

**GROUP PSYCHOTHERAPIES:
THE PSYCHOANALYTIC APPROACH
GROUP-ANALYSIS.
E. L. CORTESÃO**

I. How group psychotherapy and its psychoanalytic approach emerged.

The contributions of psychoanalysis and social sciences

A. Political, socio-economic, technological and cultural changes marked the XIX, XX and XXI centuries, focusing on man as an individual and member of the Society. This fact led the development of Human and Social Sciences

B. Freud the creation and evolution of psychoanalysis

-The separation of Jung and, especially, of Adler. The emergence of the culturalists

-The emergence of new trends in Psychoanalysis (Ego psychology, ORT, self psychology). Their important social dimension

II. Group psychotherapy. The psychoanalytic approach

- A. Group psychotherapies appeared in the XX century. Moreno
- The psychoanalytic approach. Louis Wender and Paul Schilder (U.S.A.) (1920-30)
 - Foulkes and Bion The Northfield experience (U.K.1940-45)
- B. Bases and principles of the psychoanalytic approaches
1. Psychological determination
 2. Unconscious processes
 3. Dynamic and goal directed behavior
 4. Functions of the mind
 5. Epigenetic development

C. 3 Approaches

1. Group Psychoanalysis Wolf and Schwartz (U.S.A) and Locke (U.K.)
Analysis of transferences and resistances through counter transference
The problem of alternate sessions
2. Bion and the Tavistock Clinic
The intervention centered in the group. The basic assumptions
3. Group-analysis Trigant Barrow:
 - Group and Community intervention
 - Social neurosis. The biological dimensions
 - Change its name for phyloanalysis

III – Group –Analysis according to Foulkes

- A.
 1. Foulkes had great concern with the social importance of the group
 2. Strongly influenced by Norbert Elias and Kurt Goldstain
 3. Ruesh and Bateson Communication, The social matrix of psychiatry (1952)

- B.
 1. Group-Analysis occurred in the group matrix the main therapeutic agent for him, although its objects were the individuals that composed it
 2. The group matrix is a relationship and communication network, where transference processes that characterize the group analytic situation take place
 3. It functions as a holding (Winnicott) or a container (Bion)
 4. The importance of dialogue in this contexts: it is through dialogue that communication within the group is enhanced

5. Though he didn't t accept Bion 's basic assumptions he never discarded the chance of a achieving a common denominator of the group, Ezriel (did)
6. The working through of impulses and feelings as well as attitudes in the group analytic situation occurred
7. The problem of inter subjectivity that determined they were aware of themselves selves and others (M.R.Leal)
8. These last mechanisms of interaction is linked to the mirror phenomenon which reproduces what happens in child development and is connected to mirroring, as it was shown by Geerseley (2007) and Fonagy and all (2002)
9. Group analysis is set on a face to face process that led to an enhanced interaction and is accompanied by resonance (interaction among members in different regressive situations) and the condenser phenomenon (emergence of deep regressed aspects as a result of regressive interaction between the group members)

10. Foulkes thought that the group analyst had a special position (with which GAS agrees) in the group, as a therapist (translating, interpreting, avoiding events not registered in full by the group) function he share, nevertheless with the other group members and as administrator of the dynamic process (maintaining the organization of the therapeutic setting, the regularity of the processing of the group, the duration of the sessions and their periodicity)
11. Malcolm Pines give also great importance to the dramwork that involves all the members of the group and , necessarily , the group analyst
12. Foulkes gave a huge importance to Ego training in action, involving the interaction of the different structures (Ego, Id, Super Ego) of t he different members of the group, during the therapeutic process
13. Malcolm Pines gives a particular importance to the organization of t he different selves during the therapeutic process and to the importance of self object relations

IV – The conceptions of E. L. Cortesão

A. Brief biographical notes

E. L. Cortesão was the introducer and great diffusor of Group-Analysis in Portugal. In his medical career in Portugal, he got the place of Director of Service, the highest at that time in our country. He was director of Miguel Bombarda Hospital. Full Professor of Psychiatry in the Faculty of Medical Sciences of the New University of Lisbon. Founder and Honorary Life President of the Portuguese Group-Analytic Society, Full member of British Psychoanalytic Association, and training member of the Portuguese Psychoanalytic Association, both members of the Internacional Psychoanalytic Association

B . His concept of group process

1. He put aside Marjorie Brirley's conception of a process theory as a theory of personality, as well as Rycroft's point of view focused in a controversy between the process and metapsychological theory
2. He saw the group process with a therapeutic meaning, as it was defined by Bibring
3. He based it on the following contributions:
 - a. The metapsychological conceptions of Freud and his followers
 - b. The contributions of the ORT seen in the perspective of the median group authors (Fairbairn, Guntrip, Balint and Winnicott) and gave a particular attention to the conceptions of the two last authors (basic fault, new beginning; holding transactional objects, transactional phenomena. ordinary devoted mother)

- c. Otto Kernberg's conceptions about ORT linked to border-line states and pathological narcissism
- d. Ego Psychology point of view where he was aware of the importance of Ego primary autonomy and of adaptation (Hartmann), but where above all, he was impressed by Rappaport's adaptative and psychosocial points of view, which he saw as the meeting point of Freud's metapsychology and ORT
- e. Self psychology (Kohut) and his conceptions of primary, normal and pathological narcissism; and self/object relationship
- f. Cortesão sought to framework these different perspectives in a whole, as entities completing each other

C. Conceptions matrix and pattern

1. As we saw above, the conception of group-analytic matrix was developed by Foulkes, based on Ruesh and Bateson's similar conception
2. As a counter part to this conception, Cortesão proposed the conception of pattern, that we can define in the following terms and according to the table joined:

Group-Analytic Pattern

<p>Nature</p>	<p>Resides in the <u>group-analyst</u> as</p>	<p>A <u>person</u> with his own self conditioned by:</p> <p>A conveyor depending on</p>	<p><u>Personality, character. internalized representation of his family and socio-cultural matrices. Personal analytical training</u></p> <p><u>Group-analytic training course. Supervision Contemporary Scientific knowledge</u></p>	<p><u>Vari-ables</u> that induce</p>	<p>Atitude / counter-atitude <u>Resistance/ Counter - resistance</u> <u>Transference/ Counter - transference</u></p>
<p>Function</p>	<p>Expressed by</p>	<p><u>Intervention</u></p> <p><u>interpretations</u></p>	<p><u>Shifting</u> the <u>experience</u> and <u>interpretation</u> levels</p>		<p><u>Inside group-analytic matrix</u> and <u>Developing group-analytic process</u></p>
<p>Purpose</p>	<p><u>Induces and sustains</u> in the <u>group-analytic matrix</u> the <u>group-analytic process</u></p>	<p><u>Working-through Reconstruction</u> <u>Selves referent-ration and aquisition of an individual meaning</u></p>	<p><u>Formation and content similarties on common process of genesis of self strutures and functions</u> <u>Specificity of the individual self, though their genetic and development processes are common.</u> <u>Relationship and interdependence of actual relational processes.</u> <u>Relative autonomy and coerent and natural independence</u></p>		

3. Cortesão defined pattern as the specific positions that the group-analyst transmits and sustains on the group-analytical matrix with an interpretative function, which encourages and advances the group-analytic process.

The resulting working through favoured the purpose of inducing the differentiation and significance of the individual self.

4. In consequence of this conception, Cortesão modified Foulkes' conception of matrix, he defined as follows:

“The group analytic matrix is the network of communication, relationship and working through, which, by incorporating the group analytic pattern allows the evolution of the groupanalytical process within the theoretical and technical aspects by which it is characterized.

Personally, I believe that the group-analytical pattern is transmitted to the group matrix which will therefore seize it creating and developing a group-analytical culture that will allow the development of the therapeutic process (Ferreira, 2004)

5. Foulkes didn't accept Cortesão 'conception of pattern , that the thought to be an imprint of the group analyst in the group, that limited its therapeutic capacities.

6. On the contrary, Cortesão considered that the pattern was transmitted to that structure that conducted itself the therapeutic process.
E. Brito and Cruz Filipe supported this point of view and Ancona (1992) considered that the pattern as a deepening of the metapsychological concept of matrix.

7. Cortesão describes the group analytic process in terms of interactions between the pattern and the matrix as follows
- a. Each member starts group analysis with internalized representations of the respective socio cultural and family matrix
 - b. By the working through of group transference neurosis (I prefer the designation transference structures), these would be analyzed in the common structure of metapsychological processes and object relations
 - c. The group-analytical process also fosters the significant individual in the differentiation of the self for each group member which is unique and specific
 - d. The group analyst assumes a particular significance for the configuration, transmission, induction and support of the group analytical standards

D. Cortesão 's specific concepts on group-analytic technique

1. Changing levels of experience and interpretation

a. Its name indicates these levels have, according to E. Cortesão, the ability of being changeable , i e., can move from one to another. Cortesão described nine levels of communication and interpretation

a1. Individual subjective experience

a2. Plural subjective experience

a3. Associative communication

a4. genetic-evolutionary interpretation

a5. Developmental interpretation

a6. Meaning interpretation

a7. Criativity interpretation

a8.. Transference interpretation

a9. Commutative interpretation

- b. In all of them one must take account of two fundamental dimensions: interpersonal and intrapsychic conflicts
- c. The first three levels are linked to simple communication centred on the individual itself or on the relationship between two or more members, while the third implies a actual interaction between all or most of the members of the group. They are mainly used in support group psychotherapy, in which the interaction primarily analytical is quite secondary
- d. The following four levels of intervention, that Etchgoyen and Sandler prefer to call historical interpretations, are centred on the self's genetic aspects and personality.
- e. The three types of interpretation, that follow are specific aspects of the first type mentioned and previously defined and are connected to analytical based psychotherapies, in which there is no working-through of group neurosis transference, that is specific to group-analysis, as it is defined by Cortese

- f. The developmental interpretation is, after all, a genetic-evolutionary interpretation that seeks to link the different stages of development and the self's inter relationship with the family and social matrix in the different stages of life
- g. The last type of interpretation fosters and seeks new areas of meaning (meaning interpretation) and the development of creativity (creativity interpretation) similar to that used by Yalom in an existencial basis.
- h. However, Cortesão uses this conception in a psychoanalytical basis nearer to the perspectives of new begining, (Balint) and "transactional objects" and "space illusion", (Winnicott). Cortesão links these facts to a process, of elaboration of the negative, according to which, the individual is taken from a space of emptiness and apparent denial, to a negative realization, through the transformation of resistances and working through of group-anaytic process

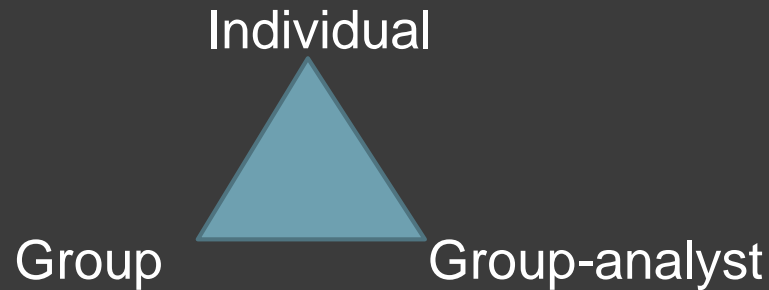
i. Transference interpretation brings to consciousness latent pulsatile phenomena that are forged in the relationship with the therapist, connecting, interpreting and, giving them a meaning. This type of interpretation is specific to Cortêsão's specific conception of group-analysis,

It is specific from the group-analyst, in its entire dimension, although the group members can contribute to its development

j. The commutative interpretation will be defined further on

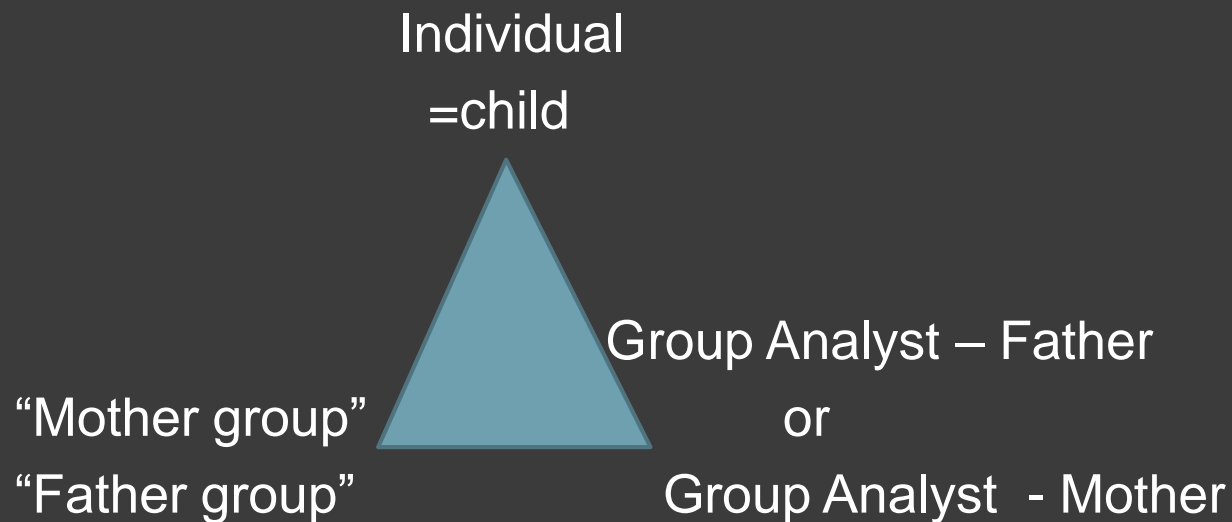
2. Some specific aspects of group analytic transference

- a. According to Cortesão, relationship between each member of the group, the group itself and the groupanalyst would be established within the following context

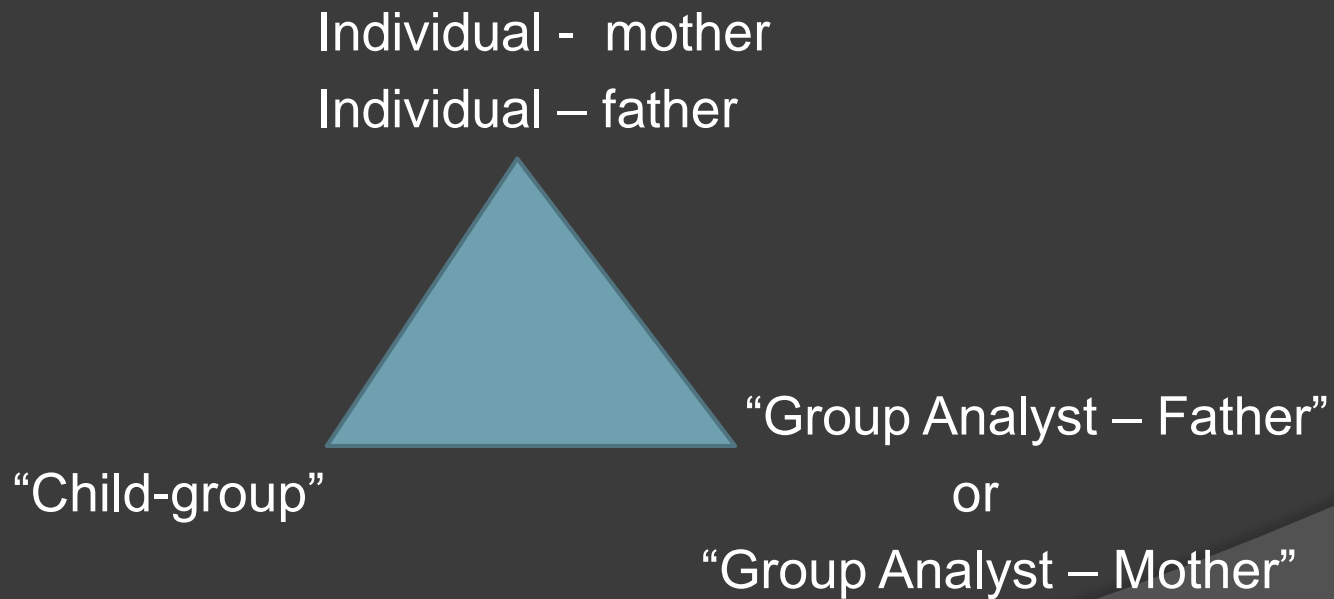


This process is particularly specific during the therapeutic advance of the Oedipus complex in the group analytic setting

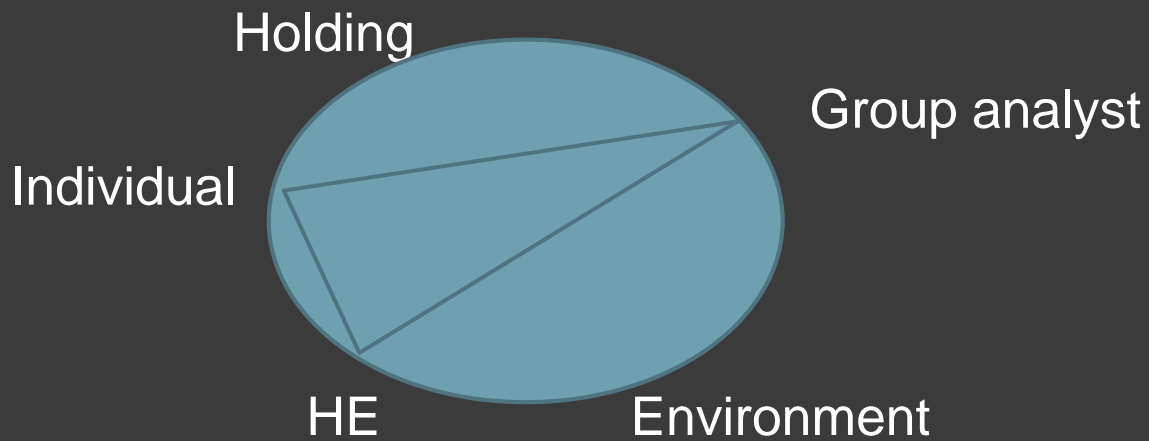
b. However , within this dynamic and mobile struture, the group-analyst (and the group) may also be invested as a maternal or paternal figure, occuring a change in their interaction according to the diagram below



- c. In the group transference neurosis, the individual can also identify his/her self as a mother in relation to a “child group”, and a “father analyst” or as a father in relation to a “child group” and a “mother analyst”



This triangular situation also relevant to the relationships of the group acting as a holding environment, according to Winnicott point of view



SPLITTING OF MATERNAL IMAGO IN THE GROUP-ANALYTIC PROCESS

Splitting of the maternal imago in two unconscious object representations

1. Ordinary devoted mother who gives organizational care:
2.
 - a) Persecuting and persecuted mother
 - b) Mother relieving neurosis
3.
 - a) First object representation:
Ordinary devoted mother and the holding environment are projected in the group and its matrix (where the group-analyst may be included)
 - b) Second object representation
Persecuting (and persecuted) mother/mother relieving from depression and anxiety. They are specifically projected in the group-analyst.

4. The first unconscious object representation (ordinary devoted mother projected in the group and identified with it), its structure and function are in Ego's territory
5. The second unconscious object representation (persecuting mother; or relieving mother) are rooted in the structure and functioning of the Id and Super-Ego

3. Comutative interpretation

- a. Cortesão defined commutative interpretation as a transference interpretation where one passes from any one of the changing levels of experience and interpretation (from the single experience to creativity interpretation) to the last level referred (transference interpretation)
- b. It implies a modification of the individual's usual way of acting not only in terms of behavior but also in the internal psychological functioning. Etchoyogen and Sandler called to this type of interpretation mutative
- c. He was strongly influenced to establish this conception by J. Strashey's own concept of mutative interpretation, though he criticises some of his points of view, as those of auxiliary Super-Ego and point of urgency

4. The aesthetic equilibrium and the importance of the group-analytic process

- a. Kris, in "Psychoanalytic explications in Art" (1955) considered that the concretization of a "Work of Art" was linked to a part of the Ego free of conflicts and to the development of what he called "aesthetic illusion"
- b. Cortêsão had a different conception about artistic realization
- c. In his latest work , published posthumously, in 1992, he linked it to what he called the "aesthetic equilibrium"
- d. Cortêsão connected this point of view to an existential conception, but, above all, to the notions of "New Beginning" (Balint) and "Illusion of space" and "Transitive objects" (Winnicott)
- e. From a space of emptiness and apparent denial, the individual is taken to a negative realization, through a process of transformation, and working-through of resistances the group-analytic process

- f. The analysis of this process and the development of new resistances might however lead, on a second phase, to the growth of a positive realization (Rycroft 1974)
- g. This description corresponds to what Cortese calls the elaboration of the negative: a full interpretation of the action takes place, the repression ceases, and a new mechanism of understanding, allowing the performance develops
- h. A space of illusion/counter-illusion emerges, centered on the referred transitive object, with full integration of the interpretation and the development of the group-analytic process
- i. But, group-analysis as psycho-analysis, are contingent situations in themselves, as a result of a discontinuous provisional way of being
- j. When such a process does not develop, the individual, in his daily life, has also a tendance to frame the negative aspects, integrating and performing them. This is what happens in artistic achievement

- h. This situation is also present during the whole therapeutic process and is seen by Cortêsão as a factor of analytical culture, that, at the end of the therapeutic process expresses, the analysis termination
- i. Nevertheless, this point of view does not jeopardise the need of clinical criteria for this termination.

V – Final Thoughts

1. S.H. Foulkes, strongly influenced by psychosocial conceptions considered the group and its matrix as the principal agent of the therapeutic process, in which the transference phenomena occur

The Ego training in action was its principal aim and, through it, the access to unconscious and to the individual's epigenetic evolution. The organization of individual selves is another achievement required.

2. E. L. Cortesão had a different view of group analysis : for him, group-analysis and psycho-analysis were “ Research and therapeutic methods with common bases but distinct operative processes”

Cortesão, unlike Foulkes always sought to apply the concepts of psycho-analysis in all their extension to group-analysis.

His approach is based in the conceptions of pattern and matrix

3. Ulm's model (Tohmä and Kächele, 1985) formulated a heuristic model, in terms of social sciences and defined the psycho-analytic process as dyadic, based on observation and naturally focused on an evolutionary situation that implied an epistemological attitude, centered on a continuous therapy and not limited by time.

In my point of view, if we replace "dyadic model" by group model" this definition will be adapted to Cortesão points of view in group-analysis.

4. L. Ancona considered Cortesão's concept of pattern a metapsychological complement to the conception of matrix

In the 1st edition of Foulkes and Anthony 's book "Group-Psychotherapy" – The psycho analytic approach, Foulkes wrote two chapters about "Metatheory" and "General Dynamic theory"

He tried to explain the first one by conceptions, taken from social sciences and philosophy the second by the notions of

- Location
- Communication
- Spheres of relationship (taken from Erikson himself inspired by Wernicke)

I personally agree with L. Ancona and think that we could try to develop a metatheory for Group-Analysis, based on the conceptions of matrix, pattern and internal relational matrix (a conception from M.R.Leal that was very well accepted by both Foulkes and Cortesão)

5. A last point: Are the conception of Foulkes and Cortesão so opposed s they seem to be
 - a) M.R. Leal, in her work of 1968, “The transference neurosis in group analytic treatment” and, afterwards, in 1993, in “Communicational aspects of emotion in transference”,(in which she analyses (Dinis’work about transference in group-analysis) concludes that personal transference structures occur and are analyzable in group-analysis.
 - b) Foulkes himself in 1964 in ch. XIII of “Therapeutic group-analysis” arrived to the same conclusion

6. In conclusion:

In their diversity, of Foulkes and Cortesão's conceptions are more complementary than opposed. Starting from the same basic concepts, both these authors developed them in two apparently different directions, one centered in the group plexus theory (or group matrix) the other on "The conceptions of matrix pattern and internal relational matrix (or, as he defended lastly in object relations theory). But, in spite of that, their similarities are more important than their differences.