



Content Newsletter

3. Editorial - *Giovanna Cantarella*
4. An interpretation in the trans-subjective space: some reflections on ambiguity and the psychic spaces
Silvia Amati Sas
11. Free sonorous and musical associations in music therapy: a psychoanalytic approach
Edith Lecourt
17. The Archetypes Echoed In Collective Unconscious of The People
Marijana Sandic, Aneta Sandic
23. The euro, our new money, trust or mistrust?
Christine Schwankhart-Pérez de Laborda
27. Remembering Dennis Brown
Jaak Le Roy

EATGA/AEATG - www.eatga.org

Conseil d'Administration/Board: Silvia Amati Sas (président), Velia Bianchi Ranci (vice-président), Elizabeth Stachwitz (trésorier), Sandra Manzoni (secrétaire), Zsuzsa Sipos, Ted Grant.
Coopted by the board as responsible for the Newsletter: Roberto Carnevali

Eatga/AEATG Newsletter: Registration nr.557 / oct-6th-2003 to the Tribunal of Milano
Editorial responsible for the Board: Velia Bianchi Ranci
Editorial Office: Via Modestino, 1 - 20144 MILANO
Responsible Director: Roberto Carnevali

Herausgeber/Publisher/Editeur:

Associazione ARPANet per la Cultura - via Sant'Orsola, 5 - 20123 MILANO
www.ARPANetperlaCultura.it - info@ARPANetperlaCultura.it

Dear Colleagues

After a long pause the EATGA AEATG Newsletter has started to be published again. In 2004 due to certain difficulties we issued only one number of the Newsletter. From 2005 we will return to our tradition and issue two per year by e mail or by post. We will also be able to download the Newsletter from our restyled site www.eatga.org. Members, potential candidates for membership, and colleagues interested in transcultural themes will be able to find information and news about the Association since 2004.

There will be reports on annual Study Days, EATGA scientific activities, workshops etc.

The Newsletter will contain scientific literature and articles on transcultural and intercultural issues, and on EATGA AEATG research.

In September 2004 we lost Dennis Brown. This issue of the Newsletter pays tribute to him and his contribution to EATGA AEATG. It contains an obituary paper written by Jaak Le Roy, a past EATGA AEATG President and given at the Berlin Study Day March 2005. There is also a list of publications by Dennis Brown.

Giovanna Cantarella
EATGA AEATG Past President
Milano, july, 12th 2005

Chers collègues,

Après une longue pause le bulletin d'EATGA AEATG a commencé à être édité encore. Dans 2004 à cause de certaines difficultés nous avons publié seulement un nombre du bulletin. De 2005 nous reviendrons à notre tradition et en publierons deux par an, envoyés par e-mail ou par la poste. Nous pourrons également télécharger le bulletin du notre restyled site www.eatga.org. Les membres, les candidats potentiels pour l'adhésion et les collègues intéressés aux thèmes transculturels pourront y trouver des informations et des nouvelles sur l'association depuis 2004. Il y aura des rapports sur les Study Day annuels, les activités scientifiques d'EATGA, les workshops etc...

Le bulletin contiendra la littérature scientifique et les articles sur les questions transculturelles et interculturelles, et sur la recherche d'EATGA AEATG.

En septembre 2004 nous avons perdu Dennis Brown. Cette issue du bulletin verse l'hommage sur lui et sa contribution à EATGA AEATG. Elle contient un exposé de nécrologe écrit par Jaak Le Roy, un des past présidents d'EATGA AEATG, et présenté au Study Day 2005 de Berlin. Il y a également une liste de publications par Dennis Brown.

Giovanna Cantarella
Past Président EATGA-AEATG
Milan, le 12 juillet 2005

An interpretation in the trans-subjective space: some reflections on ambiguity and the psychic spaces*

Silvia Amati Sas

The subjective feeling of identity is linked both to the “ineffable continuity of being” and to “where”, “when”, “how” and “with whom” oneself is: “I am myself and my circumstances”, says Ortega y Gasset. If so, we can consider the psychic reality of the ego (I, me, self), not as “internal”, but as subjective.

Berenstein and Puget offer a model of subjectivity as constituted by three spaces: the intra-psychic space, that concerns object relations (between the ego and the internal objects); the inter-subjective space, that concerns the link between the “self” and the external other; the trans-subjective space, that concerns the relations between the subject and the shared social context.

The first hypothetical feeling of psychic existence is an “oceanic feeling” (Freud, 1927): to be one and everything in an indefinite continuous. This is followed by primary and secondary identifications that allow the subject to build up his own feeling of identity in a context of human links and relations.

The first context, depository or support of the most archaic anxieties, is a mere destiny, as one doesn't choose one's parents, nor the place where one is born or the historical destiny of one's own generation. The impossible choice of one's own primary belongings leads the subject to consider them as natural, evident or obvious. Therefore, whenever context and belongings are concerned, the impression of obviousness arises as a feeling of familiarity that corresponds perhaps to a universal desire (maybe a “primal fantasy”) of the benevolent complementarity of external world towards oneself. In relation to this absolute need and naive expectation, we may “adapt to whatever it is” (Amati Sas, 1985) and even become familiar with the most degrading, dangerous and sinister circumstances. This we perceive when treating patients who have experienced social situations of extreme abuse and violence.

I want to point out this basic conformity, the easy inclusion of any context into our psychic reality, and to underline the apparent insensibility and lack of concern towards these inclusions of a context into ourselves (and of ourselves into a context); but I also wish to underline the appearance of subjective signals of alarm, which may appear when the subject perceives his own tacit conformity.

In the therapeutic work (both in the transference and in the counter-transference), I consider strangeness, shame and discouragement (“desaliento” in Spanish: that is a subtle feeling of losing one's beliefs and convictions (Amati Sas, 1989)) as signals of the subject's conflict towards one's own basic conformity.

In our present world, what is accepted just as it is, or as obvious and banal, is the omnipresent violence in which we are immersed that promotes a difficulty in thinking described as “crisis of symbolisation” or “loss of significance” (Chasseguet-Smirgel, 1983), which is a loss, in fact, of the subjective ability to discriminate and symbolise one's own perceptions. Obviousness and familiarity increase at the expenses of the capacity to think, symbolise and signify. This becomes most evident when the macro-context in which we are immersed becomes suddenly uncertain, insecure and does not offer basic guarantees.

* This paper has been presented , in spanish, at the I.P.A Congress in Santiago, Chile in July 1999, published in *Rev. de Psicoanalisis*, LVII, I, Buenos Aires (2000), in french in *Psychotherapies*, Vol.24, 2004, N.4, pp.207-213.

This basic adaptive phenomenon allows us, for example, to conform with the present mass-media world (constituted by continuous uncertain and paradoxical messages of violence and terror) which has become so familiar and obvious, although profoundly uncanny.

To describe what I understand by “obvious”, what Eigen calls “diminution of the catastrophic feeling” may help; he says: “when the catastrophic feeling loses its value as a signal, the catastrophic situation becomes the total reality of the subject” ... and he adds that: “this may happen to a whole cultural context” (Eigen, 1985).

In our mass culture, what becomes obvious is shared by everyone in the mutism and silence of trans-subjectivity, and is the expression of our installation in the realm of ambiguity, that can be considered here as a major surviving defence towards a human social context, which does not give certainty, or security. Ambiguity functions as an unconscious subjective compromise with any contextual reality. This idea finds a theoretical hypothesis in the “primary indifferentiation” and most precisely in an “ambiguous, pre-conflictual, position”, a position of extreme dependence onto the external world, as described by Bleger (1972). This author’s conception offers a theoretical bridge between the psychic and social worlds, in a more dialectic and dynamic interaction than other psychoanalytical models, especially when we are concerned with problems of social violence. Bleger’s concepts of symbiotic link, ambiguous position and ambiguity, allows us to conjugate the dynamic of the ego in relation with the context and the subjective preservation of feelings of identity and continuity.

Ambiguity can be considered as a quality of psychic phenomena which corresponds to a particular position of the subject in relation to the external world, a state of mind in which prevails compromise with the others and with reality. Thanks to this ambiguous, plastic and malleable, unconscious aspect of the mind, we adapt to culture, to customs and habits of the social context and to the affective climate which arises from interpersonal and trans-personal relationships.

Bleger already set out the problems of inter-subjectivity as a link or linking (“vincularidad”). Janine Puget (1995) considers linking as the new paradigm of psychoanalysis. For a long time, psychoanalysis has mostly limited Freud to the intra-psychic world (Aragones, 1975), but today it is impossible to avoid our investigation of dynamical concepts, in order to conjugate the intra-psychic, the inter-subjective and the social trans-subjectivity.

Briefly, I shall consider two important concepts from Bleger: “ambiguity” and the “symbiotic link”, which is the obligatory depository in the external world of a “nucleus of primary indifferentiation”, or “ambiguous nucleus”. According to Bleger, the existence of a concrete depository in the external reality for this psychic nucleus of indifferentiation and uncertainties is unavoidable, be it represented by persons or institutions. In normal conditions, this dependence on the context is not perceived by the subject and remains as a tacit “background of safety” (Sandler, 1987), a feeling of certainty in reference to one’s own perceptions.

The first depository of the basic psychic indifferentiation of the human baby is an external object invested with maternal functions. This first depository receives and contains an “ambiguous” nucleus of primary uncertainties and anxieties and will elaborate it through intuition (“reverie”) and experience, giving to it significant discriminations which will become the key for comprehension of future perceptions, basis for psychic growth. Anyhow, a residue of primary indifferentiation will always remain and, for this reason, in every mature subject there is the persistence of a symbiotic link that projects and deposes onto the external world the rest of primary indifferentiation. This is a “mute” phenomenon, or, rather, a “blind” phenomenon, because this link of depository is unconscious and automatic, and always tends to repeat itself in an omnipotent and obligatory way

in whatever context there is, whenever the usual context of security is missing or disappears. Therefore, when the subject experiences critical changes in his life (emigration, grief, puberty) or important changes in the social context (war, bankrupt, revolution), the mobilisation of the ambiguous nucleus which has lost its stable deposition in the subject's usual life context, provokes anxieties of different tonalities. A massive loss of depositaries leads to a sudden re-introjection of ambiguity which provokes catastrophic anxiety and experience of depersonalisation. This may be a clinical expression of obnubilation, numbing, perplexity or panic, but also of hyper-lucidity, that is an intuitive and global comprehension of the situation (Winnicott, 1974).

Some aspects of the ambiguous nucleus may be compared to the "primary unconscious" and will forever remain indifferentiated and unknown. If so, ambiguity involves the aspects of mind which appear inert in relation to the context, but also others which are mobile and enter into the intrapsychic process. This allows to underline another form of ambiguity, which is theoretically conceptualised by Bleger as a "position" and which can function as a defence: a position of non-critical and non-conflictual acceptance of the external reality.

In a synoptic way, the ambiguous or agglutinated non-conflictual position precedes the classical Kleinian conflictive positions: schizo-paranoid and depressive, although the three positions coexist and alternate within the psychic times and spaces.

Ambivalence of the depressive position, a position of conflict between two contradictory or antinomic terms (representations or affects), allows the choice between opposite terms (hate-love; good-bad; true-false); on the contrary, in ambiguity everything appears to be interchangeable and possible: the opposite terms, contradictory and potentially conflictive, coexist in the "ambiguous nucleus". For this reason, ambiguity gives to some psychic phenomena a proteiform character of imprecision, malleability and adaptability which allows mobility within psychic space and psychic time (regressing, stopping or going forward), also allowing to create new discriminations.

Because of its non-conflictive character, ambiguity represents a cheap or easy defence, (such as a "jolly joker" that can be placed anywhere) and that can avoid more expensive defences, such as repression (which involves representations and conflict).

The elastic, oscillatory and proteiform quality of ambiguity allows it to function as a malleable tissue which occupies the inter-spaces of links. In the inter-subjective space, ambiguity permits to confound (not to separate) what belongs to one subject or to another in a link, creating a "basic narcissistic field" which coexists with object relations (introjective and projective identifications). Between what is private or public, ambiguity can dissimulate, falsify, equivocate, adapt or conform, because it eliminates what may be conflictual with compromise figures expressed through gestures and language.

In the trans-subjective space, ambiguity is deposited in shared social depositaries. This common deposition conveys feelings of belonging and security which sustain the "transpersonal matrix of shared representations" (Käes, 1977, cited by Gomel, 1977). Anyhow, the trans-subjective space is the less elaborated and less symbolically expressed space of subjectivity, the less representable as such and the most able to influence or suggestion (the most ambiguous). For this reason, it is penetrable and manipulable by agents of external world, social or political power, both in an insidious and covered way or in a more explicit way, offering leaders and ideals of reference (Freud, 1924).

The affective range of ambiguity goes from feelings of panic (catastrophe) to faith (ideal-ideals) and from emotions linked to risk and strangeness to feelings of security, always in relation with the contextual variations.

In very traumatic social situations, the ego uses ambiguity as a shield to protect its structure: after a first catastrophic moment, the state of ambiguity functions as a “major defence” and, at the same time, as an “adaptation mechanism” (Parin, 1979). The mimetic quality of ambiguity provokes obnubilation and indifference, which protects the rest of the personality that seems to remain suspended or far away. But the mature functions may be recuperated later, when life conditions diversify (as it happens in the therapeutic work), with the elaboration and re-elaboration of the traumatic situation.

The massive defensive function of ambiguity leads us to consider its defensive function, also in less serious situations, as a subtle compromise or adaptation to the context, that is a “minor defence” of familiarisation, banalisation and obviousness which is not necessarily perceived by the subject and which is part of the psychic daily life of oneself and everybody.

In extreme situations (disappearance, torture or concentration camp) which are paradigmatic of violence intentionally inflicted by persons to persons, the subject’s life conditions are completely changed in order to obtain his adaptation and alienation to the offered situation. Alienation is the result, in the subject’s thoughts, of someone else’s action, without any awareness of the subject about what’s happening to his thinking (Piera Aulagnier, 1979). But alienation goes beyond thinking and consists also in an adaptation of the subject’s feelings to the affective climate of any socially manipulated situation. We can see that from a psychoanalytic point of view, we cannot avoid the concept of social context, nor the pertinence of the idea of trans-subjectivity!

If we confront this kind of social traumatic facts with our daily clinical approach, we find something which is specific of our psychoanalytic concern, that is the capacity to represent affects and the wish to understand them. This “psychoanalytic function” (considered in its most ample meaning as a faculty of the mind) appears as the unique possible psychic resistance towards the insidious effects of collective accumulative traumas that lead to insensibility, indifference and conformism. Inside the therapeutic setting, the psychoanalyst’s specific duty is to be sufficiently alerted and attentive, in order to recognise in him/herself the subtle affective signals linked to trans-subjective life experiences, to understand, contextualise and be able to think about them (Amati Sas, 1994).

To introduce this reflection on an “interpretation in the trans-subjective space”, I find interesting to quote Hanna Arendt: “It is as if each time we are confronted with an unexpected terroristic phenomenon, our first move is to recognise it through a blind and uncontrolled reaction; our second move is to recover our cold blood and, denying that we have perceived something new, to tranquillise ourselves doing as if we already knew something similar. In a third move, we are able to recuperate what we have seen, perceived or known from the beginning. It is at this point that the effort to understand begins.” The philosopher’s approach shows us the universality of the phenomenon that we are trying to define psychoanalytically, in search for a theoretical model adequate to the clinical experience.

Ms. O. is a patient I have already talked of on other occasions. We had already begun to meet less frequently with the aim of terminating the therapeutic relationship.

After a short interruption due to a holiday period, the patient missed a session without informing me before. At the following session she appeared exhausted and desolated, in an autistic attitude; she said she couldn’t come the day before because she was totally upset. “I was feeling like ten years ago, when I came here for the first time, and I was ashamed to burden you once more with my problems, as if all the work we have done together in so many years had completely vanished! I wanted to be strong enough and to be able to work it off, without help, but ... I have received this letter”... I tried to read the letter which appeared as an official document: it was a medico-

legal investigation, carried out upon request of missing people's relatives, in order to recognise the identity of found corpses. In the letter it was said that those which were supposed to be her husband's bones, were actually found to be the mixed bones of several persons!

I don't know whether it is correct to call counter-transference my emotional reaction: the ghastly feeling of a sinister joke, and my identification with the strangeness and perplexity of my patient in her grief and re-opened tragedy.

I heard myself telling my patient about my feelings and my indignation and I perceived that I was in a dilemma about my active participation, not being able to find the appropriate words. I said that I could understand her effort to bear this unexpected burden but that it was something too heavy to be supported all alone. I interpreted that she was reacting as if she had just been told about somebody's death, though on this occasion there wasn't a dead person (her husband, in her memory and grief), but rather a very sinister experience in which many people were buried together with her husband or in his place. I said that she was reacting as if this was an intentional torture being inflicted here and now to her, but that, instead, it was something horribly uncanny she would have never heard about if it was not because of this unusual and circumstantial activity of anthropological research. But what was leaving both of us so desolated and disarmed was in fact that both of us knew that the hands that had put together the bones of different bodies to make an unrecognisable person, were certainly the same hands that had tortured and killed and corresponded to the same abominable mentality; therefore, our nasty feelings, our perplexity and strangeness of today were due to the fact that "they" had reappeared!

Ms. O. reacted to my attempt to contextualise in time and space our mutual feelings and (to my surprise) she abandoned her state of apathy. The following day, she said she was feeling better and remembered a dream we had already interpreted some sessions before. She had dreamed that she was looking at my face and she wondered whether I was myself, her psychoanalyst, or her mother, as we both had blue eyes. Today, in relation to this dream, she was asking herself why I was willing to help her to carry such a terrible burden and she said: "If you are my mother, it is natural that you do so, but if you are not my mother, how will I ever be able to pay you, and why you do it?" Curiously, but not by chance, I had asked myself the same existential question and I immediately replied, without any doubts: "I am doing it because I also live in the same shitty world as you do".

I shall try now to elaborate my emphatic reply, which I have later called an "interpretation in the trans-subjective space". It is certainly not the usual interpretation of the transference of the past unconscious; it is rather an interpretation in the present context in which both of us are living, that is a socio-historical context of insecurity which is not always so evident, but when it becomes evident, it involves feelings of great uncertainty. The only certainty which is left to us is to be able to share it!: to transform the horrible objective reality in shared subjective feelings at a level that will not deny panic and terror but may transform it into words.

If I had interpreted the maternal transference in relation to the dream, maybe I would have sent my patient back to the infantile dependence that she was processing, instead my reply put both of us at the same level: two adults affected by a difficult reality.

The intensity of my reply can be explained by the great effort I had made in the previous session in the attempt of finding the words to express my indignation, and the interpretations that may help us to overcome our mutual chaos, my intent to avoid remaining indifferent, banal, or obvious, and disarmed (as in fact I felt at the end of the session, when I perceived my discouragement ("desaliento")).

The danger which menace the therapist while facing a totally unexpected novelty, when crude reality

is too dismantling of our necessary securities, is that we may fall in the temptation of considering everything obvious and therefore have an ambiguous transference attitude that “dissolves” or immobilise what we have been already able to discern. Certainly, I had to mobilise all my “ethical alarm” (Amati Sas, 1993) because I needed to recover as quickly as possible my capacity of critical thought, to preserve the fundamental values and the sense of our work, and to continue the intense elaboration already begun in the previous sessions.

In daily life, various news and information become very rapidly quite obvious, but the psychoanalyst’s effort of thinking and understanding cannot stop at this level. Psychoanalysis cannot avoid taking into account the trans-subjective traumatic context that we share with our patients, even if this can be interpreted only (as in the case of Ms. O.) when it becomes “psychoanalytic material”. I believe that we cannot keep stating that it is impossible to act as psychoanalysts when the social context is not favourable (maybe it is not possible, but it is necessary!) (Puget & Wender, 1982).

So, it becomes important to be able to recognise ambiguity in ourselves, to acknowledge it and to recognise it as an ubiquitous and trans-subjective defence. If it may be useful, from a technical point of view, to allow ourselves a tolerant clinical attitude towards ambiguity, this involves nevertheless ethical limitations. Up to which point can we accept ambiguity as an ally of our work, as Winnicott suggests, when it becomes a defence aimed at avoiding confrontation with anguishing problems? (Badoni, 1998) and what are the signals that may allow us to understand that we are moving in quicksand?

My patient was “ashamed” to show me the repetition of her state of traumatic regression, but also to feel that she was the vector of such anxiety, uncertainty and horror to me: this is a painfully conflictive feeling, when the subject perceives himself as the carrier of a truth that can destroy in others (and most particularly in those that we have invested with the function of supporters of our identificatory project) the illusion of a happy world.

When I said to my patient that “they” have reappeared, I was referring to the massive traumatic invasion by an immobilising conformism, or ambiguity, which was repeating on her the effects of extreme mistreatment and of her relationship with the torturers. [These persons are “ambiguous personalities” (Bleger, 1972) who renounce their basic human motivations in favour of the secure belonging to a group of power, in which transgression and atrocities are allowed, and obedience and loyalty are due to a supposed falsified law which permits them any arrogance. In the case we have described, the sinister acting of the torturers goes far beyond the limit imposed by death, in order to ensure any impunity at any price.]

When the patient asks herself why I help her (“why do you help me to reorient myself in the catastrophic chaos, with the continuous danger of falling in yourself?”), her question meets with my own existential questioning. It is clear to me that I am not motivated by narcissistic power, or to earn money, or to take the place of a good mother, nor to write articles. My motivation is in the order of ideals: of the desire of a non-alienating world, and my indignation is authentic. I believe that my capacity of judgement and critical opposition towards some situations is a part of my psychoanalytic task: to give holding to my patient, which is to assume the deposition of her ambiguity and her uncertainties in the therapeutic frame and to take the responsibility of trying to avoid all arbitrary interpretations that may confuse in my patient her basic internal objects with the personages related to the traumatic events of her existential experience (1985).

Though in the psychoanalytic work there are ineffable moments of creative transitionality and possible collusion (co-illusion; co-eludere, which comes from “to play”) or consensus (sharing feelings and words) it is not possible to tolerate in the same way an unconscious complicity (conspiring against others, plotting), which involves to be associated to others against the revelation

of a truth; nor connivance (denying what we see, close our eyes or “turning a blind eye”, as J. Steiner says) which means to associate with others in avoiding to come out of an ambiguous situation or to refuse a pertinent and correct thought (Prieto, 1992).

Therefore, if ambiguity is a valid theoretical concept (as a dynamical property of psychic functioning), it is necessary to denounce its presence in some counter-transferential situations, where it represents an unconscious tendency to accept compromises that are ethically unacceptable.

I believe that the dynamic movements of ambiguity inside the spaces of subjectivity can allow us to go on thinking and continuing to investigate on the fact that we are so adaptable, so manipulable and so alienable, either inside or outside of the psychoanalytic setting.

References

- AMATI SAS, S. (1977). Qualche riflessione sulla tortura per introdurre una discussione psicoanalitica. *Rivista di Psicoanalisi*, 23, 3. Roma.
(1985). Megamueertos: unidad de medida o metáfora? *Revista de Psicoanálisis*, 42: 1282-1372. Buenos Aires.
(1989). Récupérer la honte. In: *Violence d’Etat et Psychanalyse*. Paris: Dunod.
(1994). Etica e Trans-soggettività. *Rivista di Psicoanalisi*, XL, 4. Roma.
(1992b). Ambiguity as the route to shame. *Int. J. Psycho-Anal.*, 73, 329-34.
(1993). Alarma ética en psicoterapia. *Psicoanálisis Apdeba*, XIV, 1: 21-29.
- ARAGONES, J.R. (1975). Narcisismo y sincretismo: dos teorías complementarias. *Revista de Psicoanálisis XXXII*, 3. Buenos Aires.
- ARENDT, H. (1953). Comprensión y política. In: “De la Historia a la Acción”. *Pensamiento contemporáneo*, 38 (1995).
- AULAGNIER, P. (1979). *Les destins du plaisir*. Le fil rouge, PUF, Paris.
- BADONI, M. (1998). Riflessioni sull’indicibile. *Rivista di Psicanalisi*, XLIV, 2: 213-234. Roma.
- BERENSTEIN, I., PUGET, J. (1997). *Lo vincular*. Paidós, Buenos Aires.
- BLEGER, J. (1972). *Simbiosi e Ambiguità* (1994, Ed. Laetana).
- CHASSEGUET-SMIRGEL, J. (1983). Perversion and the universal law. *Int. J. Psycho-Anal.*, 10: 293-301.
- EIGEN, M. (1985). Towards Bion’s starting point: between catastrophe and faith. *Int. J. Psycho-Anal.*, 66: 321-330.
- FREUD, S. (1919). Il perturbante. *O.S.F.*, 9: 81-114.
(1921). *Psicologia delle masse e analisi dell’Io*. *O.S.F.*, 9: 261-330.
(1927). L’avvenire di un’illusione. *O.S.F.*, 10: 445-85.
- GOMEL, S. (1997). *Transmisión Generacional: Familia y Subjetividad*. Lugar Editorial, Buenos Aires.
- PARIN, P. (1979). Le moi et les mécanismes d’adaptation. *Psychopathologie Africaine*, XV, 2: 159-199.
- PRIETO, L. (1992). *Conversación personal*.
- PUGET, J. (1995). *Psychic reality or various realities*. *Int. J. Psycho-Anal.*, 76: 29-34.
- PUGET, J., WENDER, R. (1982). *Analista y pacientes en mundos superpuestos*. *Psicoanálisis*, IV, 3.
- SANDLER, J. (1987). *The background of safety*. In “From Safety to Superego”. London: Karnac Books.
- WINNICOTT, D.W. (1974). *Fear of breakdown*. *Int. J. Psycho-Anal.*, 1: 103-107.

Free sonorous and musical associations in music therapy: A psychoanalytic approach

Edith Lecourt

In the EATGA Study Day of Bruxelles (March, 2004) Edith Lecourt, Professeur - Université Paris V and EATGA's member, kept a music therapy workshop on which many members took part.

In this work, submitted at 4th European Music Therapy Congress - Leuven 16-19/04/1998, the author describes the methodology who is applied and the conditions on which is based.

INTRODUCTION:

My first contact with music therapy was through a receptive method, which was practiced in the seventies, as a behaviourist approach in psychiatry (which has been a long French tradition dating back the early XIX^e century with Dr. Philippe Pinel). Pieces of music were then chosen with the aim of producing an emotional change in the patient, for instance: either getting rid of depressiv feelings, or calming down a state of excitement.

About this method three main questions deserved to be raised: The first two are technical questions! the third concerns the theranv itself.

- the first question deals the therapist's choice of the pieces of music and the impact of the countertransference in such a case.

- the second question is about the place of verbal expression in the session: some music therapist think that the listening to the pieces of music is sufficient by itself, others think that a moment of verbal expression after the music is of vital importance for the therapy.

- the third point is the rapid effectiveness of suggestion and the limitation of its therapeutic results, from a structural point of view.

When I began to practice active music therapy a new question emerged as a result of the influence of the Orff's method: it was to know to what extent musical exercises should be used in music therapy sessions. Hence the role musical pedagogy played in music therapy.

In both cases, in other words, receptive and active music therapy, my own orientation has gradually become more and more characterised by a search for a more musical and a more creative approach. Let's first consider what I mean by a more musical approach: I intended to consider music for its own sake or for its on, neither as a means of suggestion, nor as a learning tool. My interest was directed to the musical structure in its differences and complementarities with the verbal structure. And I then wondered whether these differences could have a psychotherapeutic interest, and whether a musical approach could be an original psychotherapy when verbal psychotherapy was limited or even impossible.

In this search my attention and my sensitiveness drew me to the opposition between the polyphonic structure of music and the monadic structure of verbal expression.

In this perspective I can now argue that music is a special opening to the groupal dimension of human life.

Let's now turn to what I means by a more creative approach:

Because of my psychoanalytic background, experience and professional practice, I prefer free association to any other propositions or activities. I develop free verbal association linked to the pieces of music listened to in receptive music therapy (and, when not possible, free nonverbal expressions), I also develop free sonorous and musical associations in active music therapy sessions.

And this is the point I want to develop today.

First I will consider the method in its various aspect: free association, sonorous and musical association, free musical and verbal expression.

Next I will give you an account of some results considered in four different perspectives.

A: THE METHOD

I discuss below some contrasted characteristics of the use of free association in music therapy.

I FREE ASSOCIATION

1/ free association as a rule

In psychoanalysis "free association" is part of the initial rule, of the contract between the analyst and the client. The analyst totally accepts a free reception of what the patient expresses even if it is unpleasant or asocial. But the liberty of the client is also limited by this rule, which is to abide by the constraint to associate. So "free association", in this case, does not mean chaos, it is in fact the foundation of the relational structure.

It is naturally opposite to a directive attitude from the part of the therapist.

2/ free association as a form of free expression

I find it very important not to anticipate the client's expression. The clinical experience shows more and more clearly how unpredictable the human being is. Each encounter is a discovery which takes place through the reactions, verbalisations, sonorous and musical productions made by the client. Free expression is the invitation to take benefit of a non threatening situation established by the therapist, as a very specific listener, through a neutral and qualitative receptivity.

3/ free association as a form of experimentation: experiencing oneself

The rule of free association is an invitation to try an exploration of oneself, far away from the social demands and habits, through a very new situation. It gives access to a non familiar self, even to a strange self.

4/ free association as a limitation

Paradoxically as it might seem, the rule of free association leads to two sorts of limitations:

a) a limitation in the way of thinking and of expressing oneself: limitation to voluntary regulation, to mastership, and to rational expression, which is very difficult to accept for the patient.

b) a limitation in the relationship between the therapist and the patient. In this situation dependency is not visavis leadership, or visavis the therapist's propositions, but it is a dependency to the therapist's countaining function. In this case the quality of this function of countainer is essential and proceeds the function of interpretation.

5/ free association as a source of creativity

The psychic state corresponding to free association, also called “suspended attention”, often occurs to meet the source of creativity. It gives the opportunity to discover new links inside the personal history, and to inspire new compositions of old psychic elements.

6/ free association as the pathway to unconscious materials

Freud demonstrated that free association was a condition to open access to unconscious materials as those encountered in dreams during the night. Making sounds, in this setting, creates a sort of dreaming state.

It is opposite to social musical goals.

These six points demonstrate that free association as a technique of psychotherapy is neither a passive, a “let it be” attitude, nor the chaos, but a precise form of relation and of working through.

II SONOROUS AND MUSICAL ASSOCIATION

In music therapy the free association can either take a verbal expression as after listening to a piece of music or a sonorous musical expression as in active music therapy, but only this latter does the originality of this method lie.

But of what use is it? What is the point of expressing oneself through nonverbal sounds? Only children and birds (!) spontaneously find pleasure and interest in this.

1/ a regression?

When adults are asked to express themselves with sounds their first reaction is generally to perceive this proposition as a threat, and as a regression leading to an unknown and chaotic world. This reaction is reinforced by a demand to close the eyes to find oneself more receptive to the sonorous world.

2/ a play

Making sounds is generally viewed as a children’s play, and as a childish pleasure. But Winnicott emphasized the essential role playing has in man’s development, and differentiated it from the game, which is a play with conventional rules in such a perspective. The classical musical play is a game, but free sonorous or musical expression is a play according to Winnicott’s distinction.

3/ a meaningless expression

The adult point of view in this case is that this play with sounds is an inane pleasure, a gratuitous expression, even a functional exercise necessary to the child’s development, but, naturally, rejected by adults.

4/ a rude, primitive and pulsional expression

We know the importance taken by sounds in the child’s world: the importance does not only lie in this particular pleasure, but more fundamentally in the fact that the sonorous expression is:

- a way of discovering the body
- for the baby, the only possibility of nonsomatic reaction

This group setting offers a very good analysis of the relation between noises, sounds and music in the human relation. The analysis of scores of groups has brought me a lot of data on this subject, and has permitted to identify some patterns.

This brings me to the second point of this presentation:

B: THE RESULTS

Generally speaking, music therapy brings new light both on the musical experience and on the psyche itself.

I NEW LIGHT ON THE MUSICAL EXPERIENCE

In this practice, the musical experience is considered in its daily manifestations: through a continuum which goes from reactions to sounds, humming and so forth to music listening and music playing. Music is no more isolated in its artistic area, its rough and its simple forms are encountered in each patient's expression. Unlike musicology, psychology of music, or music teaching, music therapy reveals these different levels and their connections, and the possible handicaps at each stage. This is a nonconventional approach to music which opens a broad perspective for research.

For example: the way different sorts of patients improvise enlightens the links between music and human capacities, handicaps or conflicts and so on.

II NEW LIGHT ON THE PSYCHE: with three main considerations

1/ the sonorous expression is an exhaustive modality of expression which has its roots in instinctive and pulsional reactions and which finally leads to the more abstract way of communication, from acoustics to aesthetics.

2/ the groupal structure of music (from monody to polyphony) is closely related to the groupal structure of the psyche as analysed by the groupanalysts. It can reflect it and can express it. Music therapy provides a possibility to analyse this aspect and to contribute to a psychic restructuration.

3/ the musical thought is fundamentally linked through sound to the verbal thought. They are two sides of human expression that cannot be understood separately: in other words, the intonation of a sentence, its melody and rhythm are essential to verbal expression, and the composition of music is a complex process including verbal thought even in a pure instrumental music. This aspect is studied both from the history of music point of view, and from the clinical point of view.

In the history of music the links between text and music through ages can easily be found. Likewise, in the clinical situations the use of words and music in different pathologies is observable in all its own peculiarities.

III NEW PROPOSITIONS IN PSYCHOPATHOLOGY

The approach of pathology through the patient's sonorous and musical experience is a very new incursion into pathology which sometimes leads us to a new representation and a new understanding of his pathology.

For example we pursue a research on autistic patients' spontaneous sonorous and musical expressions. We have observed very different levels of productions, and the question raised is to know whether this variety of productions corresponds to different profiles of autism.

This is particularly true for regressive patients, but this approach is also worthwhile for a common symptom like the untuned voice. There are many types of untuned voices and many causalities and possible significances worth exploring. Through such a research, we could discover the multiple conditions necessary to build an attuned voice.

IV NEW PROPOSITIONS IN PSYCHOANALYSIS

In psychoanalysis itself, the integration of the musical experience, can be considered not only positively as a sublimation or negatively as a resistance to analysis, but rather as a material suitable by itself for analysis.

I shall here emphasize the part taken by the musical thought during the analytical session, through the spontaneous emergence of a melody, the alternation of verbal and musical thought, and its significance in the analytical process. This last one has to be revisited by this musical/verbal point of view.

ABSTRACT

We will present the method of free sonorous and musical associations. This will lead us to a reflexion on the value of this method, a discussion of its limits and on its links with psychoanalysis.

From a more theoretical point of view, we will show how this form of music therapy can shed new light not only on the musical experience but, more generally, on the psychic functioning itself.

The Archetypes Echoed In Collective Unconscious of The People

Marijana Sandic, Aneta Sandic

Summary

Socio-cultural matrix of Bosnia-Herzegovina led towards victory of the nationalistic parties in the multiparty elections in 1991. Carefully chosen parties' leaders, awakening the archaic images, led people into the 'semi-hypnoid state of consciousness' (Fromm 1980: 17). This brought the breakout of fratricidal, so called civil war, to the scene. It lasted from April 6th 1992. to 14th December 1995. Starting back then and lasting until the present time Bosnia-Herzegovina has witnessed appearing of individuals as political-economical giants. Controlling the social order in Bosnia-Herzegovina, former Socialist Federal Republic of Yugoslavia in small, they dictate the replacement of the socialistic regime in which we once lived, imposing the life codes of the narcissistic culture.

Key words: Bosnia-Herzegovina, socio-cultural matrix, nationalistic parties, fratricidal war, narcissistic culture

Is war a result of the nonsense course of events or it is a consequence of certain social and political developmental processes that follow their own laws and which can be understood - or even predicted - under the assumption that the nature of those laws is known? (Fromm 1980: 12) (*my trans.*)

Relaying on the theoretical background of K.Marx and E.Fromm authors of this text strive to understand the social processes that took place in Bosnia-Herzegovina from 1992. until the end of the fratricidal war in 1995. They hope to understand some of the changes that modified behavioral codes of people of Bosnia-Herzegovina, Yugoslavia in small, and as such led towards the break out of war. (Authors are aware that the constant feeling of menace they're exposed to has an impact on their observation and judgment thus making them susceptible to a certain degree of subjectivity.) While observing human nature K.Marx concluded that it was consisted of the general human nature and human nature that each historical epoch modifies in its own way. He claimed that the man's thoughts, and consequently his behavior, are always modeled by ideas produced by a certain society, its specific structure and ways of functioning. On the other hand, E.Fromm accented the importance of viewing significantly deeper than the superficial past and present behavior of peoples caught in war if one has intentions to understand the drive forces of the individuals that act so strongly in the present.

During the World War II, while fighting the occupier, fascistic Germany, freedom fighters with their leader, Josip Broz Tito, founded Socialist Federal Republic of Yugoslavia. This country persisted until 1990. in spite of the attempts of Muslim fundamentalists and Croatian separatists. A new Constitution was adopted in 1974. Time proved this law insufficient to maintain the brotherhood and unity of our peoples. Sixteen years after this Constitution was adopted, ten years after president Tito's death, fratricidal war broke out in the country. It was created by, as president Tito named them, 'inner and outer enemies of our peoples'. They were working together in the background for years preparing the ground for the bloodshed, the fratricidal war. In the past period of time they were gradually exposing people to poverty, lowering of moral standards, loss of national identity (feeling of belonging to the Yugoslav nation). They were devastating people in such a way that those could not escape falling deeper and deeper in the spiritual, moral and economic crisis. Living in such a wasteland they now only feared for their own lives and lives of their close ones.

Those socio-cultural processes prepared the ground for election of the nationalistic parties in

Bosnia and Herzegovina in 1991: Serb Democratic Party (SDS), Croat Democratic Union (HDZ) and Muslim Party of Democratic Action (SDA). Victory of those parties happened in the time of menace. They offered programs for the way out from the chaotic situation: economic recovery of Bosnia-Herzegovina, freedom of religion (churches and mosques have been constantly opened places of worship; advancement in the social scale in Socialist Federal Republic of Yugoslavia was related to loyalty to the Communist regime, so some people were atheists while others did not give up their religion and worshiped it privately), return of the nationalized property that rich class of citizens lost after the World War II. Thus the nationalistic parties gathered: idealists (people that lost fate in program of the Communist party and looking for their own place in the chaos chose to join the nationalistic party); avengers (ones that lost someone close or family members during the World War II-slaughters done by chetniks, ustashes or Muslims, as well as the losers of material goods); adventuress (vagabonds, loafers, people receptive for non-everyday happenings); ones haunted by fear and menace who easily related those to feeling of threat to the nation they belonged to, what was forced by the nationalistic parties; covetous persons (who will become war profiteers). By fear that they spread among people the nationalistic parties polarized it into herds. Afraid of the other nations and by projecting their own aggressive instincts, people of one nation believed that the other nations were genocidal. Leaders of the nationalistic parties by their posture evoked archetypal memories in all three peoples of Bosnia and Herzegovina: Serbs, Muslims and Croats. Archaic images contained in the representatives of the nationalistic parties, together with the propaganda they were spreading from their emergence until the brake out of the war, directed the disoriented people devastating their individual psychological contents. Consequently, they organized the nightmare of the individuals with the content they offered thus creating reality for them. That way, permanently exposed to the propaganda of the nationalistic parties (other nations are genocidal, expect concentration camps, rapes, torturing etc.) people estranged from the reality. They succumbed to the inner demands imposed by their leaders. At the same time at the media atrocities done by Serbs, Croats and Muslims during the World War II were constantly shown. This way, the archaic images of the leaders became 'concentrated expressions of the complete psychological situation' (Jung 1977: 537). Those archaic images Jung (1977:538) named 'primordial' and noted:

I speak of the archaic character when the image expresses evident correspondence to the knowable mythological motives. In this case it expresses, on the one hand, mostly collective unconscious materials, and on the other it points out that the current state of consciousness is less under the individual influence, and more under the collective. (my trans.)

President of the Serb Democratic Party (author M.S. has known him since 1965.) with his gestalt (R.A. Spitz) and posture in the unconscious of the Serbian people evoked image of Serbian epic hero that fought Turks at Kosovo (1389 AD; the great bloodshed when Serbs were defeated, and soon after which the Ottoman power started spreading to the western world). President was born in a Montenegro village. As a scholarship holder he completed high school and Medical Faculty in Sarajevo. In 1972., as a poet writing for children, he spent one year in the USA. In 1983. he got arrested for fraud. When he founded the party he was a neuro-psychiatrist, married man and father of two children. His right-hand man with his appearance in the collective unconscious of Serbian people recalled memories of the village chief. (This primordial image is significantly older than the one of the epic hero). Therefore Serbian people felt him as 'head of the household', village

chief, wise, decisive and persistent to defend his village at any cost. He is son of a swine merchant from the suburb of Sarajevo. He joined the party's main board as a director of a large company in Sarajevo. His wife suffered from systemic lupus erythematosus. They had three children. Two Serbian ideologists, losers from World War II (slaughtered family members; losers of material goods that were nationalized after the partisan victory) joined the party's main board. Those two declared themselves as nationalists and avengers. However, their drive investment while in this party proved that they were not nationalists.

President of the Croat Democratic Union in the Croatian nationalists evoked an archetypal image of Croatian petit bourgeois, as they wanted to be like. He imitated intellectuals from the neighboring republic Croatia by his appearance, posture and way of speaking. Until this party was founded he worked as a commentator of sport events. Immediately after the elections he got married for the second time, choosing a Muslim woman who shortly before the wedding converted to Christianity and got the name Beatrice. This couple represented a nucleus that gathered middle-class Croatian nationalists in Sarajevo. (Authors did not pay attention to the other leading figures of this party, and therefore cannot provide any information about them. Commentary: it seems that Serbs had greater fears of the conflict with Muslim Bosnians, this by great part islamized Serbs, than with the Croatian people who they have viewed as estranged part of Bosnia and Herzegovina population for a long time.)

President of the Muslim Party of Democratic Action with the Asiatic gestalt and his posture both, rural and middle-class fundamentally oriented population of Bosnia-Herzegovina in the collective unconscious reminded of the conqueror from the Ottoman Empire who conquered Bosnian land in XIV and XV century AD. At that time a part of the Croatian and Serbian population adopted Islam. Members and sympathizers of this party respected the leader especially for his wisdom, shrewdness, persistence and antagonism openly expressed towards Serbs, hidden towards Croats. He came from a petit bourgeois family. He wrote 'The Islamic Declaration' in 1970. for which, together with a group of Muslim fundamentalists, he got sentenced to several years. As the leader of the party he used to appear in public together with his daughter. He never exposed his son. His wife is unknown to the wider public (in accordance with Muslim religious laws). With his appearance and behavior in Muslim population he evoked an image of an exemplary, militantly oriented Muslim and believer. The second key figure of this party with his gestalt and posture represented a Muslim intellectual, what he indeed was. Therefore he was popular especially among the intelligentsia. Coming from a respectable family he was educated in several eminent world centers such as Teheran, Cairo, the USA etc. Together with the president of this party he created the unity, and preparing for the fight Muslim people hoped to found their own country on the Balkan land.

Permanently exposed to information about the genocidal tendencies of other nations population of Bosnia-Herzegovina fell into the 'semi-hypnoid state of consciousness, supported by fear of terror' (Fromm 1980: 17). Haunted by genocidal fear of other nations all fell into the trap of fascistic propaganda, and since then up to the present day they have been living under the codes of fascistic culture. People of the same nationality, driven into herds since 1991. and fed with the nationalistic ideas wiped out the identity of Yugoslav nation and got reduced to Serbian (that is how, menaced by the events in the country, authors of this paper feel like), Muslim or Croatian national belonging. People in Bosnia-Herzegovina frightened the ongoing war between Croats and Serbs in the neighboring republic Croatia. War events shown on TV, devastations of the cities and murders of civilians, arose new fears and huge part of Sarajevo population sunk in

hopelessness. Horror-struck by events in their own surrounding the citizens lived in constant fear expecting the war from Croatia to spread into Bosnia-Herzegovina any time.

Levels of menace that people were exposed to, together with the impact of the archaic images of the nationalistic parties' leaders, made the perception of reality progressively weaker in all three peoples of Bosnia-Herzegovina. From day to day people were more spiritually and physically tired, anxious. Some were overwhelmed by anxiety until the break out of the fratricidal war. Others repressed anxiety replacing it by activation of the primitive defense mechanisms: object-splitting, paranoid anxiety, projective identification. January 1992. found people in semi-hypnoid state of consciousness. Life of a common citizen reduced to the fight for bare survival: poverty forced him to daily look for the stores with cheaper food, perform job with extreme spiritual and physical effort (weakened attention caused by repression of daily psychopathological contents significantly, together with the above mentioned feelings, reduced the working capacities); he was living in a state of masked depressive mood being tired, apathetic, bulimic or losing the appetite. Nights were bringing nightmares, and mornings begun with exhaustion. In this time of lawlessness psychopathic structures were aloud to agitate freely, so they were manifestly aggressive in the public, maltreating citizens and children. Ones with the psychotic character traits have long time ago in order to preserve their fragile identity started using the most primitive defense mechanisms, negation, splitting, sensitive ideas of relationship, projective identification with idealization of the nationalistic party they belonged to and genocidal directedness towards the peoples of other nationalities. Thus they saved their cohesive self.

And although the citizens of Sarajevo lived in hopelessness, and although the nationalistic parties in 1991. and in the beginning of 1992. armed their followers, haunted by fear for their own lives the citizens repressed the cognition of war that was just about to happen. On May 15th 1992. members of the nationalistic parties in mutual agreement put barricades on the streets of Sarajevo. By largest part the citizens ignored this warning. Later they realized that the barricades divided Sarajevo into Serbian and Muslim-Croatian part. In March that year, on the barricades, bags of gravel crossing the streets, masked people with weapons threatened to the citizens yelling out to each other. Living in a small city the citizens easily recognized the paid ones: criminals, drug addicts. From day to day dwelling in the semi-hypnoid state of consciousness the citizens still ignored those threats. (Haunted by fear author M.S. in the beginning of July in 1991. sent her child abroad. Although having a clear intellectual perception that the war was going to break out any moment, she negated this comprehension in the emotional plane)

Fratricidal war in Bosnia and Herzegovina lasted from April 1992. to November 1995. Author of this text, M.S., got out of Sarajevo on April 12th 1992. to present her paper 'When Fear Blurs The Mind's Eye' at the First EATGA Symposium in Bologna, expecting to go back home in two weeks. Coming to Belgrade and getting the information from the media, she realized what was happening in Bosnia-Herzegovina and sensed the depth, but not the length of Bosnia-Herzegovina drama. She remained in Belgrade during the war helping her family and friends in Sarajevo. The other author, A.S. got back from the US in June that same year. Thus both authors of this paper followed the events that in the mentioned time frame took place in Bosnia-Herzegovina and Yugoslavia. (Both are aware that their estimation of reality is subjective and by a certain part influenced by the refugee status they had while living in Belgrade.)

Means of information and letters from Sarajevo documented that the nationalistic parties were, as they promised, destroying and terrorizing people of Bosnia-Herzegovina. Nationalistically oriented Serbs in Yugoslavia, and the ones coming from the bordering areas where the fights

with Muslim people were taking place, called Muslims 'Turks' and 'Croatian Flowers'. Raged and with awakened collective unconscious memory of the lost Kosovo battle they called them 'Turks'. With the term 'Croatian Flowers', taken over from the World War II, they expressed hatred and lust for revenge because of their collaboration with the Croatian extremists when they together carried out massacres of Serbs. During this war, as well as during the World War II, Serbs called Croats the ustashes. This is how, dragged into the fratricidal war, Serbian people led triple battle:

-At the conscious level they fought for the realization of Serbian hegemony, aiming to cut off the largest possible part of Bosnia and Herzegovina and join it to Serbia.

-At the unconscious level they fought Turks at Kosovo, and that is where a younger wound impregnated, motor for the revenging battle with both Muslims and Croats from the World War II.

(Author of the paper 'When fear Blurs The Mind's Eye' supposes that memorizing the historical experience-the Kosovo battle bloodshed and WW II slaughters carried out by ustashes and some Muslims-and consequently aroused fear, the Serbs performed horrible crimes particularly on Muslim people.) During their stay in Belgrade, from 1992. to 1995., authors encountered an exclusive translator of the Serbian Democratic party. They wondered when she called the Muslim extremists 'Iranians'. The meaning of this attribute they did not understand until the work on this paper begun. This insight was supported and affected by current events in the world as well.

Muslim fundamentalists, fighting to establish their country, sovereign Bosnia-Herzegovina, called both Serbs and Croats the names they gave them during the WW II: chetniks and ustashes. That is how the Muslim people fought:

-At the conscious level: for the sovereign Muslim country Bosnia-Herzegovina

-At the unconscious level: the Kosovo battle; and the unfinished battle from the WW II

Muslim people absolutely did not know they were fighting for Bosnia and Herzegovina, country of Homeini's Muslim fundamentalism.

The Croatian nationalists fighting for separation from Bosnia-Herzegovina and attachment to Croatia, continuing their battle from the WW II and calling Serbs chetniks and Muslims 'balija', tended to fulfill their separatist ideas. They fought:

-At the conscious level: To cut off Herzeg-Bosnia, as they named it during the war, and attach this region to ethnically pure Croatia.

-At the unconscious level: They led the non-finished battle with Serbs and Muslims from WW II (Knowing the history of Croatian people authors concluded that Croats in Bosnia-Herzegovina, following their ideas to attach to the ethnically pure Croatia, witnessed what they were afraid of: loss of the identity.)

Following the events occurring in Bosnia-Herzegovina, pejorative names that people drawn in war gave each other, remembering the comments of the Serbian nationalistic party's translator, authors of this text realized that the fratricidal war was led among the Serbian nationalistic pretensions from one side, strivings to form ethnically pure Croatia on the other, and realization of the program of 'The Islamic Declaration' (foundation of Islamic fundamentalistic country).

While on the lands of Bosnia-Herzegovina, Yugoslavia in small, who knows how many times before as it was this time, there was a battle led among Orthodox, Catholic and Muslim-fundamentalist

religion, American and Iranian lobbies were weakening Europe disabling it from creating EU. This is how the fratricidal war, battle led by manipulated people, ended by division of Bosnia-Herzegovina in two entities: Republic of Serbska and Federation of Bosnia-Herzegovina. During the World War II, fighting fascism, brotherhood and unity of our peoples were built. When that war ended the country was built with élan and enthusiasm by numerous volunteer actions. During this war and after it individuals as rich political-economical giants came to the scene, so much alike to the American and Iranian businessmen. A clan gathered around the leading businessman appears as group with a common aim, turned towards ruling and accumulation of wealth. However, time reveals that individuals in the clan express mutual rivalry, envy, malice, jealousy with negative connotation. Thus its members function united by the brutal interests. Political-economical giants imposed living in a narcissistic culture. This form of the social order makes a man foster hostile emotions towards another. We live struggling with emotions of persecution, menace. This is why reaching security is connected with power and accumulation of wealth. Possessed by greed the political-economic giants come out as artifacts of the society. Not connected to the course of our past they do not head towards the future. In the present they constantly gather power by destroying others mercilessly, thus proving themselves their omnipotence. Impoverished people do not even respect them enough to feel hatred. They are disgusted with them, their acts, and despise them.

References

- Fromm, E. (1980) *S onu stranu okova iluzije* (Beyond The Chains of Illusion). Zagreb: Naprijed.
- Jung, C.G. (1977) *Psiholoski tipovi* (Psychological Types). Beograd: Matica Srpska.
- Lasch, C. (1986) *Narcisticka kultura* (The Culture of Narcissism). Zagreb: Naprijed.
- Marx, K. (1947) *Kapital I* (Capital vol.1). Zagreb: Kultura.
- Klein, M. (1983) *Zavist i zahvalnost* (Envy and Gratitude and other works). Zagreb: Naprijed.
- Sandic, M. (1996) *When Fear Blurs the Mind's Eye*. Group Analysis, Vol. 29, 527-534.
- Spitz, R.A. (1953) *La premiere annee de la vie de l'enfant* (The First Year of Life). Paris: P.U.F.

Marijana Sandic PhD. is a psychiatrist and psychotherapist who worked in Sarajevo before moving to Belgrade and now to Banja Luka. She is a corresponding member of the European Association for Transcultural Group Analysis.

Aneta Sandic M.D. specializes in psychiatry and is being trained in analytically oriented psychotherapy in Banja Luka.

Authors' address: Vozdovacka 24, 78000 Banja Luka, Bosnia-Herzegovina

The Euro, our new money, trust or mistrust?

Christine Schwankhart-Pérez de Laborda

‘Wer den Pfennig nicht ehrt, ist des Talers nicht wert’ This proverb, the compendium of our parents valuing money, must be translated now in : ‘Who doesn’t appreciate the cent, is not worthwhile the Euro’. But should we look, which are the values?

What is a Pfennig, a Cent or a Penny really? In the financial universal it’s like nothing or a point of dust, and it seems to estimate the unessential as much as the essential. A lot of dust materialises to filth or rubbish. This is the psychoanalytical view of money like faeces, excrements. We know it from the fairy tales as the ‘pitch donkey’ and the ‘gold donkey’.

In 1999 twelve countries fixed the course of the Euro respectively to their actual money. But this didn’t touch the people as much as apparently everything stayed as before.

In the beginning of the year 2000, people celebrated the entrance in the new millennium, some waiting for the end of the world, but nothing happened. Then, one and a half years later, the eleventh of September, the World Trade Center, the twin towers, a symbol of Western trust and health fall down. Nothing can be the same after this event. The attack was clearly calculated to an organism which symbolised the cultural values of wealth.

It is licit to try to find reasons for the ‘bad’ ones and also justify the reactions of the ‘good’ ones as Blair did speaking of a ‘justified thing’. It is a great danger to become similar to what someone is fighting against.

Should we ask as Socrates?: “What can be the essential of goodness?, when the good thing for someone, is a bad thing for the other one”. There we are with ‘the money which makes the world so round’: Is it good or is it bad or is it neutral per se and we convert it in good or bad? And to continue with Melanie Klein: the bad is integrated in the good and the good in the bad, or it is splitted.

United or divided Europe?

Now, in 2002 the new money era began in Europe for 12 countries and more than 300 Millions of people charged with emotions.

One of these moments of ‘reality’ was the delivery of the Euro-kits in December last year. Each nation (12 + 3 mini-states) has coins with its own design representing its history or values or state symbols. In some nations in a few hours the kits were sold out.

What happened with the rest of the Europeans which wouldn’t or couldn’t participate in this money union and also money fever. There are western ones and there are eastern ones. From the former eastern countries there is only the east German part, the former GDR which is included in the union. 12 years ago, the GDR had yet a money reform, when the wall fell down. These eastern Germans were the most sceptical ones now against the new Euro, twice it was the change from 2:1. Would it be as traumatic for them to accept the other authority as the first time?

But the role of the GDR, fulfilling the far goal of a money-union, was more important then we do remember now. When Kohl treated with Mitterand the union of both Germanies, Mitterand only accepted it in dependence on the new money in the European Union. Germany had to renounce their Mark to another unknown common future money and the predominance of the Bundeszentralbank in Frankfort which ordered interests etc. should disappear or converted into the European Central Bank.

Western countries as the United Kingdom were too sceptical looking to ‘Europe’ and being unified with this Europe in such a financial way. It is custom that British people speak about going to Europe when they cross the channel. So they decided to not participate in the money union. Is their role of a ‘splendid isolation’ still internalised? Also Sweden didn’t want to participate. Now they

look with curiosity and perhaps also envy to the 'big brother'.

The eastern countries once more were excluded. Politically and economically they are not yet sufficiently trusted by the western European governments. This also makes a split.

In Kőszeg in 1997 in Hungary where we organised a workshop, our first one in the Eastern Europe the question of east and west, poor and rich, the money became very important. We could see, how deep were the boundaries which the new wave of fraternity and closeness could not conjure up. Fraternity becomes rivalry in the heritage question, and envy and hatred arouse.

Not-Euro countries like Switzerland and Great Britain accept this money now also in their country as we could read in the newspaper about warehouses like Harrods and Swiss Hotels.

Are we now more cosmopolitan with the Euro? Rousseau said, that the cosmopolitan doesn't love anybody except himself. He meant that he had no libidinal relationship with his land.

A few days after the money change the acceptance were much better by the people than expected, it looked nearly like an euphory. Was this the huge campaign of advertising or the final reduction of the cognitive dissonance of the irrevocable as a economic scientist said or perhaps only the palpable enjoy of something new.

The value, symbols, and loss

In the Middle Ages money had not such an important value for merchandising. Also a paper called 'change letter' (Wechselbrief) from Egypt was known before modern cheques arouse. Spices or furs were usual exchange material. Bancherii were men who sat on bancs in front of their houses changing and borrowing money. From this event the origin of the word Bank is derived.

Monopolies of merchandises like salt were the result of the trade developments in the Middle Ages. One of these monopolies was done to the duke of Thurn & Taxis in the thirteenth century, which meant in these times, that a transport medium can be rented or hired and used as courier. This name still is alive all over world hiring a taxi.

The acquirement of suspension of guilt with money shows us how near the value of money and transcendental life and paradise was in the end of the Middle Ages, provoking the Reformation. On the other hand, bourgeois money power as the Fugger influenced the imperators and the Church.

The era of Illustration put wisdom and science on top etc. etc.. The whole European history of trade, philosophy and legislation is a common one.

Monopoly also means a very common family game, which entertains buying and selling streets and places, houses and renting them etc. are adapted to the countries: in France you could buy the Champs Elysées with French francs, in England the Oxford Street with pound Sterling and in Germany the Kudamm with D Mark. Now nearly every street and place in Europe you can buy with Euro. The idea of grandiosity to acquire nearly everything has the other side of loosing something of our identity. We can't look any more to the 50 FF with the Petit Prince and the aircraft and pilot Saint'Exupéry of the 'Vol de Nuit'.

The Austrian had a twenty Schilling banknote with the portrait of Freud. The Germans 'lost' her Clara Schumann. This loss is only a very small one in comparison with other areas like architecture, fashion, science and food taste where the unification is consumed.

New symbols as virtual bridges, doors and houses remembering similar to real ones of the Middle Ages are now represented on the banknotes. The high security skills like holograms, watermarks, irodon-stripes etc. show that virtuality is more necessary than reality.

The German coins maintain their oak leave like before symbolising earth contact and reality and also in the door of Brandenburg symbolizing the union of both Germanies. The French two Euro coin with an oak tree which symbolises life and fertility surrounded with 'Liberté, égalité, fraternité'. This remembers us the French Revolution and at the same time that the origin of the 'European

Constitution' is the 'Code Napoléon' used as a solid base of laws in all European democratic countries. The Finnish coins have their heraldic lion, symbol of majesty.

The Greek 1 Euro represents the owl, symbol of wisdom, the cents show three different kinds of ships of different epochs representing their naval force in different eras. All the Irish coins show the Celtic harp. The Italian 10 cent piece represents Botticelli's Birth of Venus. Dante's portrait is for all Europeans the origin of the New Era (Neuzeit), but for the Italians it is also a monument of the new Italian language, derived as most part of the European languages of the common Latin. In consequence also now, with the new Euro we can learn a lot about Europe's history.

Most visible is the link of national history to the European history in the Greek 2 Euro coin who shows Europe rapt by Zeus in form (disguised?) of a bull which directly guides us to the name.

The name

Erich Fromm in his book 'To Have and to Be' (?) (Haben und Sein, 1974, p 84) explains that the name of men evokes the illusions of immortality, the name represents the human being as if he should be a undestroyable substance and not a process.

In the case of Europe, we call a continent in the same way as a mythical person. Europe was – in the Greek mythology - the daughter of Agenor and the sister of Kadmos. Zeus fall in love with her and in form of a bull he rapt her from the beach of Crete. There are a lot of variants of this story since the 7th century b. C.. The name EUROPA itself also is explained in different ways. The most likable(nicest) is that Eu means pretty, op to look at or to see and the a is the feminine ending, the r is necessary to pronounce the hiat. The name of the Euro is part of the name Europe.

Now, millions of Europeans had to let the name of their money which they used for thousands of years, like the Greek Drachma since Alexander the Great. The French people used the Franc more than thousand years and the Germans the Mark one thousand years.

As we remember during 1979 and 1995 the name of the new money was Ecu, the abbreviation of European Currency Union and indeed there existed some Ecu in a silver coin edition. But this name was not accepted and disappeared some years later.

(A anecdote: During the Madrid conference in 1995 all European financial ministers discussed the name thinking in Franc, Mark or Shilling till 11 o'clock p.m. when the Theo Waigel shouted Euro in the crowd. Jean Claude Juncker responded that this didn't sound very erotic and Waigel answered: but eurotic). That's the history of the name Euro which is included in the name of Europe, the history of the very specific continent, with specific identities of nations, languages and civilisations, but also common ones which in any case distinguish from the development of Asia or America.

So the name is not only an indication for the history but also for the future and the immortality.

Euroland is now the name of the 12 (15) countries where the Euro is the official money.

Money unions

There were other money-unions in Europe before and nearly all the great emperors tried to unify their conquered territories. The Greek Alexander the Great did it in his huge empire which included Persia also than Georgia.

The kingdom of England participated in the money union of Charles the Great. Looking a bit more in detail, it was maintained till 1772. The 20 shillings corresponded to 240 denars, which were used in the United Kingdom over 1200 years where 20 shillings corresponded to 240 pence, abbreviated in d = denars.

France, Switzerland, Belgium, and Italy had also a long period from 1865 to the first world war a money union of the Franc with success.

The EWS (European Monetary/Währungs System ?) with the Ecu existed from 1979 to 1992.

Countries with the same money didn't have war with each other as these former experiences showed

us. This transfers hope to the future of Europe, sorry for Ireland (both) which doesn't have it yet. Also the hope to grow and prosper together is now greater than ever before.

Money and Psychoanalysis

Money influences psychoanalysis and it is part of psychoanalysis.

The contract between the patient and the analyst is normally based on an economic one.

In Germany this analytical contract is usually made by the insurance, the patient and the analyst. Also in these cases, where money doesn't appear in a first line, it must be part of the setting which must be fixed at the beginning. Sessions which are cancelled or lost by the patient must be paid. These 'non-sessions' have great importance for the treatment.

I remember a group member which gave me two months before his holiday-plans out of my holidays. I insisted, that nevertheless he has to pay. He moved his head, not understanding but continued in the group. Approaching the date of his holidays he spoke to the group about these circumstances. The members explained him and repeated that they all have accepted these rules before entering in the group. They wanted to convince him, that paying the two or three sessions is nothing in relation to keep his place in the group. The last group before his holidays, he preferred not returning than paying the sessions of absence. The group during the next sessions worked through the drop out of this member, analysing his aggression against me and the group understanding better the history of his separation of his wife and two sons, with whom he didn't maintain any contact. In his fantasies he is the hero against the projected anal money wishes of the other.

This little vignette should show us not only the importance of money in the treatment, but also the opportunity of analysing aggression, anal drives and power. Obtaining power gives us the illusion of immortality, which also is represented in property. So 'luck' or the German word 'Glück' contains also this transcendental aspect. Not materialised power is famousness and glory. For Erich Fromm, these values are the religious substitutes of our modern life.

In the example of Marek Halter's Jewish joke about what is paradise this is symbolized in a double way. To receive wisdom in paradise is the religious insurance of the glory after death.

Wissbegier is a German word for curiosity and wisdom/knowledge together which contains better the aspect of greed in learning than other similar words.

Melanie Klein shows us that the pain of the baby, not having the feeding breast, produces hate against this breast, but also stimulates the baby in knowing.

Freud's statement of the anal character is a critic of the modern society. Money as the first value for the human beings shows immaturity and neurotic treats.

Nevertheless, the analysts also have some of these neurotic treats, speaking about our honorary which are now better/more comparable in Euro than ever before.

Bibliography

Fried, Johannes: Karl, der große Europäer?, in: Der Spiegel Nr. 3, 2002, p. 132 - 141

Fromm, Erich: Haben oder Sein. Die seelischen Grundlagen der neuen Gesellschaft. Stuttgart, 1976, pp 83-88

Halfter, Marek: Alles beginnt mit Abraham. Zsolnay, Wien 1999

Klein, Melanie: Das Seelenleben des Kleinkindes. Klett Stuttgart, 1962

Müller, Henrik: Kursbuch Euro. Die neue Währung in der Praxis, Frankfurt 1997

Schantl, Thomas: Schätze im Geldbeutel, Konstanz 2002

Dear colleagues,

Our president Giovanna Cantarella invited me to write this obituary and to remind us what Dennis Brown had meant for the EATGA. As she said 'He was member of your Board' assuming that I am one of the members who worked during several years in a close collaboration with him. This is true and I consider it a honourable but difficult task to talk about Dennis. Difficult because recalling in detail the experiences shared with him during so many years, make feel the sorrow of his loss deeper. Our mutual friendship and respect made it possible, when we called each other or met in London, to share our experiences and thoughts as if we had left each other the day before. I am convinced that our personal and professional closeness has been built up during the time between the 8 years, between 1989 and 1997, when we carried responsibilities for the Association. During these years we not only formerly met at Study days, Workshops and Board meetings, but in between we often came together for discussing the future of the Association, reading and reflecting on texts we were writing and discussing more in depth current questions about our work, research or personal life. As some of you may also have experienced, Dennis and Dorothy's house in Dunstan Road is a heaven of friendship where one was always cordially and warmly welcomed. Both had the enormous quality to make you feel at home from the first to the last minutes spent in their home and garden. The cool British humour and etiquette, the flavours and values of the Jewish origin, the fascination for beauty of paintings, poetry and classical music, the perfect balance of colours and forms of the beautiful garden, the mixing of all this with the fruits of the Mediterranean discoveries: in integrating all these, together Dennis and Dorothy, reached a perfect harmony in their home. Both liked to travel to many different sites, places and countries where they learned how people constructed good and meaningful lives. I have also experienced that in their home in the south of France, they again succeeded to create a same atmosphere of joy, beauty and warmth. Even during the years of illness, he had to radically change his lifestyle, and habits, Dennis was able to contain the suffering in an admirable attitude, not giving up life and all what he had believed to be meaningful and of value. One of these values concerned the never-ending curiosity, sense of responsibility and passion that pushed Dennis to continue his work as analyst and as member of different professional organisations as long as he could.

In the following part I would like to show what Dennis has done in and for the EATGA. But before I would like to summarize his professional biography and important psychoanalytic and group analytic topics that Dennis worked on.

Dennis qualified in medicine in 1951. He came into psychiatry after research on the psychosomatic aspects of skin disorders at Cornell University. Till 1963 he was a Lecturer in psychiatry in Leeds and went to London for his analysis and psychoanalytic training. Dennis continued to work as researcher on the psychiatric treatment of eczema and also worked for three years in the well-known psychotherapeutic hospital Cassel Hospital where he started his group therapeutic work. From 1969 on till his retirement in 1987 Dennis was practising and teaching psychoanalytic psychotherapy as consultant psychotherapist at St George's Hospital and later St Mary's Hospital and Medical School, London.

In this same period, in fact from 1972 on, he became associate and later full member of the Group Analytic Practice, where he led as training analyst for many years twice-weekly analytic groups and individual forms of psychoanalytic treatment.

In the Group Analytic Institute London he acted as lecturer and supervisor for many years. And finally he was President of the Group Analytic Society from 1983 to 1988.

By travelling through his career, the image emerges of a very engaged professional who was able to combine in one long career very different interests: working in public service as well as in private practice; combining teaching, scientific research and psychoanalytic work; taking managerial and organizational responsibility in teaching and professional institutions.

During his whole career Dennis continued to publish on all these dimensions in journals and books. He was an extremely productive colleague, who was always eager to explore new domains, collaborate and share this with others, and able to communicate elegantly his ideas and experiences.

Let me now share with you some of what I consider his characteristic outlook on our psychoanalytic work. I summarize them with some key words: firstly development and culture in groups, secondly democracy and dialogue with difference, thirdly maturity and mutuality.

Let me start with development and culture in groups. In Dennis' mind, I quote him from his foreword to the book with J. Pedder 'Introduction in Psychotherapy' (1979); his psychoanalytic view was essentially a developmental one. 'It sees the man against the evolutionary background of his long pre-human and especially more recent primate past; it sees man in his historical and social setting; and lastly, it sees each individual in his own unique cultural and developmental context, which is our particular concern in psychotherapy, The present can only be understood in terms of the past. The past is ever-present.'

As you remark his interest in the social historical as well as the cultural aspect of the psychic functioning was present in Dennis' endeavours since the beginning of his career. Besides his natural curiosity and need to open his mind for new experiences, this basic interest in culture and history was a strong motive to join the EATGA from its early years on.

This link to colleagues on the 'Continent' was for him a logic continuation in his search to understand the social nature of the human being, which he learned from Foulkes. Often Dennis referred to Foulkes thinking regarding the role of culture in groups. For example that 'the members of a therapeutic group collectively constitute the very norm from which individually the deviate'. This collective norm is not only a creation of the group and conductor itself, but is also being an expression of the surrounding culture in which the group takes place.

I quote again Dennis in one of his references of Foulkes 'The infant grows instinctively in an atmosphere containing these values and reactions. In my view this would also answer the difficult question of why, in different cultures and even in different classes, people shape according to very different shared values'. 'This cultural determination is transferred within the family.'

I continue with a second characteristic of Dennis: democracy and dialogue with difference

Dennis was also a strong advocate of what one could call the democratic culture in groups. Like Foulkes he was 'trusting the group process to develop in a therapeutic way once the group no longer required authority to be placed on the conductor as leader.' But the conductor 'could at times be confrontative and actively intervene when the process was blocked.'

Dennis strongly believed in the healing role of the setting, in the importance of the group constitution, but less in the power of interpretations by the conductor.

As I have shown strongly anchored in the Foulkesian model of group analysis, Dennis was not an orthodox thinker. He liked to understand the similarities, differences and linkages with other models in psychotherapy like family therapy, the Tavistock model, Bion and later the French group analytic schools of Anzieu, Kaës and Rouchy. And what characterizes so well Dennis is that he never judged these theoretical models rapidly. In several of his writings, one can see at work his openness to confront his ideas with those of others as well as his continuing reflection and dialogue. Dennis built his reflections through a first hand contact with those authors and their work, the learning of

the French language being part of this critical journey into the thinking of French colleagues. The book that he edited with Louis Zinkin , 'The Psyche and the Social World' (1994) for which he invited me to write a chapter on groups and culture , is an expression of his vast culture and open mind necessary to deepen our knowledge.

Thirdly Dennis, from his early work on and continuing through his transcultural work in our EATGA, explored in depth the concept of maturity and the development of the capacity to engage in mutually validating relationships. In order to make this understandable we should refer to the foundation of his views on psychoanalysis.

For him psychoanalysis was not only about insight and psychic change. He gave a particular attention to the importance of the 'ego training in action', which according to him was processed in a never ending circular and spiral movement. Through our analytic process we develop firstly a deep sense of the influence of his history on our current relationships. Secondly we develop more flexible experiences in the here and now. And thirdly, we learn to attune ourselves to other people and to make sense of them and their experience as well as our own. Such learning requires the development of a capacity for empathic sensitivity that increases our relatedness to others, through both identification and differentiation. As Dennis pointed, the three components of this 'Self development through subjective interaction' are necessary if we want to speak of real mental growth. Most often the third component is given less attention and is the most difficult to theorize from a psychoanalytic perspective. It was with passion that Dennis tried to understand the necessary conditions and processes leading to mutual and mature relationships between different persons and between culturally and socially different groups. Dennis was a man of compromise and harmony, against conflict and violence. In the last years I understood that these attitudes were forming part of his personality but also formed the result of his existential search towards forms of mutuality and reciprocity based on the fundamental acceptance of difference. In the 10 last years of his life, he developed a more philosophical reflection on ethics and morality while trying to link this with a psychoanalytic understanding, in particular on the internal processes leading to an ethic attitude. He linked Freud's concept of 'genitality' and M. Balint's concept of 'genital love' to the concept of transculturality in order to describe the ideal relationship between cultures. This means the transcending of prejudices and projections towards the binding of differences into a common humanity. By connecting the transcultural processes and the role of culture with our internal world, Dennis was one of the members who consistently worked as a psychoanalyst and group analyst on the objectives of our association.

Finally let me share with you my memories about Dennis in the EATGA.

Dennis joined the association after the Workshop in Maastricht in 1985. He has not been one of the founding members nor participated during the previous years in the building up of a common set of concepts and theoretical hypotheses of the cultural foundation of the Self. When he showed interest to participate at the workshop in Maastricht, we asked him to be one of the silent observers who observed the transcultural processes in the small language group and the large group. In the article in 'Group Analysis' 'Context, Content and Process: Interrelationships between Small and Large Groups in a Transcultural Workshop (1987) Dennis gave a very accurate and personal description of the processes he observed. He also shared his personal research during and after this workshop by critically comparing his experiences with the working hypotheses of the workshop. For sure, this paper was also very helpful to open up the work and ideas generated in the EATGA for the colleagues of the Group Analytic Society. Dennis participated in the Heidelberg 1989 in a role as participant. His report of this impressing experience and the comparison of this experience with Maastricht form the core of the double paper published in Group Analysis (1992) on 'Use and Abuse of Cultural Differences'.

Till to date both these papers form an essential documentation of the activities developed by the Association during the first ten years of its existence. Later Dennis was the main organizer with Marlene Spero of the third very successful workshop held in Oxford in 1991. He also participated at the Paris workshop in 1995 in a role as participant. He was member of the organizing Committee of the Bologna conference where he also gave a paper, developing his first ideas on transculturality and ethics.

As far as the workshops concerned, he was the co-initiator of the workshop in Koszeg Hungary 1997 and was appointed as co-convenor for this workshop. Unfortunately and reluctantly he had to withdraw in May 1996 for health reasons and could not participate at this workshop in which he invested a lot of his energy. In fact this workshop was the fruit of the meetings, which Dennis convened of one of the 4 working groups installed on the Zurich study day in 1993. The main topics of this working group, reflecting Dennis' perspective, were ' foundation myth of cultures, horizontal relationships in small and large groups, ethics and justice.'

But besides all this experiential, organizational and intellectual activities linked with all the activities of the EATGA between 1985 and 1997, Dennis has been a major figure in the dynamic administration of our Organization. Elected in the Board, he immediately became Treasurer of the EATGA in 1990 in the Board I had the honour to chair, with Suzanne Wolf as secretary. During the 1990-1995 period, Dennis was a central pillar in our Board and association. Together we have strengthened the internal financial and organizational structure of the association. Dennis who during this period was often also in a secretarial role communicated regularly with new members, interested colleagues, doing his best to make the association attractive as a place of dialogue and transcultural exploration. He was extremely accurate in his annual financial reports and in his summaries of discussions during study days, Board or Annual General meetings. From 1995 to 1997 on he continued to be in the Board as Vice-President, with Marlene Spero as Treasurer and Cristina Schwankhart as Secretary. I hope this picture makes clear that Dennis Brown has been of immense value for the development of the association. And we should not forget that as a man always trying to understand the two or more parties in a conflict, Dennis have been asked to mediate at different moments in our institutional history.

In the period 1998 – 2003 Dennis, due to his health problems, more irregularly participated and continued to show a deep interest in the developments and future of our association. Since Dennis died, we miss him very much, not only for his work power and engagement, but for his deep sense of friendship, warmth, care and humanity. We wish all the strength for Dorothy and Matthew their son. I ask you all to remember for a moment our most appreciated colleague, member and friend Dennis Brown.

Jaak Le Roy, March 1, 2005

- Brown D. G., "The relevance of body image to neurosis", *British Journal of Medical Psychology*, 32, 249-260, 1959.
- Brown D. G., and Young A. J., "Body image and susceptibility to contact dermatitis", *British Journal of Medical Psychology*, 38: 261-267, 1965.
- Brown D.G. "Some reflections on Bion's basic assumptions from a group-analytic viewpoint", *Group Analysis, International Panel and Correspondence*, 12, (3): 204-210, 1979.
- Brown D.G. and Pedder J. *Introduction to Psychotherapy: an Outline of Psychodynamic Principles and Practice*, London, Tavistock: 1979.
- Brown D. G., "Text, Context and Texture: Free Speech in the Service of Health and Healing", *Group Analysis XV*:207-218, 1982.
- Brown D. G., "The Psychosoma and the Group" *Group Analysis XVIII*:93-101, 1985.
- Brown D. G., "Bion and Foulkes: basic assumptions and beyond", *Bion and Group Psychotherapy*, edited by M. Pines, London: Routledge, 1985.
- Brown D. G., "Dialogue for Change", *Group Analysis 19* (1): 25-34, 1986.
- Brown D. G., "Context, content and process: Interrelationships between small and large groups in a transcultural workshop", *Group Analysis 20*, (3): 237-248, 1987.
- BROWN D. G., "Change in the Group-Analytic Setting", *Psychoanalytic Psychotherapy 3* (1): 53-60, 1987.
- Brown D. G., "Confrontation in the group analytic matrix: Towards a classification", *Group 12*, 191-197, 1988.
- Brown D. G., "A Contribution to the Understanding of Psychosomatic processes in Groups", *British Journal of Psychotherapy 6*:5-9, 1989.
- Brown D. G., "Transcultural group analysis I: Different views of Maastricht and Heidelberg", *Group Analysis. 25*, (1): 87-96, 1992.
- Brown D. G., "Transcultural Group Analysis II: Use and Abuse of Cultural Differences: Analysis and Ethics", *Group Analysis 25* (1): 97-105, 1992.
- Brown. D.G. *The Social Unconscious* 1994.
- Brown D. G., "Self-development through subjective interaction: A fresh look at 'ego training in action'", *The Psyche and the Social World*, edited by D. Brown and L. Zinkin, 1994.
- Brown D. G., "Group Analysis, Transculturality and Ethics", *British Journal of Psychotherapy 12*: 170-177, 1995.
- Brown D. G., "Discussion on article by Nicola Diamond", *Group Analysis 29*, (3): 317-320, 1996.
- BROWN D. G., "The royal road to the mysterious leap: The psychosoma and the analytic process", *Australian Journal of Psychotherapy 16*, :11-26, 1997.
- Brown D. G., "Foulkes's basic law of group dynamics 50 years on: Abnormality, injustice and the renewal of ethics. 22nd S H Foulkes Annual Lecture", *Group Analysis 31*, (4) :391-419, 1998.
- Brown D. G., "Fair Shares and Mutual Concern: The Role of Sibling Relationships", *Group Analysis 31* (3): 315-326, 1998.

Editorial - *Giovanna Cantarella*

An interpretation in the trans-subjective space: some reflections on
ambiguity and the psychic spaces

Silvia Amati Sas

Free sonorous and musical associations in music therapy:
a psychoanalytic approach

Edith Lecourt

The Archetypes Echoed In Collective Unconscious of The People

Marijana Sandic, Aneta Sandic

The euro, our new money, trust or mistrust?

Christine Schwankhart-Pérez de Laborda

Remembering Dennis Brown

Jaak Le Roy