svoje majke. Unatoč intenzivnim naporima cijele grupe, bilo je vrlo teško postići čak i mali napredak u njegovu funkcioniranju. Pri kraju svoje dugotrajne terapije u analitičkoj grupi mogao je povjeriti da mu je trebalo više od dvije godine da postane sposoban doista čuti poruke drugih članova grupe i početi preispitivati svoja prethodna stajališta i projekcije te projektivne identifikacije. Njegova sposobnost da izgradi zreliji identitet trebala je proći proces dekon-

ON SOME ESSENTIAL QUESTIONS

As group analysts we can certainly agree that group analytic therapy groups are able to explore identity and help in the reconstruction of one's sense of self. The ever-changing process goes from the exposure of some feelings, positions, notions and stances in the group to deconstruction and to some new construction, better adapted to the expected level of maturity. This process is often very painful, especially due to the first steps in every therapeutic process of confrontation with and clarification of the conflicts that cause disturbances and distortions on the developmental lines, which can become visible during interactions in the group.

One of the most illustrative cases from my experience was the case of the young student that was strongly opposing his mother's pressures. As a matter of fact, he was instrumentalised in the fight between divorced parents and under heavy influence of his mother. In spite of intensive efforts of the whole group, it was very difficult to achieve even small progress in his functioning. By the end of his long therapy in the analytic group he was able to confess that it took more than two years for him to become able to really hear messages of other group members and to start to question his previous stances, projections and projective identifications. His ability to construct a more mature identity had to pass through the process of deconstructing earlier notions

strukcije prethodnih pojmova i trebao je izgraditi osjećaj samopouzdanja karakterističan za neovisna mladog čovjeka.

Još jedna asocijacija u vezi s nekim aspektima ljudskog načina postojanja, koje je bilo vrlo teško proživjeti, bio je susret s jednom kolegicom dok smo bili specijalizanti iz psihijatrije. Kad sam jednom razgovarao s njom, spomenula je Winnicottov esej „Sposobnost biti sam“ (4) i preporučila mi da ga pročitam. Ne znam zašto sam bio toliko impresioniran njezinim prijedlogom. Nakon što sam to pročitao, osjećao sam se vrlo nelagodno. Ona je bila prilično povučena, tiha, ali vrlo ljubazna osoba. Nakon nekoliko tjedana čuo sam da je počinila samoubojstvo.

Moguće je zamisliti da njezina ranjivost nije mogla razviti dublje razumijevanje važnih objekata koji su imali „loše“ karakteristike te ući u proces dekonstrukcije putem promjene razumijevanja svoje osobne prošlosti i svojih grupa, bilo u stvarnom životu ili u terapijskoj grupi, te da to nije mogla iskoristiti za razvoj korektivnog emocionalnog iskustva (5).

Moglo bi biti zanimljivo spomenuti da su japanski psihijatri, kako bi se promijenila stigmatizirajuća dijagnoza shizofrenije, izabrali izraz „poteškoće u integraciji“. Iako još ne razumijemo dublje razloge za neke poremećaje, moguće je razlučiti maligne razvojne

and to build up the self-assertive feeling of an independent young man.

Another association regarding some aspects of the human condition, that was very difficult to go through, was the encounter with one colleague when we were residents in psychiatry. One time we were talking and she mentioned Winnicott's essay "The capacity to be alone" (4) and recommended I read it. I don't know why I was so impressed by her suggestion. Having read it, I felt very uneasy. She was rather withdrawn, silent, but very kind in relating. After several weeks I heard that she had committed suicide.

It is possible to imagine that her vulnerability could not develop a deeper understanding of important objects that had "bad" characteristics. She was unable to enter the process of deconstruction through changing the understanding of her personal past, and her groups, either in real life or in the therapeutic group, couldn't be used for the development of corrective emotional experience (5).

At this point it could be interesting to mention that in order to change the stigmatising diagnosis of "schizophrenia", Japanese psychiatrists have chosen the expression "difficulties in integration". While we still do not understand the deeper reasons for some malignant developments, it is possible to discern malignant developmental lines that – especially in the unconscious – store deleterious potential in constructing



linije koje, pogotovo u nesvjesnome, imaju razoran potencijal u konstruiranju identiteta. Ponekad je dio procesa između disocijacija i integracija autoagresivnost ili heteroagresivnost.

Govoreći o neriješenim ili teško prihvatljivim sukobima identiteta, predavačica je spomenula tri razine destruktivnih spirala: određene društvene ideologije, stres zbog iznenadnih promjena i mnoge izraze društvene uskraćenosti. Hrvatsko društvo nudi dojmliive primjere već u posljednjih nekoliko desetljeća. Društvene ideologije prošle su od komunizma i kolektivizma u demokraciju i liberalni kapitalizam. Stres zbog iznenadne promjene bio je najdramatičnije izražen ratom 1991. – 1995. sa žrtvama i razaranjima koje društvo još osjeća kao rane koje treba zaliječiti. Društvena uskraćenost osjeća se u mnogim aspektima i svrstava Hrvatsku pri dno skupine zemalja koje čine EU. Nastali ekonomski (a ponekad i politički i društveni) razlozi uzrokuju emigraciju prema razvijenijim europskim i drugim demokratskim i ekonomski bolje razvijenim društvima. To su stvarnosti i dvojbe našeg modernog društva naslijeđene od jučer koje bacaju sjenu na blisku budućnost. Digitalna revolucija sa svojim novorazvijenim utjecajima na *offline* – *online* (stvarni u odnosu na virtualni) *self* i identitet postaje sve očitiija kad radimo s terapijskim grupama, posebno sa psihodinamičkog gledišta (6). Još jedan element za razmišljanje.

identities. Sometimes the process between dissociations and integrations goes through auto-or-heteroaggressiveness.

Speaking about unresolved or difficult to resolve identity conflicts, our lecturer mentioned three levels of destructive spirals: particular social ideologies, the stress of sudden change and many faces of social deprivation. The Croatian society offers impressive examples from the last several decades. Social ideologies passed from communism and collectivism to democracy and liberal capitalism. The stress of sudden change was most dramatically expressed by the war of 1991-1995, the destructive effect of which is still felt in the society as a wound that is yet to be healed. Social deprivation is felt in many areas, which aids in assigning Croatia the bottom rank in the group of countries that make up the EU. The resulting economic (and sometimes political and social) reasons are causing people to emigrate to more developed European and other democratic and economically more advanced societies. These are the realities and dilemmas of our present-day society, which we inherited from yesterday and which is obscuring the near future. The digital revolution, with its newly developed influences on offline – online self and identity, is becoming ever more evident when working with therapeutic groups, especially from the psychodynamic point of view (6). One more element to think about.

Predavačica postavlja pitanje koliko je relevantno i korisno za grupno-analitičko gledište to što je spomenuto za moderni svijet.

PROMJENE I KAKO IM PRISTUPITI

Govoreći o evoluirajućem grupno-analitičkom identitetu Sylvia Hutchinson (1) je naglasila da postoji potreba da se grupna analiza prilagodi suvremenoj kulturi širenjem multiperceptivnog pogleda na osobu, grupu, matriks kako bi se uključilo *online self* (virtualni *self*) i na novu dinamiku odnosa – na petoj razini ili domeni internetskih prostora. Predlaže da se grupno-analitičke aktivnosti prošire na područje javnog zdravlja, nudeći grupe „licem-u-lice“, kako bi se uravnotežili učinci *online* (virtualnog) odnosa te da grupni analitičari trebaju ponovno razmotriti teorijski okvir i metodologiju zbog učinaka globaliziranog društveno-političkog konteksta, promjena percepcije autoriteta i promjenjivih obrazaca odnosa, intimnosti i pripadnosti što utječe na dinamičku administraciju i na analitički pristup nesvjesnim procesima. Uzmimo, na primjer, voditeljjev autoritet i njegovu „neutralnost“ i „neprozirno držanje“ u vezi s transfernim pitanjima kad su biografski podatci tako lako dostupni na internetu. A što reći o informacijama i fotografijama iz privatnog

There is one question posed by our lecturer, and that is how relevant and useful everything that has been mentioned about today's world is for the group-analytic point of view.

CHANGES AND HOW TO APPROACH THEM

Talking about “Evolving group analytic identity”, Sylvia Hutchinson (1) suggested that there is a need for group analysis to adapt to the contemporary culture by extending the multi-perceptual view of the person, group and matrix in order to include the “online self” and the new dynamics of relating to the fifth level, a cyberspace level or domain. She suggests that group analytic activities should be extended into the field of public health, offering face-to-face groups to balance the effects of online relating, and that group analysts need to reassess the theoretical frame and methodology due to the effects of globalised socio-political context, the changing perception of authority and the changing patterns of relating, intimacy and belonging, the influences on dynamic administration and on analytical approach to unconscious processes. Let's take, for example, the authority of the conductor and the stance of their “neutrality” and “opaque appearance” regarding transference issues, when biographical data are so easy to reach on the internet, to say nothing of the information and photos from one's private



života na Facebooku, Instagramu i ostalim društvenim mrežama?

Dok je proširenje na nove društveno-političke elemente koji utječu na iskustva sebe, drugih i grupa kojima osoba pripada nekad bilo više ili manje osobno, domena internetskih prostora zaista je nov kontekstualni element. Druga strana novonastale tehnološke revolucije, s novim granicama u ukupnom kulturnom napretku, pokazuje sve veću nepovezanost s prostorom stvarnog života, tj. interpersonalnim umrežavanjem. Kao što je spomenuto, zatvaranje vrata međusobnoj povezanosti „licem-u-lice“ s njezinim „okusima“ ljudskosti ima potencijal za ovisničko ponašanje koje utječe na intersubjektivne odnose i često otuđenje od vlastite prirodne, generacijske pripadnosti i mogućnosti razmjene. Moglo bi se reći da svjedočimo *cyber-migraciji* u kulturi, izražavajući tako racionalizaciju i intelektualnu proradu putem sklonosti i ograničavanja društvenih (relacijskih) poteškoća ili označavanja ponašanja sličnog autističnom koje bi moglo biti početak razvoja psihotičnih jezgri (7).

U svakom slučaju, prekomjerna predaja virtualnim grupama u smislu ovisničkog ponašanja može se lako razviti u razvojno kašnjenje s različitim mogućnostima za narušavanje proširenja i izgradnje identiteta, bilo na osobnoj, obiteljskoj, grupnoj ili čak nacionalnoj razini (8, 9).

life available on Facebook, Instagram and other social networks.

While the extension to the new socio-political elements exerting their influences on people's experiences of self, others and the groups they belong to used to be more or less personal, the cyberspace domain represents an entirely new contextual element. The other side of the coin of the newest technological revolution, representing new frontiers in overall cultural advancement, is showing its increasing disconnect from the real-life domain, i.e. interpersonal networking. As mentioned before, closing the doors to face-to-face interconnectivity with its human "flavours" has the potential for creating addictive behaviour, affecting intersubjective relationships and often creating estrangement from the groups one naturally and generationally belongs to. It might be said that we are witnessing *cyber-migration* in our culture, thus expressing rationalisation and intellectual working-through of either the tendency to restrict social (relational) difficulties or denote autistic-like behaviour that might mark the beginning of psychotic nucleus development (7).

In any case, the exceeding surrender to online groups in the sense of addictive behaviour may easily evolve into developmental delay with different possibilities for distortive extensions in constructing one's identity, either on the personal, family, group or even national identity levels (8,9).

O GRANICAMA DANAS I NEKAD

Različite ovisnosti višeslojne su i imaju dublja značenja. Moglo bi se reći da bi bijeg u ovisnosti ponekad mogao biti usporediv s bijegom u kibernetički prostor (3). Nikad se ne zna kakva bi se dinamika mogla maskirati bijegom od stvarnosti.

Taj način razmišljanja pokazuje važnost granica. U grupnoj analizi čvrsto se držimo nepropusnosti granica kako bismo se usredotočili na „ovdje i sada“ i uključili sve sudionike u svjedočenje tekućem procesu međusobne razmjene. Da bi se razvila koherentnost, bitan je pojam ognjišta. Sherry Turkle (10), psihologinja i antropologinja s MIT-a, komentira da su ljudi ostali bez nje. Poput Odiseja, poput ptice selice, suvremeni je čovjek bez ognjišta, ali uvijek u potrazi za njim. Ona navodi da nakon *homo habilis*, *erectus* i *sapiens*, našu aktualnu ljudsku prirodu karakterizira *homo mobilis*, ili možda bolje – *homo erans*.

U svojem predavanju „Transhumana agenda: posljednje stoljeće *homo sapiens*“, hrvatski astronom Korado Korlević (11) iznio je svoje misli da idejno prema *homo superioru*, tj. da će se naša civilizacija raspasti za dva-tri desetljeća. Zaključio je da postoji potreba za razmišljanjem o budućnosti, kako se zaštititi od njezina kolapsa i kako konstruktivno iskoristiti buduće plo-

ON BOUNDARIES NOWADAYS AND BEFORE

Different addictions are multi-layered and have deeper meanings. It might be said that a flight into addictions can sometimes be comparable to the flight into cyberspace (3). One never knows what kind of dynamics might be masked by a flight from reality.

This way of thinking emphasizes the importance of boundaries. In group analysis we are firm about impermeable boundaries in order to concentrate on the here-and-now and involve all participants in witnessing the ongoing process of mutual exchange. For that coherence to develop the notion of a hearth is essential. Sherry Turkle (10), a psychologist and anthropologist from MIT, claims that today human beings live without it. Like Odysseus, the contemporary man is like a migratory bird without a hearth, but always in search of it. She says that after *homo habilis*, *erectus* and *sapiens*, our actual human nature is characterised by *homo mobilis*, or perhaps better – *homo erans*.

In his lecture, „Transhuman agenda: the last century of *homo sapiens*“, the Croatian astronomer Korado Korlević (11) writes that he believes we are heading towards *homo superior*, i.e. that our today's civilisation will collapse in 2-3 decades. He concludes that there is a need to think about the future, about how to protect ourselves from its collapse and how to make constructive use of the future fruits of technological advancement. In the next



dove tehnološkog napretka. Sljedećih dvadeset godina, navodi, svijet će biti vrlo zanimljivo mjesto.

Razmišljajući o sudbini svojega trenutnog razumijevanja analitičkog identiteta u eri digitalnog doba s umjetnom inteligencijom i nepredvidljivošću daljnjeg razvoja čovječanstva u sljedećih desetak godina, mi kao grupni analitičari moramo razmišljati o promjenama civilizacije, bilo da radimo s pacijentima – članovima svojih grupa, ili na sebi – voditeljima tih grupa i članovima terapijskih timova. Grupni *setting* okruženje je za opstanak, razvoj i napredak ljudskog bića. Dijelim stajalište Sylvije Hutchinson da je suvremena fluidnost identiteta i rodnih uloga, tzv. „likvidni identitet“, pod velikim utjecajem virtualnog svijeta i društvenih mreža (12). No grupe „licem-u-lice“ daju nam osjećaj društvenog identiteta. U literaturi se majstorski opisuju neki slučajevi izgubljene ili spriječene društvene povezanosti, npr. Pirandellov „Pokojni Mattia Pascal“, kad se apsolutna sloboda anonimnosti pretvara u kavez, ili Buzzatijeva „Tatarska pustinja“, kad usamljeni časnik ostaje zatvoren u svojoj paranoidnoj izolaciji. Ne bismo smjeli zaboraviti ni „Sliku Doriana Graya“ Oscara Wildea, gdje su društveni i intimni identiteti disocirani, pokazujući razliku između lažnog i pravog *selfa*. Ili Don Quijotea, koji je živio u svojem razumijevanju svijeta kojim je bio okružen.

20 years or so the world is going to be a very interesting place, according to him.

Thinking about the destiny of our actual understanding of the analytic identity in an era of the new presence of the digital age, with its artificial intelligence and unpredictability of the further development of humanity in a decade or so, we as group analysts have to think about the changes in progress within our civilisation, either by working with patients – members of our groups, or by working on ourselves – conductors of these groups and members of the therapeutic teams (12). The group setting represents the context for survival, development and thriving of the human being. I share Sylvia Hutchinson's belief that the contemporary fluidity of identities and of gender roles, the so-called "liquid identity", is very much under the influence of the virtual world and social networks. On the other hand, groups that offer face-to-face contact give us a sense of social identity. Literature contains masterful descriptions of some cases of lost or prevented social connectivity, i.e. Pirandello's "The Late Mattia Pascal", where the absolute freedom of anonymity transforms into a cage, or Buzzati's "The Tartar Desert", where the lonely officer remains enclosed in his paranoid isolation. We shouldn't forget Oscar Wilde's "The Picture of Dorian Gray" either, where social and intimate identities are dissociated, showing the difference between the false and the true self. Or Don Quixote, living in his understanding of the world that surrounds him, etc.

ZAVRŠNI KOMENTARI

U zaključku, osvrćući se na određena posljednja pitanja predavačice, želio bih naglasiti da je nakon mnogo godina razvoja ideja i iskustava povezanih s pristupom utemeljenim na dokazima o terapijskim grupama iz grupno-analitičke perspektive, Aldo Špelić (13), naš kolega, psiholog i grupni analitičar koji je organizirao „Motovunsku grupu“ i koji je uredio i koautor je knjige „Analiza grupe u fokusu znanstvenog istraživanja“, objavio tu knjigu podijelenu u tri dijela: teorijski, praktični i iskustveni dio. Razvojna paradigma detaljno je opisana, od Freudove psihoanalize i klasičnih Foulkesovih pojmova do modifikacija koje su potrebne kad se ta načela primjenjuju u terapijskim okruženjima, čak i u psihijatrijskim odjelima za akutne slučajeve. Riječ je o pitanju razumijevanja razvoja grupnog matriksa, zbivanja procesa od kohezije do koherentnosti i razvojnih procesa grupe kao cjeline, ali i pojedinih sudionika, fenomena zrcaljenja, procesa koji se kreću od ovisnosti do uzajamnosti i od neurotičnih do psihotičnih elemenata koji se pojavljuju u grupi (14). Važno je, prema Foulkesovu mišljenju, razmišljati o mogućnosti da se terapeutova uloga transformira iz vođe u voditelja te da se u određenim okolnostima doživi grupu kao voditelja, kao idealiziranu razinu postignuća. Očito, čak i u digitalnom dobu, grupni

SOME FINAL COMMENTS

In conclusion, reflecting on some final questions posed by our lecturer, I would like to underscore that after years of developing ideas and experiences regarding the evidence-based approach to the therapeutic group from the group-analytic perspective, the book “Group analysis in the focus of scientific research” was edited and co-authored by our colleague Aldo Špelić (13), a psychologist and group analyst who organised the “Motovun group” and published the book in three parts: the theoretical, practical and experiential parts. The developmental paradigm is described in great detail, from the psychoanalytic Freudian and classical Foulkesian notions to the modifications needed when these principles are applied in therapeutic settings and organised even in the acute psychiatric departments. It concerns the question of understanding the development of the group matrix, unfolding processes from cohesion to coherence and the developmental processes of the group-as-a-whole, as well as of individual participants, of the phenomenon of mirroring, the processes going from dependency to mutuality and from neurotic to psychotic elements emerging in the group (14). It is important, according to Foulkes, to think about the possibility for the therapist's role to transform from the leader to the conductor, and in certain circumstances to experience the group as a conductor, as an idealised level of attainment. Obviously, even in the digital age, we as group



analitičari trebali bi uključiti nove kulturne i tehnološke elemente koji utječu na globalno društvo u ukupno polje svojega grupnog rada i oblikovati osnovne paradigme na kojima se ono gradi i aktivira. Ali ne smijemo zaboraviti uvijek uzeti u obzir svoju osnovnu ljudsku prirodu na kojoj je zasnovan cijeli znanstveni napredak (15). Nova paradigma ljudskog bića vrlo je potrebna.

Hvala ti, Sylvia, još jednom, što si nam ponudila svoje bogato predavanje.

analysts should include new cultural and technological elements influencing the global society into the total field of our group work and form the basic paradigms on which it is constructed and activated. However, we shouldn't forget to always take into consideration our basic human nature upon which the whole scientific advancement is constructed (15). The new paradigm of the human being is very much needed.

Thank you, Sylvia, once more for offering us your rich, stimulating lecture.

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