

# BILBAO STUDY DAY 18 AND MARCH 19, 2011, AN ATTEMPT TO SUMMARIZE THIS HAPPENING

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The theme of the talk held by J. Le Roy Group Belonging and Transculturality is extended to his work as a counselor and supervisor in the area of mental health organizations being a foundation of private, partly religious 'communities' and 'organisations' of the government of Republic of Congo.

Silvia Amati responded to the paper of Le Roy that the wizard boy was meant as a metaphor symbolizing the mechanisms of exclusion and segregation in society. This is also part of the economic system.

J. Guimón's paper was: Transgenerational and Transcultural Experience, referring to the training of group therapists in the first, second and third generation in the Basque Country and to the transcultural of the Congo relating to the development of training in group therapy in the Basque Country: 'From Kinshasa to Bilbao' was one of the memories linking the popular song 'From Santurce to Bilbao.'

As the papers of J. Le Roy and J. Guimón exist in written form, I merely point out some aspects of the discussion.

## *Discussion*

J. Guimón mentioned that several international group therapeutic associations such as e.g. IAGP in the field of group psychotherapy had many conflicts. EGATIN grew following as a protest against the 'English' power (GAS). These are defense mechanisms social and cultural rights in both 'cultures'. Guimón emphasized in the Basque Country and its history starting with the Franco dictatorship (segregated and excluded) and later the terrorist phenomenon in which the exclusion and segregation occur at home. In OMIE, the training group of group therapy in the Basque and Catalan area, the phenomena (?) were similar to those of the Congolese society.

A number of participants promoted the case, who had commissioned the work to J. Le Roy. As this is a foundation (funding), money and power are always promoters between others. We must share the work and the money. Is Le Roy a representative of the Congolese or Belgium? Is he as a Belgium a pioneer in this case? Belgian colonisation history is one of the most violent in the world. It is assumed that their nationality is somehow reflected in the result and the way of working. Le Roy said that position would be naive (naive position) think that an organisation exists without conflict, all organisations have many conflicts.

Another concern in the discussion was, how to introduce and include the semi-professionals and also have a supervisory role. This may be a point of confusion. The idea that there is something like 'a listening center' could regularize.

A community authorized by law means an empowerment of the community, there are a lot of semi professionals ... in the work of Jaak Le Roy. Le Roy responded to his feelings as a director

of this job etc.: He feels on a conscious level as 'good father', but he is conscious that clearly he can not be only 'good'. We have to keep in mind that people in general in this culture is still very much divided into 'good' or 'bad' ones.

The question about Yasmine came up. She probably didn't talk in the way that Le Roy had said. It is the very language of Jaak and not the girl's one herself. The problem of understanding and speech that was present during the study day, a certain the consensus about the English language spoken mostly was appreciated and discussed later in the groups.

Gerald Wooster explained that King Leopold of Joseph Conrad (author of Heart of darkness) transfers something transgenerational: there was a big change in the last 100 years. Le Roy mentioned the Belgian anthropologist David van Reybrouck adverted the idea of passing the borders of other countries looking for profit. This produces a destructive impact on society (corruption, loss of solidarity). There is a gap in development. The work of J. Le Roy is an community intervention and also a psychosocial one, combined with development. In the Basque Country has been a dismembered society, and also developed very fast.

The bewitching power worries some of the listeners. The influence of the boy wizard might be a metaphor for society (S. Amati). Le Roy said that one of the main jobs of the culture is to regulate the life of a society. In the case of a paper presented it was the man, the healer, the source of the violation. It has two parts: it is benevolent and malevolent at the same time. This seems to have a traditional role in Western culture. In our case it is the uncle of the child, but also change the colonial Christianity. Just thirty years ago religion was very powerful not only in Spain.

The question was, if the type of work done in the Congo could be a help in dealing with migrants in Belgium, Le Roy replied that in many patients with migration background problems, witchcraft are seen as part of the culture and gives them sense of their illness. It gives an explication to the family of the why of some events and meaning to the ancestors.

The processing work in the Congo is (perdures) between one year to ten years. There are fourty training schools in the Congo for this 'Study' and 25000 involved persons including many violent people and refugees.

### *Some aspects of the groups on Saturday*

In the first small group ten people stayed within the groupleader and the observer. The room was without direct ventilation, we felt sofocated. The experience of closeness to some members was intensified by the presence of Jaak Le Roy, our first speaker of the previous day with us in the group. A very experienced group therapist of Bilbao said that she could not understand anything, refering to the English language, so for her it is like following the music. Transcultural music. Other members of other assoications refered to the Swedish Wodka, as a connection to Africa. The young witch of yesterday brought us to a group of musicians and prejudices. " There are universal sounds that anyone can interpret or as frightening or as reassuring.

We are losing a lot of time translating, but it's nice to understand something, the' train doesn't escape' a Spanish expression for being afraid to loose something. Classical music will be the master class in translating. The composers are witches and sorcerers children of yesterday's speech, the magic arouses interest.

There is a colonisation with the music ... , Being the host of the experience in her 'rooms' Beatriz could live our presence as an invasion? The discussion about bilingualism does not seem wrong to anyone, but doubles the every word you want to say, and translating there is always to make a choice or something left. If you can not connect to the other, this means always a narcissistic injury. In the Congo, Lingala is the official language. The government uses the French language not only for the administration. What is our official language?

Suddenly B. understand something not catch the words, it's just a moment, but looked like a witch. What has happened in the group? Are we emotionally close rone to the other?

The language is more emotional. The 'affection Euskera' is also a way to se 'I am different'. For more than one of these it is the language of their children but not their own. How can it be the mother tongue, if the mother doesn't speak it or understand this language? There remains some doubt. Apparently this issue of language and the Basque language is an issue fraught with emotion.

### *Large Group*

The group begins with associations on the pillar, a column in the center which is like Marsala (instead of the last workshop in Sicily), where there was a palm tree in the center. She was the courtyard of a monastery where he was the tree. Here appears the pillar as a black, a black spot. The associations go to a dance with ribbons. It all starts with a dance .... Change of position is interesting, because you see other things. A Hungarian living in Berlin in French has a Hungarian friend who lives in Germany and Hungarian idealizes everything and do not realize they are exactly the things that idealizes Hungarian. Some things happen as holocaust transgenerationally. The dove is a symbol of peace, but one patient had a phobia of pigeons. Not understood very well what L. meant, but I had to do with the patient's relatives died in the gas cameras. By associations around it was slightly on the tongue and language. A Chilean said that in their small group had a Chilean and it is a joy to share her space because the culture is also transmitted by voice, by the accent. There is a link from one person to another through language, language.

What is hidden is the opposite of violence. To hide something you can also make one guilty. We must give voice to those who do not speak.

In the dance of the tapes the only thing goes well, if the tapes have come together, but each weapon is a mess. If we do our dance with the Congo put up a mess. If we impose our dance to Congolese colonize them. "Here he is the colonizer and the colonized who is? There are ups and downs (ups and downs) and Benghazi. There is violence in the group that is not transmitted directly, but in silence. Does not always help the interpreter. If we stop the translation, go to the transgression. In the video of J. Le Roy yesterday noticed the aggression in some that were interviewed in the way they talk but they are not understood.

Le Roy thinks the violence out of history. Also in Europe we have conflicts, we should not glorify nada. Traducir also means work, as in the time of the Nazis he had collaborators. In what territory is dancing?

The inclusion of the minority calls for efforts and makes the process slower, shows the smallness and fragility but also enriched.

## *Second small group*

There was tension in the large group. It is a problem of tolerance, some think. But with only one language there are problems of understanding, so the result is otherwise. Maybe a comprehensive organization (EATG) does not sufficiently take into account that invades others. The introduction to the larger group was given only in English. In a treatment of an immigrant, someone said, the patient and the therapist made the effort to speak French. The therapist spoke it worse, from this time the therapist was not the colonizer. In monitoring this issue is presented in different ways, also affects if you do a man or a woman. In our group there as a border between men and women are seated separately but we had not realized before. Gypsies during treatment with sex (male or female) is very important. Patient also Arab men are best therapists.

It creates confusion, violation or open space in our group. Body language, the direct question and understood without translation at the end of the group.

Observer comment:

The differences between women and men, is there a real dialogue? The last word is said. The disadvantaged position can become privileged figure of the observer. Loses some of the dynamics and information. Now the end is not fully in the role of the participant.

## *Second large group and evaluation*

Are there any questions 'good' and questions 'bad' in the group? Here there seems to be the same dynamic in all major groups of aggressiveness and desregación. Why do we know so little about the Bascs? The interruption of the leaders of the large group was experienced as destructive, read summaries (reports) of small groups, because somehow prevented the group dynamics. A member is so angry, I want to leave. Sheet showing the time, he stops at the leader setting. We interpret the behavior of the leader by those who have not understood the content very authoritarian literally naming even the word "Nazi". The tension was palpable.

Wanting to know about the Basque culture must take into account the two hours to eat, eating culture. So we had to shorten the last two sessions: one is the large group and the other is the evaluation of the experience. Waves could defuse tensions.

The reports of the groups showed that most ideas have played in the large group. Fear that the group can not communicate. We are all immigrants from the entire group. We have to find a reference point, maybe through music, song, or a common sound. Language is music. Migration is an escape, but sometimes an escape from oppression. The flight is also a search, the search for freedom.

Two members of the second group were absent. Why had fantasies of paranoid type and superego. Is it related to the Basque Country? Should we share the interests?, There is a common interest? Or everything is split.

Different aspects of power and projection, positive and negative relate. Everyone must take responsibility. But is unclear. Then the problem of minorities and majorities can be solved with humor and accept differences.

Anarchia, chaos The layout of the group were the feature no.3.

The hierarquia of power and money. Connection EATG future. Blood is life, not just violence. Fukushima in Japan has demonstrated the vulnerability of the individual. Pollution. The economy we want as consumers.

### *Conclusion*

The experience of a Study Day EATG in Bilbao, Basque Country, a city in northern Spain with a historical and political dynamics and very peculiar geographical situation is characterized by something new: first there was a larger share than usual: nearly 50 people in the conference on Friday and 40 on the active part of the group on Saturday. The clash of two cultures different group is marked in the selection of language. In almost all the experience fluent in English even though many translations into Spanish. For participants in Bilbao that is experienced as a colonización and oppression after a short phase of idealisation (dance with ribbons). Continuing with an idealization of the Basque language (Euskera as their first language of the heart) is a reaction to this and helps protect you from a full understanding yet of an invasion.

The first correction for participants outside EATG was that part of the Basque people do not want an ID with Spain but in fact have it. Nor with the Spanish language, although in part it is the only one who speak and understand. Tensions arise necessarily.

On the one hand the contribution of the second response of Guimón on Friday showed his own leadership, acceptance of group formations for 'outsiders' and subsequent special adaptation. This adaptation and acceptance is lost in the third generation at the time of the failure of their leaders. The absence of Guimón and Mascaro in the active participation of the groups was unconsciously experienced as abandonment by becoming see through self-conscious reactions, stress and aggressiveness towards the new leaders from outside. Stiffness to maintain the setting by the large group leader led to a rejection, as did relive old traumas of the dictatorship (Chosen trauma Volkan).

On the other hand was a very vivid and powerful EATG something new in the sense of going to an unfamiliar place with unfamiliar people. The large participation has shown interest in both parties and offer to organize something in common soon French border with Spain, opens new avenues in Biarritz.

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